

THE LATTER DAY SAINTS MESSENGER AND ADVOCATE.

Vol. I

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No. 1.

TO THE PUBLIC.

In presenting this paper to the reading public, long established usage with editors, has made it a matter of respect to our readers, that we should say a few things in relation to the course we shall pursue, in managing the editorial department.

We have held it as a maxim from early life, that there was a degree of courtesy and condescension, due from one member of society to another, from which men are not at liberty to depart, only when measures of self-defence rendered it an imperious duty a man owed to himself. Men have their religious belief, which to themselves, if to none others, is sacred: they also have their feelings; both of which should be regarded, and treated in a manner becoming the true character of man. It is our intention, in conducting this paper, to exclude from its columns, all matters tending to lessen the character of any person in the estimation of society, or injure their feelings, unless the attempt to maintain our own religious belief should have this effect, or setting forth that of others in its true light.

We have never, at any time, supported a system of religion which rendered necessary an attack on the character of any person to support it, nor never expect to. If our religious belief cannot be maintained on the principles of truth, it is our intention to let it fall.

An appeal to the revelations of heaven, in all disputed points, is an end of all strife with us. To the law and to the testimony, and not men's characters, shall be our standing motto. Attacks made on our own character by others, we have rarely, very rarely condescended to notice, and this course we will carry out in conducting the editorial department of this paper. We have always let our general course of conduct sustain our character, and if this will not do it, we have but little faith in our being able to do it by our pen.

We are told by him, whom the world ought to reverence, that all the law, and all the prophets, hang on two principles, love to God, and love to man, and it is our wish that these principles should govern us in the management of this paper;

but, if our patronage will justify it, our readers shall know more of this hereafter.

SIDNEY RIGDON.

STEAMBOAT OSPREY, }
Sept. 25th, 1844. }

MR. SAM'L L. FORGEUS.

Dear Brother:—I take my pen in hand, this morning, to write you a few lines—informing you of some matters and things as they exist at the present time among the Saints, particularly in Nauvoo.

I think that, if I succeed in my business in St. Louis to-morrow, I shall send my wife and children to Pittsburgh next week; and I expect to follow them within four or five weeks certain, and perhaps sooner. I shall stop two or three weeks in Pittsburgh, and there make myself familiar with the scriptures; and then by the grace of God, go forth among the Saints in the Eastern states, and make known the corruption and awful perversion of the law of the Lord, in the unhal- lowed and unjustifiable assumption of power by the quorum of the Twelve, in arrogating to themselves the power to lead the Church of Jesus Christ of Latter-Day Saints.

The following items from the Book of Doctrine and Covenants, (2d edition,) clearly show what power and authority they have. Sec. 3, and paragraph 12, reads thus:

"The Twelve are a travelling, presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeably to the institution of Heaven; to build up the Church, and regulate all the affairs of the same, in all nations: first unto the Gentiles and secondly unto the Jews."

They are to preside over the affairs of the Church *abroad among the nations*; not among the Saints in Zion. The 14th paragraph of same section shows that the High Council in Zion are equal, if not superior in authority to the Twelve.

Again, in sec. 104, 6th and 7th paragraphs, we find the following:

"Now I say unto you, and what I say unto you I say unto all the twelve, arise and gird up your loins: take up your cross, follow me, and feed my sheep. *Exal't not yourselves; rebel not against my servant Joseph, for verily I say unto*

you, I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come.

Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come; for on them have I laid the burthen of all the churches for a little season; wherefore whithersoever they shall send you, go ye, and I will be with you, and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you, that they may receive my word; whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those (the first presidency) whom I have sent, whom I have made counsellors for my name's sake unto you."

Still it is said *"abroad among all nations;"* and in the 12th paragraph the supremacy of the First Presidency is set forth, as well as the subordination of the Twelve, thus:

"For unto you (the twelve) and those (the first presidency) who are appointed with you to be your counsellors and your leaders, is the power of this priesthood given for the last days, and for the last time, in the which is the dispensation of the fullness of times, which power you hold in connection with all those who have received a dispensation at any time, from the beginning of creation: for verily I say unto you the keys of the dispensation which ye have received, have come down from the Fathers: and last of all, being sent down from heaven unto you."

The 12th paragraph of Sec. 3d already inserted, expressly says that the Twelve act under the direction of the First Presidency. Much more might be said in support of this position, but the foregoing must suffice for the present, for I want to present to you several other points or subjects of equal importance, in a brief manner.

On the subject of Joseph Smith having informed the Twelve that they must bear off this kingdom to the nations, I answer there was no necessity of his repeating this admonition to them, inasmuch as the Lord made this duty obligatory upon them by repeated revelations through him; but the Lord never said through Joseph that they should be leaders without a head or First Presidency. They assert that the burden of the church was put on them by Joseph. To this I reply, they shall have it with all good feelings on my part; but then I say we have not made it, (the burden,) consequently we will not have it. Now sir, just read the 3d paragraph of 101st sec. of Book of Covenants.

"But verily I say unto you, I have decreed that your brethren which have been scattered, shall return to the land of their inheritances, and build up the waste places of Zion; so after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren: your redemption, and the redemption of your brethren; even their restoration to the land of Zion, to be established, no more to be thrown down; nevertheless if they pollute their inheritances, they shall be thrown down, for I will not spare them if they pollute their inheritances. Behold I say unto you, the redemption of Zion must come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for you are the children of Israel, and of the seed of Abraham, and ye must need be led out of bondage by power, and with an outstretched arm: and as your Fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your Fathers, mine angel shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land."

In this you discover that this society of Saints are termed the children of Israel, and the seed of Abraham: and now compare this with the 23d chap. of Jer., and lest you should think it does not apply to this dispensation and people, read carefully the 19th and 20th verses, and mark: *"In the latter days ye shall consider it perfectly;"* and then, to satisfy yourself about the burden of the church, and what it is, read and mark it well from the 23rd verse to the end of the chapter, and I trust it will solve the mystery to your entire satisfaction: and then read the whole of the 34th chap. of Ezekiel, and mark every word as you proceed, as carefully as though your eternal salvation depended upon it: take particular notice of the concluding sentence of the 4th verse, *"with force and cruelty have ye ruled them."* And then examine the 3d and 4th chapters of Isaiah. The first three verses of the 3d chap. tell you the Lord will take away from Jerusalem. (I will just say perhaps you will see its application upon Nauvoo fulfilled.) The subsequent part of the chapter tells an awful tale about oppression—the spoil of the poor—the beating of the people to pieces—the sin of Sodom, which was more particularly *whoredom*; also women rule over them, the princes, and if you please, the Twelve and others: and mark what is said about the daughters of Zion, and their corruptions; and after

the Lord positively mentions the horrible disease which usually follows such abomination, and also the judgment of God upon them.

In the first verse of the 4th chapter, he tells a tale about the poor dupes among women in these days of trouble, who wish to be called by the name of their seducers to take away their reproach. This was the ancient law of Israel; when a man seduced a woman, he had to take her: but query, was he blessed or cursed? "And mark in this day of trouble upon Zion and Israel, the *branch of the Lord* (not the whole church,) shall be beautiful and glorious, when the filth of the daughters of Zion is washed away," &c.

The fifth chapter tells us about calling evil good, and good evil; and about those who justify the wicked for reward; and the destruction of those leaders and their subjects, because of transgression; and the perversion of the law of God—such, for instance, as the 13th sec. of the Book of Covenants, 7th paragraph, as follows:

"And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that loveth upon a woman to lust after her, shall deny the faith, and shall not have the spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out; but he that has committed adultery, and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not, shall be cast out."

From the above we see, that if they transgress the law of the land, they shall be delivered up to the proper authorities. Again, it is said in that book, "if ye keep my commandments ye have no need to transgress the laws of the land;" and furthermore, "he that will be my disciple must observe all the commandments and covenants of the church." Now, query, are these commandments kept by (the Israel of the latter days,) the church in Nauvoo? Are the people in Nauvoo what they profess to be, a law abiding people? Do they submit to be tried by the laws of the land, and by the proper authorities? Now it is expressly said that "whosoever

refuseth to submit to the laws of the land, even to the laying down of his life, is not my disciple."

I will now call your attention to the 11th chapter of Isaiah; in the first verse we have an account of a father and son, not much, however, is said about the father, but a great deal about the son. In the 19th verse is described a greater man than either: "he shall stand as an *ensign* for the people, and the gentiles shall seek his rest."

The 3d paragraph of 101 Sec. Book of Cov. which I have already inserted, says, "the Lord will raise up a man who shall be great like unto Moses, and like him shall he lead this people out of bondage." This could not be Joseph Smith, for he was raised up seven years before this revelation was given; here then are two testimonies, and the one actually given by Joseph Smith. Now the only question that can arise, is, who remained on earth at the death of Joseph and Hiram, with the ordination of Prophet, Seer, and Revelator? I answer peremptorily, Sidney Rigdon was the only man that was then in the church on earth, who was ordained to this office, and that too by revelation. You will find an account of this ordination in the Times and Seasons, bearing date, June 1st 1841. Prior to this he was ordained by revelation to be one of the 1st presidency of the church, and as you will see from the following, made equal with Joseph in holding the keys of the kingdom, and also the keys of the school of the prophets, which was to be organized and instituted for the salvation of the Gentiles, Jews, and as many as will come. Book Cov., Sec. 85, 3d and 5th paragraphs.

"And again, verily I say unto thy brethren Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom: as also through your administration the keys of the school of the Prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews: and then cometh the day when the arm of the Lord shall be revealed in power in converting the nations, the heathen nations, the house of Joseph, of the gospel of their salvation."

And now verily I say unto you, I give unto you

a commandment, that you continue in the ministry and Presidency, and when you have finished the translation of the prophets, you shall from henceforth preside over the officers of the church and the school; and from time to time as shall be manifested by the comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues and people. And this shall be your business and mission in all your lives, to preside in council and set in order all the affairs of this church and kingdom. Be not ashamed neither confounded; but be admonished in all your high mindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slothfulness an uncleanness far from you."

Now, I ask where is the school of the prophets organized by S. Rigdon? I answer it did not exist (mark, one organized by him,) at the death of Joseph. In the 95th Sec. of the above book, paragraph 3d, we find he was called and ordained to be a spokesman to the people, &c.

Again, on the 408th page of this book, the Lord says in a revelation through Joseph, as follows:

"And again, verily I say unto you, if my servant Sidney will serve me and be counsellor to my servant Joseph, let him arise and come up and stand in the office of his calling, and humble himself before me; and if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I the Lord your God will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a spokesman before my face."

From this you discover that the Lord gives him still a greater calling, which is, that he shall be a spokesman before the Lord's face, not Joseph Smith; and also this very remarkable promise, that he shall again lift up his voice upon the mountains. When he commenced his ministry among the Campbellites, it was among the mountains of Pennsylvania. Recollect that Nephi says, that a spokesman will the Lord raise up unto Joseph, who shall be mighty in word and in writing, and who shall carry the word of the Lord to the fruit of his loins, (Lamanites.) Has S. Rigdon ever done this? if not, must he not yet do it, or the word of God fails? Yes verily.

Again, the Lord never raised up a second spokesman, or ever took that office from him. Furthermore, we find in the prophecies, a great deal of talk about the house of the Lord in or on the mountains, &c. Think of it.

Now in regard to the sayings that Jo-

seph Smith ordained twelve men to the first presidency of the church, I answer peremptorily, that if he did so, he did it without permission from the Lord, for it is said in the Book of Cov., Sec. 14, Par. 2d:

"But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power; except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

Does this authorize him to ordain twelve men to succeed him if he should be taken out of the way? No! no! no! but one. Now, query again, why did Joseph Smith ordain Sidney Rigdon more than three years ago? I answer, because the Lord was doing his own work, although at the time neither him nor Joseph understood the matter. Now Sir, the 6th paragraph of the 5th Sec. of Book Cov. says, the president shall be appointed by revelation, and also acknowledged by the voice of the church, and in case of the absence of an assistant, and in case he be absent, the other two, both or either of them, shall act in his stead. I think it will be admitted to be a fact, that Joseph is absent, and Sidney Rigdon is now the only man standing in that office; consequently the Lord will curse the people if they reject him.

And now, after giving you such testimony from the different books, as makes the case a perfectly plain one, as to the necessity of the continuation of the first presidency, and also who that president is, I will now remark to you that the objection is presented at every step by the Twelve and their adherents, that S. Rigdon has not been faithful, but conspired against Joseph and the Church. As regards his being faithful, I will not assert that he was free from errors; and perhaps he was negligent with regard to the discharge of his duty; but I answer, the Lord has said he would scourge him, and I think it will not be pretended to the contrary by any one that he has borne more persecution, slander, falsehoods, privations, and afflictions of various kinds,

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than most men in this age; at all events Joseph said that he had. And as for Joseph saying he would have him no longer for counsellor, it was not his prerogative to shake him off; he did not call and consequently could not reject him, but at any rate we all know when he was tried before the conference last October, every thing was there disposed of, and Elder Rigdon was sustained by the people and honorably acquitted of all charges against him; and Hiram then and there prophesied, that he should conquer and triumph over all his enemies, and that he should be a mighty man on the earth. Now truly here is a prophecy worthy of notice, and on this point I will only add, that two years will tell a tale that will astonish the world. And as to his having at any time conspired against the church and Joseph, is a baseless fabric built by the Twelve, and like that of all others who run before they were sent; therefore are not worthy of any reply. You may now ask what our views are relative to Joseph? to which I reply, just what the Lord has said about him, that he should hold the keys which he had received, which were the keys of Elijah or in other words the keys of the doctrine, but we do not believe that he has ever received the keys of David, spoken of by John in the 3d chap. of Rev. which opens and no man closes, &c. But, enquires the objector, you believe Joseph transgressed? I answer, he himself confessed he was but a man and liable to sin like other men. But, says one, do you believe that he was cut off for transgression? I reply, he had the promise, if he remained faithful, he should translate the other plates of the Book of Mormon, which are now sealed; also that he said and did many things in direct opposition to the word of God, as given through himself; but we do not judge him, we leave him in the hands of a just and merciful God. And now one word with respect to the plurality wife doctrine. It is contrary to the laws of the land, and is therefore wrong; for we are told in the Book of Covenants, that if we keep the commandments of the Lord we need not transgress the laws of the land. Again, it is positively forbidden in the 7th section of the above book. In reference to this matter, we shall in the future, answer in great plainness and with decision.

We profess to believe that the Lord has *again the second time* (which makes the third time,) set his hand to redeem his covenant people, which are left, &c., according to Isaiah 11th chap., and 11th verse. Mark the Words "*again the second time*," first by Moses, secondly by Joseph Smith, and again the 2d time by Elder Rigdon, and others who now stand up for the truth, and the principles of virtue.

You will doubtless remember that Isaiah says that the stone which the builders rejected, the same is made the head of the corner. We know that this passage is generally made to apply to the Jews, rejecting Christ; but look at it for one moment, and see for yourself: that the Jews rejected Christ, is true; but you know they were not the builders of his kingdom or church, but the apostles were the builders, and they did not reject him 1800 years ago, but the builders in this church, the Twelve, and other big men and builders have rejected Sidney Rigdon, and used, and continue to use their influence with the people against him; and we be to them for it. The people may reject and forsake their leader, for they were influenced by such arguments as were calculated to deceive, if possible, the very elect; but, thank God, the eyes of the people are opening daily to see the truth, and will continue so to do. The Twelve told the people that Joseph had given them their authority in the secret chambers, but Christ says go not after them into the secret chambers, nor into the desert, nor wilderness, like Lyman Wyght, who has gone with about 300 souls from Nauvoo; and companies are daily leaving. We know these are all delusions, and from the devil; and had not the Lord called a few to begin with, and re-organized the church, the priesthood would have been taken, and we would have had nothing left but an apostate church, as described by Paul in 1st Tim., 4th chap., 1st and 2d verses, where you find these remarkable words: "Now the spirit speaketh expressly, that in the latter times *some* shall *depart* from the faith—giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." An awful state of wickedness indeed: a conscience so void of truth as to lie in the

name of the Lord; even perverting the plain word of the Lord, such as "thou shalt not commit adultery—thou shalt have one wife only—thou shalt be obedient to the law of the land, even unto death for my name's sake—thou shalt not kill, nor steal, nor do any manner of wickedness, but shall observe to keep all the church covenants, &c.

Now, how does this agree with that odious doctrine as taught in Nauvoo and other places, that a man can have more wives than one. O black hearted wickedness and blasphemy! as described in the middle of the 10th paragraph of the 104th Revelation, addressed to the Twelve, 10 years ago, where the Lord foresaw and predicated that such an awful state of things would really exist, even blaspheming his name in the midst of his House, (People,) by the very men who professed to know his name; but according to the 14th Chap. of Ezekiel, men may choose their delusions. If they come to the Prophet with an idol in their hearts, they shall have their heart's desire that the Lord may take them in their own snare; because of the plainness of his word, and of their wicked, lustful, and adulterous inclinations and desires. The Book of Mormon says that men shall have their heart's desires, although it may be to their destruction. And by reading carefully this chapter, you will find that the Prophet and the man who seeketh unto him shall become a sign, and a proverb, and shall be destroyed; that the House of Israel may go no more astray. And you will also discover that if a man or woman is clear of these crimes, that he can save neither his sons nor daughters in iniquity, but shall save his own soul only: and by and by we shall know the cause of all this evil and destruction among the House of Israel, and this too, has been plainly foretold, that *all flesh* had become corrupt before the face of the Lord. Again, read in 101st sec. of Book of Cov.; read, reflect, and ask yourself, if all flesh has become corrupt? Does it embrace the saints? I answer, yes, for Isaiah has said in the 3d Chap. that *these leaders* would corrupt the people, and pervert the ways of their path, and in his 9th chapter he says that the people who are led by them will be destroyed:—

O my God, for the sake of Jesus Christ thy Son, our Saviour, open the people's

eyes, and let the scales drop off, that they may see for themselves, and, believing, come before thee in the depths of humiliation, with fasting, and prayer, that if, peradventure, they have not sinned unto death, thy judgments may be turned away from them, by observing to do thy will, and keep *all* thy commandments in the future, and thus become Saviors unto men, that they may not be cast out, and trodden under feet of men. And again, I ask thee to turn the minds of the workers of iniquity unto thee, that they may even be brought to see their wickedness, and repent, and turn away thy wrath from them in part, like David of old, by doing works of righteousness, if it can be consistent with thy will and purposes, and in an especial manner I ask thee, believing that thou wilt grant this one request, that is, make thy servants who have believed thy testimony concerning this awful state of wickedness and corruption, to be mighty in their testimony, against these wicked practices and abominations, that those who are not yet ensnared may not be taken in their snare, by their flatteries and perversions of thy word, and by lying in thy name, nor by any devices or stratagems that their corrupt hearts and imaginations may invent; but foil them in all their attempts, and let them be confounded and exposed, and brought to shame and disgrace before the face of thy people, and all the world; and destroy their influence among men, and prevent them from doing violence to thy people who are among them, and must continue among them till thou dost open a way for their escape, and dispose the hearts of those who wish to remain, that they may purchase the property of thy people; and grant wisdom unto thy people, that they may know how to conduct themselves to the best possible advantage for themselves, and for the enlightening of the minds of those who are in darkness; and also that they may confound the workers and supporters of iniquity, however crafty they may be; yea, let thy saints, by the assistance of thy spirit, (notwithstanding the exertion the workers of iniquity may make against them by inventing and circulating falsehoods, redeem themselves, detect and expose their enemies to the multitude, and give thy servants that holy boldness which will cause their enemies to fear and trem-

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ble before all men, and may the fear of the excited multitude prevent them from doing any harm to thy people; and may this fear induce them to be instrumental in assisting thy saints to dispose of their effects, that they shall make their escape from the city that thou wilt scourge. And in thy wisdom grant all the blessings unto thy people that they need, and thy name, together with the Son and Holy Ghost, shall have all the praise and glory forever, AMEN.

And now my dear brother, I will refer you to another chapter, viz: the 3rd of Paul's 2d epistle to Timothy, and I will here preface my remarks upon this chapter, by saying, that I have not applied a single verse which is not applicable, although it may be said that the Mormons have used this very passage against the Catholic church and her offspring. I answer ycs, and truly too; but remember, there are very many scriptures which have been fulfilled in part, in former and present times, and in part will be fulfilled in future. I will give you one instance as evidence of this fact. Peter quoted the 2d chapter of Joel as being applicable, and part fulfilled on the day of Pentecost when the people spake in tongues and prophesied, &c. Now, every person that reads this, knows that Peter made a fair application, although it was fulfilled in part only; so you see, there is a double application to be made of many prophecies; and certainly you will see the force of my reasoning at once, for if there was certain workers of iniquity among Israel in the days of Isaiah, Jeremiah, and Ezekiel, or in the days of Peter, Paul, Jude, and others, or among the Nephites, Lamanites, Jaredites, or any other Iles; and God spake and named his judgments as punishments upon them.

Every person will be forced to confess, that the same cause will produce the same effects in the 19th century, among Israel, or latter-day saints and sinners, or else God is a changeable being, and if so, he is neither righteous, just nor merciful; for it is a self evident fact that if men deserved punishment for doing certain things in the morning of the creation, in the meridian of time or in the latter days, that God will in

flit the same punishments under the same circumstances, whether in Jerusalem, Zion, or among sinners making no profession. The only variation God will make, is the variation of circumstances by which men and women are surrounded, when they depart from the rule of rectitude and righteousness, the same rule will apply and hold good in regard to omission of well known and defined duties towards God and man.

Now I shall proceed to call your attention to the inhabitants of Nauvoo generally, and ask you to point the crime named in the 3d of 2d Tim. which has not been committed, but mark especially the 5th, and then more particularly the 6th verse, and the 7th; and in the 8th, and in the 9th and 10th, you will find the final result of this sum of all villainies, namely, that they shall proceed no farther, but shall be exposed to all men. And now I will bring my subject to a close by referring to the case of David, as given in the 12th Chapter of the second Book of Samuel, where it is said, "the Lord rebuked David for wickedness, in having Uriah killed," but told him he had given him all his master's wives &c. &c., and would have given him more if he had not enough, but this is not true, the language of the Lord, as represented, is, "I would have given thee such and such things," but here I will observe that I do not wish to cavil or dispute the translation, only I shall claim the privilege of saying that, as the book of Mormon was translated by the gift and power of God, it is more precious and more to be esteemed by the saints than ten thousand garbled translations of uninspired linguists of King James' day, or any other day, and now remember, that the 2d chapter of the book of Jacob says emphatically, that David and Solomon truly had many wives, but this thing was abominable before my face, wherefore this people shall not seek to excuse themselves for committing whoredoms; but if they do,

(and they did,) they were to be scourged, and the Lamanites, whom they hated, were to destroy them, and their possessions and inheritances; and their land was to be cursed, and the Lamanite made the possessors of it, &c; for the Lord declares, he delighteth in the chastity of woman, and says, the men had broken their hearts, and that he had heard their cries, &c. I just now would like all the injured women in Nauvoo to speak, and tell the tale of their misery, and the cause of it, to the unbelieving saints, who say they do not believe that such things do exist, or that they are taught in the name of the Lord, and I know that many of them have told, and that truly, to the people, and also to their God. And now, while the princes of Israel, and the people of Israel, despise the mobocratic Gentiles of Hancock County, and State of Illinois, (and they are truly despicable before the eyes of all good honorable men and women,) but God makes use of the wicked to scourge those that call themselves by his name, that they, (the wicked,) may fill up the measure of their iniquities, and be ripe for destruction, as spoken in the 9th paragraph of the 104th section of book of Covenants, which will be fulfilled upon their heads after the house of God or the children of Israel, (latter-day saints,) are first to be made to feel them, for their abomination: but then I say, let the saints of God, but especially the corrupt leaders and people, look out that those wicked Gentiles do not spoil them and their possessions, for the Lord said to them in 1834, through Joseph Smith in revelation, section 101, and paragraph 3d, that if they pollute their inheritances, they shall be thrown down. And now to conclude, I will say, David is said to have done wickedly in these things, and was punished for it.

Now pray, dear brother, is there any need of marvelling why the Lord said, especially to the Twelve apostles of the Lamb, in 1837, "This great vengeance

and wrath, and burning, desolation, mourning, lamentation and weeping, shall begin among you who have professed to know my name, and have not known me, but have blasphemed against me in the midst of my house, (and I would add especially among the sisters, by saying "thus saith the Lord.") And now if I have not said enough to open your eyes, and cause you to reflect and consider, and induce you to believe the written word, I shall despair. But my brother, I know well that I was hitherto enabled to bring you to see the truth; and believing as I do, that you have hitherto not regarded the frowns and scoffs, persecutions nor any thing else from foes or friends, not even your father and sister, for whom you would have sacrificed any thing, life not excepted. I am, therefore, more easily led to believe, that the multitude will have no influence over you now, and that if the Lord speaks or calls you this or that way you will answer, "Here, Lord, am I, what wouldst thou have me do?" But whilst I have this confidence in you, I know by experience, that to differ in opinion with those men whom we have almost adored and worshipped, is matter of some magnitude, and therefore deserves our serious attention, and careful and prayerful investigation; although I have here written enough to cause every candid inquirer after truth, to exclaim it is enough: I can, I will believe. But now I say unto you in the name of the God of Abraham, Isaac and Jacob, "seek and you shall find, ask and you shall receive, knock and it shall be opened unto you." Mark, I do not ask you to embrace this order of things, unless you have the testimony of one who is never mistaken, and will turn none away that come humbly, and in faith believing unto him; the testimony of the spirit of the living God, alone in matters pertaining to our eternal salvation, must be our guide; we dare not depend on any man, however amiable, kind, good or great he may be: we may reason and believe the testimony of such men, nevertheless, if we will be saved we must repent of all our sins, and covenant before God to keep his commandments with full purpose of mind; come persecutions, sorrows, afflictions, trials, privations and sufferings; yea, and even death itself, that we will keep his statutes and commandments;

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and now, if you make this covenant before God, you will not be a long time without knowledge for yourself on this subject; and you can then testify to the truth of those things that I have spoken of, and which I can testify to before an assembled world.

I have realized what Paul said about the love of God shed abroad in the heart, and also, that principalities, nor powers, in earth or hell, cannot move me from these things, which I have written, and God, who tries the reins, and searches the heart of man, as with a lighted candle, knows that I would rather lay down my life, than deny Elder Rigdon's mission; or assent to being governed or led by the spirit, itself, that President Young (who is presumed to speak the mind of the twelve,) is governed by. Thank God I know the spirit, and want none of it; no, not to save myself from the jaws of death. And now, a few ideas on the subject of spirits, and a liability of being deceived. The fourteenth Chap. of Ezekiel tells the story how men may be deceived. If a man goes to God and asks him to grant any thing that he has expressly forbidden. The Covenants have given us a key to try spirits, which will continue to be an unerring one, for the present and future; if you see a spirit, ask God to give it to you, and if you cannot get it, know assuredly that it is not of God, and again, if the spirit contradicts the plain and precious things that are written in the book of Covenants; and book of Mormon; again, whatsoever spirit admonisheth to do good, and keep the written word and commandments of God, is of God, for light cleaveth unto light; Ah; but says one, that is no criterion to judge by, well, I answer, God says it, and man says no. Who shall I believe? I answer, God; though it makes a liar of every man in the world, even Prophets, Priests, and Kings, and also apostles. Well, says the objector, why cannot I get it? because you are unwilling to have it. Now mark, if a man asks for a spirit, and cannot get it, but gets a spirit of anger and full of fight, and it arouses all the evil passions and propensities in man, you may know that he has got an evil spirit; for instance, I hear Brigham Young, and am in doubt about the spirit, and I ask God to give me the spirit, but I don't get it, well I know then it is not of God, or suppose I ask God, and get a fighting and contentious spirit, you may know I have a

devil, and that is very likely to be correct; for the devil hates principles of truth.

Now, no man need tell me that he has got the spirit of Christ, provided he cannot reason upon the word of God without getting mad; for the Lord has commanded us to pray for them that use us despitefully, and bless them that curse us, return good for evil, and in this way gain our enemy. Well, says one, the covenants teach, that if our enemies smite us the third or fourth time we may fight them; yes, it does, but it is speaking of the church collectively, and not individually, and even then, it is said if we continue to suffer wrong, we shall be blessed; but when a man begins to mock, scoff, and deride, you cannot say it is of God; for the angel of God dare not bring a railing accusation against Satan, but said, the Lord rebuke thee. Here I have given some few testing points, but read the book, and pray that you may have the same spirit that indicted it, and all will be peace and joy in the Holy Ghost; and then there will be neither doubt nor fear. As for their keys they talk about, I know they don't tell the truth, they want to be wise above the plain simple word of the Lord, and therefore become fools.

Now, touching the definition of the word keys, what is it, power to unlock, to understand; and for the endowment they (the twelve,) talk about, it is knowledge, and thank God, I am not indebted to them for it, for they have not got it to give; I will not say that I have it, or that I have not, but I say that they have not got it, for God has rejected them and their works; and I know it. The day they rejected Elder Rigdon, they sealed their fate; but they are the Lord's anointed, and God reserves the right to judge and punish them, and he will not use any of his saints for that purpose, but those that are his enemies who are ripening for destruction; and the man who lays his hand upon them, or violence will be damned, be he saint or sinner, or that moves with malice in his heart against them, and brings evil upon them. Why then, says one, do you say anything that will exasperate the mob?

I answer, I am not acting with or from malicious or sinister motives, but with an eye single to the glory of God and the salvation of the people; and am not responsible for the doings of any mobocratic movements. I answer again, I know my mission, and consequently, it is immaterial to me how men may judge of my motives,

with this exception, that they had better judge righteous judgements, for with whatever judgement they judge others, will they be judged,—hence the matter is self evident that righteous judgement will be more to their advantage; I know this is a matter of much more importance than the people may generally think: but while I declare that the twelve are apostates from the church of Jesus Christ of latter-day saint's, and that I believe some of them are guilty of the most awful perversion of the word of God; I do not think that it is any person's business, except those who belong to the Church, or those who desire to do so. It is my right, it is theirs, and every one else's right to believe what they please, and if they are satisfied with their system, and get people to believe it, they may do so, and I will not mock or deride them, but pity and pray for them and the people; and I shall on future occasions, as on the past, take the opportunity of warning all men to beware of harming them, or their adherents, and if they should be assailed from any source on account of crimes, or transgressions of the laws of the land, I can only say, that I shall convict none of them, by swearing them guilty; I wish, however, not to be understood that I know nothing at all; but matters that were entrusted to me confidentially, there are not men, nor courts, nor lawyers enough to bring them out of me. It is true, that men have voluntarily entrusted me with their business and secrets; yet they were necessitated so to do, and I should count myself the most abandoned wretch to take any advantage of them because of such knowledge, and should they take the liberty of slandering me, my course will be to tell what I believe, on other people's testimony and not what I know confidentially, this would not convict any one in courts of justice, as hearsay is no evidence against any person. And notwithstanding men may be guilty of crime committed against me, for which I might deem it my privilege to prosecute at the law, according to the book of Covenants; but here allow me to say, that if any man has been guilty of crime, let him be careful for the future, and keep his abominations from my view or knowledge, as my feelings for the cause of virtue and decency, law and order, will compel me to defend the innocent, and protect those who may not have sufficient courage to do so for themselves; but I will say that without the interposition of any of

those who receive S. Rigdon as their leader, suits will be instituted and fearful consequences may result from such prosecutions, the hand of God is upon them, to arrest them in their wild career, and this you may mark, and upon the people of the city of Nauvoo and county of Hancock. This I believe from the fact that God has said it. Now if you inquire, when will these things come to pass? I answer, they are now taking place in some measure; and if I shall be so fortunate as to see you, I will tell you things that I would not write, as they might come into their enemies' mouths and do them much injury; and perhaps lead to serious consequences, and I have said that I do not intend to do or bring evil upon them. Nevertheless, it will come, but by the enemies of God and man, and not by the instrumentality of those who are saints and keep the commandments of God.

Now, with reference to the church, generally, I believe them to be honest, industrious and good citizens, but nevertheless, I know they have been duped in regard to following the counsel of men, instead of following the commandments of God, as given through Joseph Smith.—I have been among the number of those who felt willing to follow counsel to almost any extent, this is wrong, and the people are now told they must follow the counsel of the Twelve and if they do, I tell you there is not virtue enough left in Nauvoo to save them from destruction, temporally and spiritually; temporal, because the excited multitude will not stand it. I have seen the consequences that will result from this course of things, and therefore take the liberty of telling them in private. I have spoken on the stand once, about three quarters of an hour, and next Sunday I have an appointment on Main street in front of my house. I expect to do and say nothing about men, but measures I intend to criticise upon. I shall make use of the Bible, Book of Mormon, and Covenants; and from them I expect to prove to the people, that serious trouble is at the door. I am compelled to take this course and thus set the minds of the people at work, and warn them to repent and forsake their evil ways and doings, and humble themselves before God, and learn his will and then do it, and thus save themselves and others. * * * * *

I thank God I have never committed any transgressions against the laws of the

land, except in this one thing, of which I have cause to regret, and that is, I would help to put down men and women's characters to sustain those heads of the church who were engaged in the corruptions we complain of. - I could and would slander the character of this unfortunate class, who happened to be victims of the unhal- lowed passions of those men. I have been making every acknowledgment and repa- ration in my power, and I cannot do more; but the same measure I have measured un- to others, I expect will be measured to me by those who are equally zealous, and who have no more knowledge concerning the doings of God: here is a frank confe- sion, and if any one is disposed to take the advantage of it he may do so; but let him look well to what he is doing.

And now I shall close by calling your particular attention to the 101st Sec. of Book of Cov. 2d paragraph, where the Lord decrees the saints shall never be over- come, if they observe all his counsel, (not Joseph's;) but if not, they should be over- come or prevailed against by their enemies, because they were set to be a light unto the world; and if they would not be a light they were thenceforth good for nothing; but to be cast out and trodden under foot of men. And in the 3d par. it is said, if they pollute their inheritances, they shall be thrown down. Query, have they not been driven several times since 1835, at which time the persecution commenced in the State of Missouri and finally expelled from the State, and have they not been every year since severely scourged in this State? Yes verily. Do they keep the commandments? No, or else they would have prevailed against their enemies: think well on this revelation. In the 68th Sec. 1st paragraph we are expressly told they were driven for transgression; and now look well to the parable in the 6, 7, and 8th paragraphs, and see the 12 olive trees, (apostles,) nobleman, (Lord,) choice land, (Nauvoo,) tower, (Temple,) the servants began to build, but did not finish; the olive trees destroyed; the servants fled and their works broken down; then the Lord said to one of his servants, (not twelve,) go and gather together, &c. &c.; and the servant went and done as he was commanded, and after many days all things were fulfilled. Meditate well on this parable.

Yours respectfully,

JOHN A. FORGEUS.

Minutes of a Conference held in Pitts- burgh, Oct. 12th 1844.

The conference was opened in the usual manner, and on motion, Elder R. Savery was appointed President, and Elder J. Lo- gan, Secretary.

Elder B. Winchester then stated the object of the meeting which was, to dis- tinctly ascertain the minds of the members of the church in this place, relative to the heretical doctrines taught and practiced in Nauvoo, by the quorum of the Twelve and some of their associates, and also the claims of Elder S. Rigdon. On these points Elders Winchester, Savery, and several others, made some very appro- priate and forcible remarks; after which, the following preamble and resolutions were adopted without a dissenting voice:—

Whereas the quorum of the Twelve, and their adherents in Nauvoo, have reject- ed Elder S. Rigdon as the presiding offi- cer of the church of Jesus Christ of Latter Day Saints, and thus violating the law of the church, as found in the the Book of Doctrine and Covenants, which we esteem most sacred and dear to all lovers of truth, for no other reasons, in our opinion, than his having claimed his lawful standing in the church, and his decided opposition to the nefarious doctrine of polygamy, and other things odious in their nature and tendency; for the truth of which, it now becomes our painful duty to say to all our friends and brethren in Christ; we have the most positive and decisive evidence; wherefore,—

1. Resolved, that we feel it our impera- tive duty, to receive and sustain Elder S. Rigdon in the office of first president of the church, whereunto, according to the Book of Doctrine and Covenants, the Lord has called him; and also that we uphold him in this office by our faith and prayers.

2 Resolved, that in consequence of the most flagrant violation of the original, or true principles and order of the church, by the Twelve and their abettors, by reject- ing Elder Rigdon, and practising the doc- trine of polygamy, despoiling female vir- tue and chastity by seducing them, and tyrannizing over those who will not sanc- tion their works of darkness, and many other like things, for which we regard them as apostates, and men fallen from the true order of the church, into a state of wickedness and corruption; therefore, we hold no fellowship with them, and so.

branch of the true church, standing upon the original platform, and the acknowledged and received doctrine of said church, we do not consider ourselves identified with them.

3. Resolved, that we sincerely request and advise all of our friends and brethren that stand connected with us in the true cause of God, to join with us in our effort and that we may redeem our characters from the odium and disgrace that the Twelve and others have brought upon us all; or in other words, all the church, by their evil practices, as mentioned in preamble and previous resolution.

4. Resolved, that we hereby avow to all men both far and near, that we have the most implicit confidence in the Bible, Book of Mormon, and Book of Doctrine and Covenants, and that we receive them as our rule of faith and practice.

5. Resolved, that Elders Wingate, Wm Richards, J. B. Newton, and B. Winchester, have authority from this conference to go as messengers to the eastern branches of the church, and set before them the true state of the church, and regulate the affairs of the same.

6. Resolved, that a copy of these minutes be handed to the editor of the "Messenger and Advocate," for publication.

On motion, conference adjourned *sine die*.

All things passed off quietly in the conference. The saints were cheerful and seemed to be in good spirits, and a general spirit of union peaved the whole congregation.

RICHARD SAVERY, Pres't.
JAMES LOGAN, Sec'y.

BRIGHTON, Oct. 14, 1844.

PRESIDENT S. RIGDON—*Dear Sir*:—I hasten to lay before you the position of affairs in this place. On Sunday a meeting of the branch was called at which most of the members were present. After laying the matter of the Presidency before the Branch, it was

Resolved, 1st That we recognize no other order than that of the First Presidency as head of the Church, and the other quorums in their place as set forth in the Book of Doctrines and Covenants.

Resolved, 2d, That we recognize Elder Sidney Rigdon as the only President of the Church of Jesus Christ, known to us, to

whom we shall adhere until we are *officially* informed of his death or expulsion, in a legal manner, from this Church.

Resolved, 3d, That we publish to the world the following, over the signatures of the male members of this branch, who adhere to the ancient order of the Church:

To the Saints of Beaver County the Undersigned send greeting.

Having learned that certain persons (calling themselves saints,) do teach the doctrine of the Nephelians, or in other words, "Spiritual Wives," professedly by divine authority, thus "turning the grace of our Lord into lasciviousness." This, therefore, is to say to such persons and to all men, that we neither believe or receive a doctrine so repugnant to the Word of God, and we hold no fellowship with those who would justify such an abomination; and we earnestly exhort the saints in every place to set their faces against so pernicious a doctrine. And besides this giving all diligence, add to your faith virtue, and to virtue knowledge.

"The grace of our Lord Jesus Christ be with you. Amen."

Signed—James M. Greig, P. E., Wm. Stanley, Elder Solomon Pry, Prest., Samuel Bail, and others.

For the above doings we have all been *suspended*.

Yours, in the bonds of the Everlasting Covenant.
JAMES M. GREIG.

PITTSBURGH, Oct. 15, 1844.

BR. J. GREIG—*Dear Sir*:—Yours of the 14th inst., was received per mail this morning. The intelligence was cheering; these early evidences of the virtue and firm integrity of the saints speaks volumes in favor of their future prospects. What, dear brother, can withstand the truth when its advocates are uncompromising in their attachment to virtue and holy principles. Since the world began, all the dispensations delivered to men of the living God, have been thrown into confusion by the introduction of doctrines and practices which were at war with Godliness, and subversive of all that was good and noble. Hence the distraction of the religious world. At some times past so great were the departures from truth, by those who professed to be the people of God, that if a Noah, a Daniel, and a Job, had been among them, they could save their own souls

only, and not be able even to save a son or daughter. Such an attempt has Satan made on us, and was maturing his plan, so completely to effect our overthrow, that the few left who could not be corrupted could do nothing more than save their own souls; but the iniquity was discovered before the adversary had gotten the fangs of his corruption so fastened on us that we could not unfasten them.

I have been informed, since Mr. Page published his Bull, and subsequent departure from this place, that he had attempted to teach the doctrine of spiritual wives in this city some time since. This will account for his sudden departure from both this place and yours.

It would seem almost impossible that there could be found a set of men and women, in this age of the world, with the revelations of God in their hands, who could invent and propagate doctrines so ruinous to society, so debasing and demoralising as the doctrine of a man having a plurality of wives; for it is the existence of this strange doctrine—worse than the strange fire offered on the altar, by corrupted Israel—that was at the root of all the evils which have followed, and are following in the church, the very mention, of which could not fail to redder the cheek of decency with a blush.

The whole of the revelations of God in all ages, charge the prophets and leaders of the people, with being the authors of the corruptions, which from time to time overrun the people of God. We need not marvel then that like evils have befallen us. The crime of the people was that they loved to have it so, they were not charged with introducing the corruptions, but having pleasure in them after the prophets, and leaders, had introduced them. It is no small degree of satisfaction to me, to find the people rising in the exercise of their just rights, and casting off, not only the leaders, but those who are led by those corrupters seducing spirits which introduce doctrines of demons.

Those who read the New Testament with care, cannot avoid seeing that the apostles have declared that a corruption like that we complain of, was to make its appearance in the last days. See Second Timothy, 3d chapter, from the 1st to the 9th verse inclusive. These sayings which the apostles, at Nauvoo, have ap-

plied to the professing world, are as applicable to themselves as to any others now living, or any others who have lived since the days of Paul. In the 6th verse we are told that "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." Now of what sort are those who creep into houses and lead astray silly women? The answer is given in the preceding verse. Persons that can do that are such as are without natural affection, boasters, proud inventors of evil things, heady, high-minded, lovers of pleasure rather than lovers of God. When we see such men, as above described, they, according to Paul, would do other things, that is, enter into houses and lead astray silly women.

That the Twelve and their adherents have entered into houses and led silly women astray, is a fact susceptible of the highest proof; and we are authorized by Paul to apply all the rest he has said to them. "For if this sort enter into houses and lead astray silly women," what sort? we ask; the before described religionists, for says Paul, "they have a form of godliness." The conclusion then is, that they effected the ruin of silly females, by, or through a form of godliness.

Paul says, the corruption he has described was to take place in the last days. Now, from this, the people of the last days are authorized to call any thing of the kind which may make its appearance it matters not by whom these corruptions were introduced, Prophet, Apostle, Evangelist, or Pastor, whosoever introduces them, has an account to settle with Paul in the great day when the affairs of the universe shall be adjusted before an umpire who cannot err, for either these doctrines and practices are corruptions, or else Paul stands charged with a departure from truth.

From what is said in the 9th verse, the iniquity complained of, was to be a thing conducted in secret. "But they shall proceed no further, for their folly shall be manifest unto all men;" Nothing can be plainer than that this abominable leading silly women astray, was to be a secret thing—carried on privately, and the exposure of it was to put a final stop to their wickedness. "But they shall proceed no further, for their folly shall be made manifest."

This secret working in matters of religion is, and always has been evidence of corruption. The saints always have been warned against the secret works of darkness; light and truth not only manifest themselves, but also make manifest the secret works of darkness. It is equally plain according to Paul, that no such thing could be carried on, however secretly it might be done, without detection. **For their folly SHALL be made manifest.*

Those leaders of silly women, if they had regarded the scriptures, might have known that their race was a short one, and that their wickedness would be made manifest; for thus had Paul written more than 1700 years ago, and as proof that Paul was inspired behold it has come to pass in our day and before our eyes.

It is a fact, so well known, that the Twelve and their adherents have endeavored to carry on this spiritual wife business in secret, that I hardly need mention it here, and have gone to the most shameful and desperate lengths, to keep it from the public. First, insulting innocent females, and when they resented the insult, these monsters in human shape would assail their characters by lying, and perjuries, with a multitude of desperate men to help them to effect the ruin of those whom they had insulted, and all this to enable them to keep these corrupt practices from the view of the world. I could bring facts which can be established in any court of justice, in relation to these vile abominations practised under the garb of religion that would make humanity blush. No falsehood too great, and no perjury too daring, in order to conceal these heaven-daring abuses of mankind; but I say in the language of Paul, they shall go no further, for their folly is now being made manifest, and will not cease until it is manifest unto all.

How often have these men and their accomplices stood up before the congregation, and called God and all the holy Angels to witness, that there was no such doctrine taught in the church; and it has now come to light, by testimony which cannot be gainsaid, that at the time they thus dared heaven and insulted the world, they were living in the practice of these enormities; and there were multitudes of their followers in the congregation at the time who knew it. These things only tend to confirm the fact that the church of

Jesus Christ of Latter Day Saints is the true church of God, for we now see in that body fulfilling, what the Apostles and Prophets said should take place in that order of things which God acknowledged. According to both prophets and apostles, the true church in the last days would be tried, with all the corruptions which had overthrown all the previous orders, kingdoms, or churches which God had set up; and before she could be exalted to her true glory, to overcome all the inventions of Satan or of man: but more of this in our next.

Dear Brother, through this letter to you, I would call on all the saints into whose hands this may come, to arise and deliver themselves from the corruption, disorder and ruin, that satan through the twelve as instruments, designs to bring upon the them, know ye that no strange thing has befallen you, that an attempt is being made upon you by those in high authority, and those who are arrogating to themselves authority in violation of the order of heaven.

SIDNEY RIGDON.

[TO BE CONTINUED]

*To all the Members of the Church of
Jesus Christ of Latter Day Saints.*

PITTSBURGH, Oct. 15, 1844.

I embrace the present opportunity of saying to you all, that after a very careful investigation of the claims of Elder S. Rigdon to the office of the First Presidency of the Church, I am satisfied they are not only just but lawful, and as far as this matter is concerned I have made up my mind, not from either any personal preference or animosity, but from the law or rules of the Church, as found in the book of Doctrine and Covenants and Book of Mormon.

It is abundantly evident to my mind that the quorum of the Twelve and others have excited a certain portion of the Church to reject Elder Rigdon, (which is a most horrid outrage upon the laws of the same,) from a fear he would bring them to an account, or in other words, to justice for teaching and practising the doctrine of polygamy. They of course reasoned from the well known fact, that he has always been a determined opponent of any thing of the kind.

And allow me here to inform you, that it is my intention at present, to publish as

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soon as possible, a work in which I shall cancel the claims of Elder Rigdon at length, and expose the advocates of the "Spiritual Wife System" by referring you to facts and evidence of the most undoubted authority.

Yours respectfully,

B. WINCHESTER.

To the Editor of the "Messenger and Advocate."

DEAR SIR:—Will you please insert the above in your paper, and accept of an assurance that you have my best wishes for the prosperity of your (by me contemplated,) valuable paper, and oblige.

Yours,

B. W.

MESSENGER AND ADVOCATE.

PITTSBURGH, OCT. 15, 1844.

The "Times and Seasons," and the "Nauvoo Neighbour," published at Nauvoo, Illinois, are busying themselves about us exceedingly, though the editor says he reluctantly obtrudes our name before the public. Now if he would be as reluctant to publish falsehoods about us when he does obtrude our name upon the public, it would be as creditable to him. The old saying that "drowning men catch at straws" is fulfilled to the letter in the editor's weak attempt to injure us. He has strained hard to squeeze out something by which he could make an unfavorable impression on the public mind. We wrote a letter which was published in the People's Organ, at St. Louis, Mo., stating facts and nothing else but facts, in relation to what took place on our visit at Nauvoo a few weeks since; and the editor and Mr. Hyde, who have both written on the subject, knew this as well as we, and they know it now; but by giving publicity to an ignorant farce which came off in Nauvoo, they thought to impeach our character, but in this weak and ignorant attempt they will fail.

What is the matter of complaint? It is this: We said that the only crime we committed was, that there were a number of gentlemen who wished to return with us to Pittsburgh. This they say was false, and to prove it, publish an investigation, said to have been had in Nauvoo, when we were charged with trying to divide the church. Now, how were we dividing the church? The only ground of this charge was that a number of persons were desirous of returning with us to Pittsburgh, and these defamers knew it. It is this they call dividing the church, and then say they opposed us for dividing the church, and not because that there were those who desired to go with us to Pittsburgh. Now, reader, judge

of the character of this attempt, and of the character of those who could condescend to it. I here leave them to enjoy all the pleasure their situation can give—they are welcome to it.

But there was another and greater cause for their opposition to us than the crime of having those at Nauvoo whose personal friendship made them desire to be where they could enjoy our society. Gentle reader, do you desire to know what it was? Well, it is your right, as well as the right of saint and sinner to know it. Know then; that the so called twelve apostles at Nauvoo, are now teaching the doctrine of, what is called Spiritual Wives: that a man may have more wives than one, and they are not only teaching it but practising it, and this doctrine is spreading alarmingly through that apostate branch of the church of Latter Day Saints. Their greatest objection to us was our opposition to this doctrine, knowing, as they did, that we had got the fact in possession, it created alarm, great alarm, every effort was used while we were there to effect something that might screen them from the consequences of exposure. This is what Mr. Hyde had an allusion to on the steam boat at St. Louis, when he felt such an interest in our welfare, as he said, as to request us, not for his sake or his fellow apostles sake, but for our own sake and salvation, to make any disclosures, lest we should have to retract and thereby be injured. Kind man! how fatherly and apostolical this!

I now call upon the twelve, including Mr. J. E. Page, to deny the existence of such a doctrine among them, believed taught and practised by them. This is the doctrine which has made what these men call the division in the church. We deny it has made any division in the Church. The Church is taking Paul's advice, "From such turn away;" the Church is doing so. See the third chapter of Second Timothy, where this as well as other crimes are declared an apostacy, and the saints admonished to turn away from them. This the saints are doing, and that in great numbers too, and the separation will continue until all the saints are again found united in strict obedience to the Doctrines and Covenants of the Church.

This doctrine of a man having more wives than one, is the cause which has induced the twelve to put at defiance the ecclesiastical arrangements of the Church, and what is equally criminal, to do despite unto the moral excellence of the Doctrines and Covenants of the Church, setting up an order of things of their own in violation of all the rules and regulations known to the saints, and nowhere found in the Doctrines and Covenants of the Church, but by the author-

ity of pretended secret communications made to themselves in the Secret Chambers, unknown to the Church only as they and some of their followers declare them, and these pretended secret communications, in direct contradiction to the written word contained in the Doctrine and Covenant of the Church.

These matters the saints are now investigating, and not only in Nauvoo but in other places to avoid these investigations, the twelve are getting up sham trials to stop the mouths of those who are determined to expose the corruptions of these transgressors. Let the saints look well to it. The time has come when the saints will have to come out and show themselves: the alternative with the saints is that they must either deny their faith or espouse the Spiritual Wife system and be taught by those who practise it, or else boldly and manfully join with those who have and are raising their voices against this most extraordinary of all doctrines, which is destroying the peace and sapping the foundation of the Church.

To satisfy the public that it was the Spiritual Wife system that caused our opponents at Nauvoo to oppose us, we give the following certificate, from a gentleman whose character stands too high for truth and veracity to be impeached by any man:

"I was at Nauvoo during all the time that Elder Sidney Rigdon was there on his last visit to that place, and am well acquainted with the cause of all the difficulties that existed, and now exist between him and the twelve and their adherents. It was said to me by many that they had no objection to Elder Rigdon but his opposition to the Spiritual Wife system.

"JOSEPH H. NEWTON."

We introduce this testimony to show that the twelve and their adherents, though they availed themselves of the circumstance of a number of the citizens of that place coming with us to Pittsburgh, to create an excitement against us, yet the whole was designed to guard against the disclosures which they had reason to fear would be made of the secret doctrines they were teaching at Nauvoo, and which they had openly denied in the world. They knew that if the true facts of the case were made known, that they must appear in rather an unfavorable point of light before the public, having at various times and on various occasions denied the existence of such doctrine with all the solemnities of an oath. The falsehoods of such assertion are staring them in the face.

We felt it a duty we owed the public to say so much on this subject, in this number of our paper, with the intention to give the doctrine and practise under it an examination hereafter.

PROSPECTUS, EOR The Latter Day Saints' MESSENGER AND ADVOCATE.

As much doubt still remains on the public mind, as to the true doctrine of the church of Jesus Christ of Latter Day Saints; the subscriber proposes to publish a paper in the city of Pittsburgh, for the purpose of relieving the public mind from all dubiety in relation to the received and acknowledged doctrines of said church. The paper is to be entitled as above.

It will be the primary object of the editor to give a full and clear development of all the doctrines of said church, carefully distinguishing between the true religious belief of said church and the strange doctrines which have crept in unawares, and are maintained by some who would fain make the public believe that they are the only legitimate authorities of the church whose claims shall be examined and exposed to the condemnation to which they are devoted by the doctrines and covenants which have been received, and on which the church was formed and organized.

In resuscitating the Latter Day Saints' Messenger and Advocate; it is the intention of the subscriber to contend for the same doctrines, order of church government and discipline, maintained by that paper when first published in Kirtland, Ohio.

It is to the public the subscriber must look for patronage to carry out his designs believing as he does, that the paper conducted, as he intends it shall be, on the broad principles of Christian charity, will be sufficiently interesting to the reading public, whether they do or do not belong to said church, to secure the necessary patronage; and in this belief, submits his proposals to the public,

SIDNEY RIGDON.

TERMS.—The Latter Day Saints Messenger and Advocate will be published Semi-Monthly, in pamphlet form, containing sixteen royal octavo pages, at one dollar per annum; payable in advance, in all cases.

Any person or persons forwarding the subscription price for five copies, shall be entitled to one gratis, and for ten, two, and so on in proportion.

All letters addressed to the editor must be post paid.

THE LATTER DAY SAINT'S MESSENGER AND ADVOCATE.

Vol. I

PITTSBURGH, NOV. 1, 1844.

No. 2.

LETTER TO JAMES M. GREIG.

CONCLUDED.

It does not follow, as a consequence, that the religion thus corrupted is false and not the truth of heaven; but the very reverse. What system was it that the apostle guarded the saints of his and all succeeding days against corrupting, assuring them that in the last days a corruption would take place, was it not the true system of heaven? Surely it was. Was it not the system of heaven, where men [monsters] were to avail themselves of their apostolic and prophetic influence, and be lifted up in the pride of their hearts, become proud, boasters, inventors of evil things, truce breakers, incontinent, and abusers of themselves with mankind? It was. Was it not those who had a place among the *saints*, who were so far to depart from the fear of God, and the principles of decency, as to be sufficiently daring to put at defiance the laws of man and the holy principles of the institutions of heaven, as to enter into houses and lead astray silly women, laden with sins? Need I answer it was. Was it not the true religion of heaven, which all sacred writers both of the Old and New Testament, cautioned the world and all the saints against corrupting, and corrupting by certain defined abominations minutely detailed? All will answer it was. The conclusion then is, that the true order of God, in the last days, was in danger, imminent danger of being brought into reproach and shame, by those who seek to gratify their carnal desires, in defiance of all righteousness, and, with a bold effrontery, claiming the authority of the priesthood, that they might more effectually accomplish their corrupt design, and thereby bring the whole church of God under condemnation before God; and so far sink it in the estimation of all, as to render it odious in the eyes of the world. The true church of Christ, according to the testimony of both prophets and apostles, of olden time, was in this danger in the last days. As to societies which the sacred writers never considered as of divine origin, they never thought of guarding the world against corrupting. Their object, and their only object was to

preserve the institutions and ordinances of heaven from abuse: knowing, as they did, that an abuse there would sooner or later prove fatal to the world. What then, Dear Brother, shall we say? What can any man say? Why, the society where those abuses, as defined by the sacred writers, made their appearance, has surely a high degree of testimony that it is the true church of Christ in the last days. The corruptions which the sacred writers, of former days, said would make their appearance in the church of Christ in the last days, have made their appearance among us.

Had Paul lived in our days, and looked at the church of Jesus Christ of Latter Day Saints, he could not have described it more minutely: the very corruptions have made their appearance, that he said would take place in the Church of Christ in the last days.

Had not these corruptions appeared among us, we should have lacked one important testimony that we were the true church of Christ; but the appearance of these corruptions, has added a testimony to those who desire to know the truth, that the kingdom of heaven is with us in distinction to all others.

It may well give us boldness in the faith, and great confidence before God. We may arise in the strength of truth, and purge these things out of our midst; knowing that the Lord will aid us; seeing we are doing as commanded, to "separate ourselves from all such" workers of iniquity.

By this you and the branch of the church under your charge, will see that they have done well, and may take courage, nothing fearing, for the Lord will be with such to bless them.

It may be, that the saints may not be apprised of the fact, that the scriptures have pointed out the very things which should take place in the last days, in the true church of Christ; and that, a short time before Christ's coming. Let us hear the Savior while he yet tabernacled with man in the flesh.

In the twenty-fourth chapter of Matthew, we have the Savior's own account of the things which should take place, at

a time approaching his second coming. We shall confine ourselves to a few of those things which are so plain, as to admit no justifiable objection. After the Savior had said many things in the hearing of his disciples in reference to his second coming, he gives a warning to the world predicated on the things that should take place preparatory to his second advent into the world. He says this, commencing with 42d verse, "Watch therefore; for ye know not what hour your Lord doth come. But this know, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up. Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh, who then is a faithful servant—whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But if that evil servant shall say in his heart that the Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him a portion with hypocrites; there shall be weeping and gnashing of teeth. Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom, and five of them were wise and five foolish."

Let me ask at what time was all this to take place, and among whom? Could there be two cases which more directly correspond? We think it would be hard to find them. If the Lord had not his eye on the church of Jesus Christ of Latter Day Saints, in the foregoing sayings, by some strange fortuitous course of events, that church got itself precisely in the same situation the kingdom of heaven is there described as being in; and the whole matter fulfilled directly on their heads. Let the world take the case as it may, I think they must acknowledge that they are a strange set of mere chances.

Have not the hearts of the honest and

upright in Nauvoo had many a painful hour of reflection, and many a deep feeling of mortification, at the eating and drinking with the drunken, and the smiting of the fellow servants; if not with a rod, with what was much worse, a tongue of falshood foul and fiendish? I might assert, without fear of exaggeration, that it was so, without one exception, for no righteous being could do otherwise.

Let me particularly call your attention to the fact, that the true church of Christ in the last days was to have a division in it, one unavoidable; it was so said by the Savior 1800 years ago, and it could not fail. Now sir, if none of these things which have taken place in Nauvoo had taken place, then, indeed, the world might, with more propriety, doubt our being the true church of Christ; but since the scriptures are fulfilling to the letter, on our heads: I think that by proper reflection and investigation, they will change their minds.

But in relation to the division, it may be proper to say a few things. It was said, at the time when the disobedient and cruel servant was cut off, that the kingdom of heaven was like unto ten virgins, five wise and five foolish. Now I ask, who were the wise virgins? Those who continued to follow in the steps of the servant who had been cut off, or those who on the contrary, lifted their voice and wielded their influence against the evils which had caused the Lord to cut him off, and against the corruptions which caused the Lord's displeasure. I think very little reflection will settle this matter to the full satisfaction of every honest inquirer. That which brought death to the servant could not bring life to the people.

It would be a vain attempt, on the part of any members of the kingdom of heaven, in going forth to meet the bridegroom, to expect to be welcomed to the marriage supper of the Lamb, while they were identified with, and engaged in the same practice and practices, with him whom the Lord had cut off for sinning, and sinning unto death in so doing.

To carry out the measures of that servant or prophet, would be to bring death on all who did it, sooner or later.

Now, whatever society in the last days is the kingdom of heaven, acknowledged so by the Savior himself, must pass

through the scene as described by him in the 24th and 25th chapters of Matthew. This must be done or the scriptures fail. If then, indeed sir, we, the Latter Day Saints, are the true church of Jesus Christ or kingdom of heaven, then it needs only look and reflect, and all may understand that have eyes to see, or ears to hear. Concerning his second advent; he admonishes *all* to watch:

"And what I say unto you, I say unto all, watch." Mark, 13, 27. The reason for this was, that he would come unexpectedly, as a thief in the night. Now, when was the Savior coming? In the last days surely. Who then was admonished to watch? He says, *all*; but of necessity, the people of the last days in particular, in whose day he was to come; and the reason assigned for this admonition was, that the servant who did so should be blessed at his coming: he should be ruler of his master's goods. But the Savior, foreseeing that this would not be the case, says, beginning at the 48th verse, "but if that servant shall say in his heart, my lord delayeth his coming, and shall begin to smite his fellow servants, and begin to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with hypocrites: and there shall be weeping and gnashing of teeth."

This servant, according to the Savior, was to be one who should make his appearance in the last days, and was one of the *all* whom he had warned to take care lest an awful fate awaited him; and if he did not receive the admonition, he should be cut off. He was warned minutely, not to eat and drink with the drunken, or smite his fellow servants; for if he did he should be cut off. To whom then, in the last days, can this apply? whoever it is, or was, it was one the Lord acknowledged to be his servant, and he cut him off, because he refused to obey him. Persons, acquainted with the affairs at Nauvoo, will need no comment on the above words of the Savior.

What was to take place when this disobedient servant was to be cut off? We are told in the 25th chapter, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and

went forth to meet the bridegroom, and five of them were wise, and five of them were foolish," &c.

Mark this, that at the time when this cutting off of the servant took place, two things immediately took place, or was to take place. The going forth to meet the bridegroom, and a division in the kingdom of heaven, or true church of Christ. No doubt can remain, but that the servant here spoken of, had been sent of the Lord—was, actually, the Lord's servant, but a disobedient one. And what follows in the 25th chapter, shows that this cutting off was to have an immediate effect on the church. Immediately after this mournful event—for surely it must be so to every thinking man—preparations were made for going forth to meet the bridegroom: it was then found that there were many without oil in their lamps: the consequence was, that a division took or was to take place at that time. Let us ask, a division in what? The answer is given, in the kingdom of heaven, or true church of God.

Dear Brother, I ask you, and through this letter to you, all the saints, acquainted with facts as they exist, to lay this case alongside the affairs of Nauvoo; and then reflect and consider.

But as the scriptures abound with evidence on this subject, I will invite your attention to some of the sayings of the prophet Isaiah, which only confirms what we have before written. In the 3d chapter of his prophecy, commencing at the 16th verse we have a description of Zion.

"Moreover, the Lord saith, because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet, therefore, the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornament about their feet, and their cauls, and their round tires like the moon. The chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings, and nose-jewels, the changeable suits of apparel, the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall

come to pass, that instead of sweet smell, there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground. And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."

A few remarks on the foregoing quotation, will place the subject, in a point of light so clear, that "he that runs may read."

What the prophet here said, he said about the daughters of Zion: "Moreover," the Lord said, "because the daughters of Zion are haughty," &c. All then that he says afterwards, he says about the daughters of Zion, and none others. He says, "they walk with stretched-forth necks and wanton eyes, walking and mincing as they go." The representation given of them, is that of pride, haughtiness, and shameful wantonness. In the preceding part of the 3d chapter he gives us a clue to the way they got means to enable them to gratify their corrupt desires. In the 14th verse we have the following remarkable sayings: "The Lord will enter into judgment with the ancients, [or elders] of his people, and the princes thereof; for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye, that you beat my people, and grind the faces of the poor? saith the Lord of hosts."

The prophet here charges the ancients or elders of the people, with spoiling the poor, eating up the vineyard, and having the spoil of the poor in their houses. The awful use made of this spoil of the poor, is but too clearly set forth. It was wasted on their lust. In consequence thereof, the daughters of Zion were to walk with stretched-forth necks, and wanton eyes; they were to have the spoil of the poor in their houses, and riot on the labors of others; and to finish their corruption and abomination, seven of them were to lay hold of one man, and say, we will eat our own food, and wear our own apparel; only let us be called by thy name to take away our reproach.

This is an order of things, which I think has never existed but once, since the spread of Christianity in the world. That a collection of females could be got together, capable of such extraordinary conduct must be a matter of astonishment to all; but the prophet said such a thing would take place, and that too, in the Zion of God; and God would enter into judgment with them for it.

Let me here remark, that wherever this thing did take place, that society was one the prophet called Zion, or the people of God. No people on earth could go so far into corruption as apostate saints. Paul said of the Corinthian church in his day, that they had abominations among them which were not so much as named among the gentiles, that a man should have his father's wife.

Comment on the foregoing would be unnecessary, if all the saints were acquainted with facts as we are. Let all those who are acquainted with Nauvoo, for two years past, just read and think. Let me ask, did not their eyes see the streets paraded by females, haughty and insolent, riding, parading and gallanting, not even to military trainings excepted, until one of the principal officers of the military gave them an open rebuke. Has it not been, and is it not now considered a reproach, by many, not to be united to some man as a wife, though he should have a half a dozen at a time? If it is not so, then they do not believe the doctrine they teach themselves.

When these things are closely examined there is so near a resemblance between the description given of the daughters of Zion by Isaiah, and what has taken place in the church of Jesus Christ of Latter Day Saints, that the conclusion is forced on the mind, that he, the prophet, had his eye on that church, and actually called that church Zion. But what gives this still greater force, is, that if the things spoken by Isaiah do not transpire in the church of Latter Day Saints, then it is not the Zion of the last days; and their preaching vain, and their faith vain; for these things will take place in the Zion of God, in the last days. But now for the other side of this picture, for Isaiah does not stop here.

In the 4th chapter, 2d verse to the close of the chapter, we have the following:

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion; and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat and for a place of refuge, and for a covert from storm and from rain."

In the the 2d verse, the prophet says, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth excellent and comely for them that are escaped of Israel."

We ask, in what day? Not the day when the daughters of Zion were rioting on the spoils of the poor, walking with stretched-forth necks, and wanton eyes, mincing as they went; when seven of them were laying hold on one man to take away their reproach: that was a day of transgression, when the women ruled over the people of Zion; when the poor were spoiled, the people beaten, and their faces ground. No beauty nor comeliness in that day; but there is a day, notwithstanding all this corruption, when the whole Zion of the Lord, which had been rioting in abominations, and the spoils of the poor, shall be beautiful and glorious? No, gentle reader, no, but the *Branch* of the Lord—that which is escaped of the Israel of God—those that fled from these corruptions, and left them who were practising them, *this branch* shall become beautiful and glorious. When will it become beautiful and glorious? When the Lord shall have washed away the filth of the daughters of Zion? See verse 4th. What filth will the Lord wash away? Their prudery, seven of them clinging to one man, their pride, and their wantonness, their rioting on the spoils of the poor. When the Lord is doing this with

the spirit of judgment, and by the spirit of burning, the branch of the Lord that has escaped, will be becoming beautiful and glorious.

Here we might indulge ourselves in inquiring into the situation of this *branch* of the Lord that is to become glorious. Mark, they were those who had escaped—who had fled from the corruptions of the polluted daughters of Zion. This is the branch that is to become glorious. The very fact of their having escaped, supposes that at one time they were in the midst of those who had corrupted their way before the Lord; and under such circumstances, must have much experience, having been acquainted, not only with the things which were according to the will of God, but also the corruptions and abominations, which caused the Lord to enter into judgment with those who had corrupted their way before him. They had an opportunity of knowing what was, and what was not displeasing to the Lord. They had seen the Zion of God before it was corrupted, the peace, the joy, the union which prevailed, the good will which reigned; and they had seen it after it was corrupted; and could see and feel the change, the great change, which took place after the corruptions complained of by the prophet had crept in, and men and women began to riot on the spoils of the poor, and have stretched-forth necks, and wanton eyes. In all these matters, they were the best judges, and the only competent judges on earth. They had seen prophets lead the people astray, and enter into houses and seduce silly women, laden with sins.

Men may read of these things, and say in their hearts, they are evil, but a man who has seen them with his eyes, and heard them with his ears, knows something about them, that no other could know. He is better prepared to guard himself and others against these, and all other abominations, than those who have never had the same experience could be.

The people who have been made to feel the effect of these corruptions, are prepared to withstand prophet or apostle, who may make such an attempt again. The spirit of those who are thus corrupted, he is able to detect, at first sight, having once seen it manifested, he always knows it afterwards. Thus qualified, and thus prepared, the branch of the

Lord which had escaped was every way qualified to become beautiful and glorious; and, if we can credit Isaiah, none others were, for it was the branch which had escaped the corruptions he had there described, that should become beautiful and glorious, and after that branch had become beautiful and glorious, the fruit of the earth was to become excellent and comely for them.

Let the saints and all others reflect on this. The whole glory of the world, if we are authorized to credit Isaiah, which is to come to pass in the last days, is to begin with a branch of the Lord, which is escaped from the corruptions of those with whom, at one time, they were connected, a people who had so far departed from all the principles of truth and decency, as for seven of their women to take hold on one man and be called by his name; a people that could riot on the spoils of the poor, and grind their faces; and all this under the garb of religion. If you can find any such a branch as that, know that it shall be glorious, for the Lord, by the mouth of Isaiah, hath spoken it. And all those who wish to be sharers in the glory, let them be partakers with this branch, and they cannot fail, or the scriptures fail.

That the things here spoken of by Isaiah, were to take place in the last days, is manifest from what he says in the last part of this 4th chapter. It is there said, after the Lord has purged away the filth of the daughters of Zion, he will create upon every dwelling-place of Mount Zion and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and from a covert from storm and from rain.

All who are at all acquainted with matters and things as they now exist, or have existed, since the days of Isaiah, know that no such things as the above have existed since his day, but if his testimony is true, they are to exist after the Lord has purged away the filth of the daughters of Zion, and purged away the blood of Jerusalem, by the spirit of burning and the spirit of judgment. And this purging, and this burning, is not to take place until after the branch of the Lord has escaped; for it

is through this branch that all the glory is to come.

Then indeed, in the true Zion of God, in the last days, there were to be systems of corruption, wanton women, and dissolute men, that were to corrupt themselves and cause the judgments of God to be revealed against them, and to cause a separation, and a branch to go forth from them, which in the end is to become beautiful and glorious. This the prophet says was to take place in the Zion of God; and it is only in the last days it can take place.

Now, if the church of Jesus Christ of Latter Day Saints, is the Zion of God, then fellow saint and sinner, the whole story of the spiritual wife system is told; and that it is the true church of Christ, let the corruptions of that body speak for themselves. He that hath eyes may see, and he that hath ears may hear, and he that has a heart may understand, for the very corruptions which Isaiah said should take place among the daughters of Zion, have taken place in that church, not only the corruption, but the separation also, and all the rest will doubtless follow.

Now let me call the attention of all the saints to the facts already disclosed. We have seen by the writings of Paul that in the last days, in the church of Christ, an apostacy was to take place, that men were so far to depart from the true faith, and to be so completely led by seducing spirits, as to go into houses and lead astray silly women, laden with sins, and that too, under the sanctity of religion. This thing has actually taken place in the church of Latter Day Saints.

Isaiah says that in the Zion of God the men would become oppressors, and live on the spoils of the poor, and the women would become wanton, and seven of them would take hold on one man, to be called by his name, the same as to become his wife. This also has taken place in Nauvoo. The Savior said that before his second advent he should have an evil servant, whom he had appointed to give meet to his house in due season, who, instead of so doing, would go to eating and drinking with the drunken, and to smiting his fellow servants, and that he would cut off that servant, in an hour when he did not look for it. This also has actually taken place, not only the eating and drinking with the drunken—smiting the fellow servants—but the cut-

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ting off also, and that at an unexpected hour; for that servant did say, not long before his death, that he would live five years from the time he delivered the prophecy, but behold in an hour unexpected, he was cut off. The Lord said that at the time, or in the days preparatory to his coming, that the mighty men of Zion should fall in the war. This has also taken place.

Let the reader ponder these things in his heart, for one thing is certain, and that is, that what the prophets, apostles, and the Savior himself said, should take place in the last days in the Zion of God, has taken place in the church of Latter Day Saints, be they, or be they not the church of Christ; and to finish the whole, it was said that among the things which were to take place, was that of a division in the church. This is now taking place before the eyes of all living; and a branch that separated was to become beautiful and glorious. Time will determine this.

It may here not be amiss while on the subject of the division, to attend to some of the Savior's words, in addition to those already noticed. In the 13th chapter of Matthew, beginning with the 25th verse, to the 35th, inclusive, we read as follows:

"Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou that we go and gather them up? But he said, nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say unto the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

"Another parable put he forth unto them saying, the kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof."

The Savior put forth three parables.

The kingdom of heaven, according to the first, was likened to a man that sowed good seed in his field, but while he slept an enemy came and sowed tares in the field, both of which, the owner of the field said, should grow together till the harvest, and at the time of harvest, the reapers were to gather the tares, and bind them into bundles to be burned; but the wheat was to be gathered into the barn. This parable the Savior explains to his disciples, see the 37th verse, and onward. He that sowed the good seed, was the Son of man; the field, the world; the good seed, the children of the kingdom; the tares, the children of the wicked one; the enemy that sowed them, the devil; the harvest, the end of the world; and the reapers, the angels or messengers.

This parable, as explained by the Savior, shews the fact, that the last kingdom or church that Christ was to set up in the world, and if so, it must be the kingdom spoken of by Daniel, was to be corrupted, and in consequence the Lord's messengers were to make a separation in it. There were tares, and there was wheat in it which had to be separated from the other. After this separation the kingdom of heaven was to be like a grain of mustard seed, which a man took and planted in his garden, which is, indeed, the least of all seeds, but when it is grown is the greatest of herbs so that the fowls of heaven come and lodge in the branches thereof. This was to take place after the tares were separated—after the division had taken place.

He spake another parable. The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, until the whole was leavened. This also was to be after the tares were separated. If any should doubt this, let me ask could a society, that was like tares and wheat, produce this effect, leaven the whole lump, change the nature of the whole world and bring it into subjection to the will of God, when in itself there was corruption, and material only fit to be burned? All will answer it could not, no society or order of things could change the nature of the world as leaven changes meal, and cleanse it so as to render it fit for the society of heaven, while it had a mass of corruption in itself, such as the kingdom of heaven was to have, when it had tares as well as wheat in it. The separation must take place—the tares prepared for the burning, and then the kingdom might tower as

the mustard stalk, until the fowls of heaven might lodge in the branches thereof, and then, and not till then, could it leaven the whole lump.

What more need we say then, to let all the saints see the precise situation of the church at present, and what awaits the whole church in futurity. The branch which has escaped after the separation is complete; become beautiful and glorious, and the tares be prepared for the burning.

The corruptions which have spread and are spreading in that apostate and corrupt branch of the church at Nauvoo, is one of the strong evidences which go to prove the church of latter day saints to be the true church of Christ: for in it are fulfilling the words of the prophets, of the apostles, and of the Savior of the world. All are fulfilling to the letter.

The church has now reached an interesting and important point in prophecy—the period where the holy writers begin to date its prosperity. It had, according to all the sacred writers, to pass a severe scene of trial and affliction, before its prosperity could come. Corruptions must infect the head itself, before it could be prepared to go forth and meet the bridegroom. And the Lord had to show his disapprobation of the corruptions introduced, by cutting off his evil servant. After that it had to pass the severe trial of separating the wheat and tares—which is now especially going on—before it could tower and spread so that the fowls of heaven could come and lodge in the branches thereof; and like leaven, leaven the whole lump. After all this work of trial, affliction and purification, then comes the time when the separated branch, which has been enabled to pass the ordeal, and neither faint by the way nor get corrupted, to become beautiful and glorious, through the triumph of which, the fruit of the earth was to become excellent and comely. Well then may the saints lift up their heads and rejoice, seeing the prophecies of both the old and new Testament are fulfilling before their faces, and they, the honored among men, whom the Lord has chosen, that the words of the prophets might not fail, and the testimony of Jesus be fulfilled in the eyes of all living, that all might be left without excuse at his coming. Well may they gird up their loins and prepare for the coming of the bridegroom: for behold he cometh according to his word. The way is preparing, and the day approaching. The things long since

spoken of by all the holy men of old are now passing before our eyes; the mustard seed is planting—the leaven is about being put into the meal—the branch is separating, and all things are now making ready.

All opinions about the Savior's coming are vain, unless they are founded on the fulfilment of the ancient prophecies. Every thing there said, preparatory to his coming must be fulfilled, before he comes. It is equally so with regard to the church of Christ in the last days, all things spoken of it by the prophets must be fulfilled. The corruptions which they said should be introduced into it must defile it. When Christ said that in the days preparatory to his coming, he would have an evil servant—for so he called him—and that he would cut him off at an unexpected hour, this must take place, or the words of the Savior fail.

So certain then, as ever Christ was to raise up a man in the last days to lay the foundation of a great work, just so certain it was, that that servant would be cut off; for he that said one, said the other. As sure then as ever there was to be any true church in the last days, so sure it was that it would be corrupted, for the same spirit of prophecy indicted one that did the other; and so certain as the church of Christ in the last days was corrupted—and that was as sure as it existed—so sure it was, that part of that corruption was the leading of silly women astray; and so sure as the true church of Christ was to exist in the last days, so sure, by reason of the corruptions in it, it was to divide, and sure as it divided the branch that separated was to become beautiful and glorious.

Why then, if we claim to be the church of Christ in the last days, should the things which have transpired be matters of surprise or fear. The various systems in the world which lay claim to be the latter day work of God, to prepare the way of the Son of man, are all founded on principles at war with the prophecies, and in opposition to them; the work of God in the last days was to be a work through which all the prophecies, which had preceded the time of its commencement in the world, that had not been fulfilled, should be fulfilled. We then have this claim to be the true church of Christ, that the prophecies are now fulfilling in our midst, that the very things the Savior, prophets and apostles, said should take place in the last days, are taking place with us, and no

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where else. What higher evidence then, that we are indeed the church of Christ in truth? If this is not giving to the world the testimony that we are the true church, I know not what could do it.

The saints then have but one thing to do in relation to these abusers of themselves with mankind, that is, turn away from them and be separate, and touch not this unclean thing, but let those be clean who bear the vessels of the Lord. Separate, ye saints of the most high, from this sink of corruption, that the branch of the Lord may be glorious; for it is the separated branch that shall become beautiful and glorious, and through whom the Lord will bring peace to the earth, and though the separated branch should, at first, be among the societies of the world as a grain of mustard among seeds, yet, it shall grow and tower until the fowls of heaven come and lodge in the branches thereof; or though it should be in comparison as the leaven which is put into the meal, with the meal itself, yet, it will not cease until it has leavened the whole lump.

Thus hath the Lord spoken, "and he that hath ears to hear, let him hear."

SIDNEY RIGDON.

To the Members of the Church of Jesus Christ of Latter Day Saints.

BRETHREN BELOVED:—The time has come, in the dispensations of the Most High to the Saints of the last days, when it becomes absolutely necessary for every man, for every woman, for every individual who essays to be saved in the kingdom of God, to set their feet afresh upon the rock, of which the Saviour has emphatically declared, "the gates of hell shall never prevail against it."

The time has fully come, in the history of the Church of the living God, established for the last time, when it is made a sacred and paramount duty, for every individual who would maintain the integrity of the Covenant which he has entered into with God, to lift up the voice as with the sound of a trumpet—to cry aloud and spare not.

A heaven-daring apostacy—an utter and entire departure from the principles of eternal life, as they are revealed to us in the Bible, Book of Mormon, and Book of Covenants, has occurred in our midst; and it remains with us individually to determine, whether we shall take part with God and righteousness, truth and virtue, or turn again to the weak and beggarly elements of sin, and thereby forfeit all claim, right,

title, interest or promise, to the glorious rest of God, and the ultimate beatitude of the celestial kingdom. Nothing less than this is the issue which now presents itself for our deliberate and solemn determination.

In discussing a subject of such transcendent import, it behoves us to use great plainness of speech, and to distinctly keep in view the solemnities of the eternal judgment.

It will not be disputed, that the church of Christ is eminently a system of order, and happily we all recognise the precise means by which we shall determine in what that organization consists—an appeal to the doctrine and Covenants of the Church, as made known by revelation of which the Lord has declared in his preface to the Book of Commandments. "Behold I am God and have spoken it, these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding, and inasmuch as they erred, it might be made known, and inasmuch as they sought wisdom, they might be instructed, and inasmuch as they sinned, they might be chastened: that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time." Sect. 1.

We are perfectly safe then in concluding that a departure to the right or left, from the things written in that Book, is an apostacy from the truth of God, a departure from the order of Heaven, for we are expressly told to search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

To this end therefore were they given "that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world."

To the law and the testimony then, if they speak not according to that, it is because there is no truth in them.

The first point which demands our serious consideration, is the channel of communication between God and the Church; if the Lord God has ordained by immutable counsel and decree, a certain fixed order, through which he speaks to the Church, it must be all important that we make no mistake here, or of necessity that we cut off all communication with the heavens, and cease to be in connexion therewith as the body of Christ. What says the law? "And again the duty of the president of the office of the high priesthood is to preside over the whole

church, and to be like unto Moses. Behold here is wisdom, yea to be a seer, a revelator, a translator and a prophet, having all the gifts of God, which he bestows upon the head of the Church." Here, then, the matter is put clearly, definitely, and forever at rest. The president of the high priesthood, that is the presiding president of the three first presidents of the Church, is the legal organ of communication to the Church, and no other. Que. If the Church should cut off the head, and place the hand or foot at the head, would God ever speak to them through those members? Most assuredly not. He would laugh them to scorn, and damn them for their pains. Whose prerogative then is it to place this head to the Church? God's alone. The presiding triune must be pointed out by the voice of the Almighty.

We are prepared then to enter upon the examination of those thrilling events, which have absorbed our attention for some time, and by a rigid adherence to the word of him who cannot lie, we shall be able to arrive at a correct understanding of the whole matter. Who then is that individual who sustains the important relation of revelator to the Church, for he alone is competent to a reorganization of the presidency; for without that organization we have not the order of God, and consequently never can triumph gloriously.

Fortunately, most providentially, this matter is stripped of all ambiguity, and is made clear as a sunbeam to the believer in the revelations of Jesus Christ.

Sidney Rigdon is the only man, who has been pointed out again and again, by the voice of Israel's God, as sustaining that relation—hear him: Sect. 84, part 5. "And now verily I say unto you, (Joseph Smith, and Sidney Rigdon,) I give unto you a commandment, that you continue in the ministry and Presidency, and when you have finished the translation of the prophets, you shall from henceforth preside over the affairs of the church and the school; and from time to time as shall be manifested by the comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues and people. And this shall be your business and mission in all your lives, to preside in council and set in order all the affairs of this church and kingdom."

If this is the word of God in very deed, then is Sidney Rigdon, beyond all cavil or dispute the called of God, to preside over his Church, and Kingdom and the lawful revelator to the same. Suppose I disown and disavow him as a revela-

tor, will that frustrate the purposes of God.— Suppose any number or individuals should do the same thing will that thwart the designs of Jehovah! Verily nay.

The question for us to determine then, is, not whether the Twelve, the Fifty, or the Seventy have rejected Elder Rigdon, but whether the great God has rejected him.

Happily this question is capable also of an easy solution, by a, "thus saith the Lord:"

"I have sent forth the fullness of my gospel, by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come, from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead."

According to this declaration of the Lord, Joseph Smith was to stand in the office in which he was then placed, until the coming of the Son of Man, unless he transgressed, when the Lord declares he would plant another in his stead; again, this other was to be appointed by Joseph himself, "If he shall transgress he shall have no power except to appoint another in his stead."

Where then is the man called of God by revelation, and ordained by Joseph Smith, as a prophet, seer, and revelator for the church? Sidney Rigdon, and Sidney Rigdon alone.

The conclusion is therefore inevitable, that either the word of God has failed, or Sidney Rigdon is planted by God himself in the stead of Joseph Smith. Let God be true, if all men should be found liars. Why then was Sidney Rigdon rejected by the Twelve, and all their adherents, and an order of things instituted in direct violation of the order of God?

The answer is plain, because they have lost the light of the spirit of God, and are involved in Egyptian darkness; "if the light that is in you become darkness, how great is that darkness."

It now becomes necessary to touch upon another fact which affords us a key, by which we may unriddle the whole mystery of this extraordinary condition of things.

There has been taught in the church a doctrine, which to a man with the revelations of God in his hand may be deemed the most daring and damning that could be imagined to exist among any people, because it is the prolific parent of every vice, and the whole catalogue of crime, follows in its train as naturally and necessarily as water will find its level. Need I say I allude to the spiritual wife system; to cover up this system, lying was taught to be justifiable, and a ser-

mon was publicly preached, to inculcate the idea and establish the tenet, that under certain circumstances, it was rather meritorious to lie. Be it remembered, that there is no sin, which is called forth the signal wrath of Almighty God, more fully than the sin of adultery; and therefore the Lord declared he would "cut off from Israel head and tail, branch and rush in one day. The ancient and honorable, (que. Patriarch) he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err, and they that are led of them are destroyed." Was Joseph Smith cut off for transgression? I answer, if the Lord is to be believed he was; for he expressly promises that if Joseph abided in him, he should stand in the office in which he was placed, until the coming of the Son of Man. If Joseph is not living, and the Son of Man is not come, he must, admitting the word of God, be cut off for transgression.

Admitting this fact, we must conclude, that he transgressed the law of God; the question then arises, how did he transgress the law of God? I answer, he taught the doctrine that a man could have ten wives; the Lord has declared "thou shalt have one wife, and cleave unto her and none else." Joseph taught that David did not sin in having many wives, only in the case of Uriah.

The Lord declares, Book of Mormon, Book of Jacob, 2d chapter, "David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."

But do these men who have arrogated to themselves the authority, who have at one fell swoop blotted the first presidency out of existence, laid violent hands on the reins of government, and delivered over to the buffetings of the devil him whom God has planted in the stead of Joseph Smith—do these men preach and practice the doctrine of polygamy? They do. And coupled with Sidney Rigdon's uncompromising hostility to that doctrine gives us the key by which we can understand the otherwise incomprehensible fatuity, which could lead them to set at complete defiance the order of heaven.

Let us now examine the ostensible ground on which they reject Elder Rigdon. First, because he claims to hold keys and authority above any man or set of men in this church, even the Twelve; a grave charge truly, in the estimation of men who are determined to disregard the callings and ordinations of heaven.

Second. Because he ordained men without consulting the Twelve! Mark this was after he had been rejected by the Twelve and a majority of the

church, as the first President of the church; and the Twelve invested with plenary powers, as the presidency thereof, so far, at least, as the voice of their adherents could accomplish it; in short, after they had cut themselves off from the kingdom of God, and Sidney Rigdon was commanded in effect to stand aside and let better men take the front rank; and this, too, in spite of the uniform doctrine of Joseph Smith, that no man can ever be put down except by transgression.

Thirdly. "Sidney Rigdon claimed no authority and jurisdiction over the Twelve or the church," after they had rejected him!

Fourthly. "He is charged with seeking to divide the church." What is the evidence adduced to sustain this charge? Orson Hyde says, "one of Mr. Rigdon's party said to his brother so and so; and his brother told Orson Hyde so and so."—Brethren, is not such a course of procedure enough to rouse the indignation of every honest man? Do these men really think the revelations of Jesus Christ are all a phantom.

Sidney Rigdon never sought to proselyte a single person, it was to those only who sought his counsel and instruction to whom he revealed the purposes of God. He manifested no anxiety as to the result. He knew the great God would sustain him, and bear him off victoriously.

Fifthly. Sidney Rigdon declared: "I shall feel it my duty to publish the transactions of the secret chambers, and a faithful history of the works of darkness." Oh here lies the gist of the whole matter; treason to the cause of spiritual wife-ism, to that accursed doctrine which makes a man's glory depend upon the number of his wives; which makes that a stepping stone to exaltation which God has a thousand times declared is the high road to hell.

By the assisting grace of God, my voice shall be raised, my pen shall be wielded, in defence of the pure principles of eternal life: and in opposition to the demoralizing, degrading and damning; doctrines of Antichrist.

But Sidney Rigdon and his friends are charged with an intention to bring a mob upon Nauvoo: so far from it, we will not, we dare not, we have no disposition directly or indirectly to injure the hair of the head of a living being; we are too firm believers in the principle, the same measure which you meet to others, the same measure, shall be measured to you again, and have moreover had too strong a demonstration of the truth of that saying of our Saviour, ever to desire to test its validity afresh.

But we do charge home the mob spirit upon

the dominant party in Nauvoo, we do say they have carried their measures by mob law, they have not regarded the statutes of heaven, they have essayed to cut off from the church multitudes, to whom they would grant no opportunity of trial and defence, they have trampled under foot the free expression of opinion and the laws of the land, and are, therefore, if any acts can define them, both tyrants and mobocrats.

In view of all these abominations, you may be ready to ask, is not your confidence lessened in the truth of the work of God of the last days in the Bible, Book of Mormon, and Book of Covenants? Not in the least; I know these things for myself, and that the purposes of the Almighty, as foretold by the Prophets, the Savior and the Apostles, will all be fulfilled, and I have this additional testimony, having been eye and ear witness to the truth of a chain of prophecies, from Isaiah to John the Revelator, regarding the work of God of the last days.

I, therefore, in the name of my Lord and master, Jesus Christ, whose unworthy servant I am, call upon all those, who love him in sincerity and truth, and who are willing to exhibit their love in the only way by which it can be known, that is, by keeping his commandments; to give heed to that servant whom the Lord has planted in the stead of Joseph Smith, and turn away from those who teach and practice doctrines contrary to the law and the holy commandments delivered unto us.

Your brother in the new and everlasting covenant.

SAMUEL BENNETT.

The Gospel as proclaimed by the Apostles with the attendant circumstances.—The gospel comes to the world, not only in its origin, but in all its parts, as the scheme of heaven, and all its advocates claim for it the right of Divine authority; from its first promulgators through all successive ages to the present. All believers in it disclaim all right of interference with it, other than believe and obey it. No right to alter or amend, add or diminish and all attempts of the kind are received with abhorrence by all believers of every sect whatever, let the facts of the case be as they may, whether it is altered or not, all equally disclaim the right of so doing. In doing with the gospel by the consent of all, we have to do entirely with revelation whatever is written on the subject, by the consent of inspiration, is the only

source to which we can safely go for information in relation to it, or any part of it. It is then, of the first importance, that we let the inspired writers give their own account of the matter, from first to last; and all that is left for us, is to judge for ourselves, whether, in the course of human events, we have adhered closely to its doctrines and precepts, or whether we have departed from them.

The sacred writers claim for it the only power to save men. All other schemes, it matters not how specious or how fascinating, are in the matters of salvation unavailing, and have no power unto salvation. Salvation comes alone by the gospel, and by nothing else. He who does not embrace it must be damned; let his character be what it may, from a devout Cornelius to a persecuting Cæsar; for "he that believeth not shall be damned," are the words of its divine author himself, after he had risen from the dead, and claimed all power in heaven and on earth. Not only was it heaven's plan for saving individuals, but it was the only means by which the world could be saved from destruction; for the divine author said, after his ascension, he would come again "in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2d Thessalonians, 1st chapter and 8th verse. God has therefore ordained the gospel as the way of acceptance with, and the rule of obedience to Jesus Christ; without receiving its doctrines, and obeying its precepts, no acceptance with, no reverence to Christ is acknowledged. The mandate which has gone forth from of old to the *kings and judges* of the earth, is to be wise and to be instructed, and to serve the Lord with fear, and rejoice with trembling. To kiss the Son lest he be angry, and you perish from the way, when his wrath is but a little kindled. And he says, "Blessed are all they [the kings and judges] that put their trust in him." 2d Psalm, 10, 11, 12, verses. If the *kings and judges* of the earth are ever blessed it must be by obeying Jesus Christ, and if they ever obey him; they must do it by receiving the gospel, and obeying all its precepts, for without this, if we credit the plain declarations of of scripture, there is no obedience on the part of heaven acknowledged, and no blessing promised.

But for a fuller and clearer light on the subject, let us attend to what the promulgators of the gospel have said, themselves, in the books of inspiration. We will begin with the Savior. His last words before his ascension, to his disciples, as recorded by Mark, in the 16th chapter of his narrative or gospel, as it is called, 15, 16, 17, and 18th verses read thus, "And he said unto them, go ye into all the world, and preach my gospel to every creature. He that believeth and is baptised shall be saved; and he that believeth not shall be damned; and these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." The following things are to be noted, particularly, in the above sayings. First, they were to go into *all* the world, and preach the gospel to *every* creature. They were not only to go into *all* the world, but to preach the gospel to *every* creature in *all* the world; no exception here made for any human being in *all* the world. Second, he that believeth and is baptised shall be saved. That is, *every* creature in *all* the world that believeth and is baptised shall be saved. Third, he that believeth not shall be damned. The same as to say that *every* creature in *all* the world that did not believe should be damned. No allowance is here made for any man's righteousness. A praying concave as well as a murdering high priest, must equally believe, and equally obey.

The same sentiments are maintained by all those who were commissioned by him, to bear his message to the human family. Paul says of the gospel he preached, "For I certify you, brethren, that the gospel which was preached by me is not after man; for I neither received it of man, neither was I taught it, but by revelation of Jesus Christ." Galatians, 1st chapter, 11, and 12th verses. And in the preceding part of the same chapter, 8th and 9th verses, "But though we or an angel from heaven preach *any* other gospel, unto you, than that which we have preached unto you, let him be accursed. As we said before, so we say again; *If any man preach any other gospel unto you than that which you have*

received, let him be accursed. This language cannot be mistaken; it is definite as well as authoritative. A curse is pronounced upon *any* man, who will venture to preach *any* other gospel than that which the Galatians had received; and an angel from heaven, if he dare presume to preach any other gospel, than that which Paul had preached, had a curse given for a departure from it—even the smallest. The result would be that whoever ventured to do it would be cursed, instead of saving themselves and others, and that for the surest of all reasons, because the preacher of this gospel had obtained it by revelation of Jesus Christ.

This same apostle in addressing Timothy, whom he calls his son in the gospel, uses language of similar import. 1st Timothy, 4th chapter, 14, 15, and 16th verses, he says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and the doctrine; continue in them, for in doing this, thou shalt save both thyself and them that hear thee." Timothy is here admonished to take heed, to himself and also to the doctrine, for in so doing he would save himself as well as those that heard him. For though Timothy had gifts of the spirit bestowed on him, which had been prophesied of him, and confirmed by the laying on of the hands of the presbytery. Still, his *own* salvation depended on his taking heed to the doctrine as much as the salvation of those who heard him. No salvation to him nor others, only by a strict adherence to the doctrine of Jesus Christ, if he perverted it, instead of salvation a curse. All his former righteousness ceased to be counted to him for righteousness.

We learn from what this same Paul says to the Galatians that he preached the same gospel that was preached by the apostle Peter. Galatians, 2d chapter, 8th and 9th verses. "But contrariwise, when they saw that the gospel of the uncircumcision was committed to me, as the gospel of the circumcision was to Peter, (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the gentiles.) In consequence he (Paul) received

the right hand of fellowship that he should go to the gentiles.

The circumstances under which the gospel was proclaimed, were very peculiar. The Jews, to whom it was at first proclaimed, were in the greatest ignorance of it; they did not know that there was any Holy Ghost, see Acts of the Apostles, 19th chapter, 2d verse. Though the Jews here spoken of, dwelt at Ephesus, it may be fairly inferred that this was the condition of all the Jews at the time the gospel was preached to them by Peter. They did not know that there was any Holy Ghost. That is, they did not know that there was any Holy Ghost given in those days, they doubtless knew that the Holy Ghost had formerly inspired their prophets, both to reveal the things of God as well as to work miracles, but it had long since ceased and they knew not now that there was any such thing given.

There had many centuries passed away that there were no true prophets in Israel, some six hundred years since the voice of a true prophet had been heard in the once favored land of the Lord. During this long reign of silence, the Jews had made shipwreck of the order of heaven established among them by the special revelation of heaven, and had departed so far from the living God, at the time the gospel was proclaimed by the apostles, as not to know that the Holy Ghost was given or to be given any more.

It was during this long period of the absence of the voice of the Lord among them, that they so corrupted their way, and had sunk into such ignorance, as not to understand the voice of the prophets, which was read every sabbath day in their synagogues. In consequence of this apostacy, Israel became completely blinded. They did not know the voice of the Lord when they heard it. When a true prophet was sent they rejected him, and when their Messiah came, they crucified him, away with him, away with him, it is not meet that such a fellow should live, was their cry. Not that they did not believe in the coming of a Messiah, this they believed with all their heart; but this Jesus was not he: for want of the spirit of inspiration, which had long since been withdrawn, their sacred books were a dead letter to them. They could read them but not understand them.

There was to be a Messiah, but they could not tell when he came, they could not distinguish him from an impostor, and why this darkness? Because the spirit of revelation had departed from them. They had eyes, but could not see, ears but could not hear, hearts but could not understand; and why? Because the spirit of inspiration had departed from them. They groped for the wall, as if they had no eyes. Isaiah 59th chapter; 10th verse. Why happened all this blindness to Israel? Because the spirit of revelation had departed. They went back, they stumbled, they fell, because there was no vision: the prophets were no more the voice of inspiration, they would not hear. Their talk was made a snare and a trap unto them, and they finally fell, and were scattered, and remain so to this day, and will remain so "until they shall say, blessed is he that cometh in the name of the Lord." No art of man can redeem them, no human power can raise them up the voice of a prophet, the language of inspiration alone, can bring them back, or else they lay forever.

Had they not rejected the prophets, and said, we have revelation enough, they would have been in glory to this day; but instead of this, they are as a wild bull in a net, not knowing that there is any Holy Ghost given, believing that the day of revelation is over, forever over.

The blindness which had happened to Israel, and the cause of that blindness, is so clearly set forth that all who read may see and understand it. Such was their condition when the gospel was first preached unto them, and the apostles well knew that nothing but the proclamation which they made could remove their blindness, or enlighten the gentiles; for through that alone, the spirit of revelation would or could return to the world.

The description given of the gentiles, shews that they were equally destitute of the true knowledge of God. Paul says of them, in his day, that they were aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world. Ephesians, 2d chapter, 12th verse.

Such was the condition of Jews and Gentiles, when the apostles first went forth to preach the gospel. All the light and knowledge there was in the world were the Jewish scriptures, of the, so called, Old Testament. All beside that was darkness

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and ignorance. No prophet to correct the errors of the Jews, and no teacher to enlighten the Gentiles. The Jews had killed the prophets, and stoned those whom God had sent unto them, by reason of which their leaders had become hypocrites, blind leaders of the blind; but notwithstanding this, they were the only people who had any knowledge of the true God, or the means of knowing him; but the light in them, in consequence of refusing to have any more inspired men among them, had nearly become darkness.

MESSINGER AND ADVOCATE.

PITTSBURGH, NOV. 1, 1844.

AFFAIRS AT NAUVOO.

Our advices from Nauvoo, are to the 20th of October. Brigham Young, one of the Twelve, had, at a meeting at Ramus, in Hancock county, discoursed thus, in a public address: "That there were a multitude of spirits, innumerable, who were flocking about the houses of ill fame, seeking for bodies, although they were illegally obtained, yet they were anxious to get them in any way; but God has devised a plan by which they can now obtain them in a legal way, without disgrace." Important information, surely. Since the delivery of the above message, the gentleman and his co-worker, Heber C. Kimball, have been absent, no reason assigned: they have gone probably to the places where their business demands.

We have seen a No. of the 'Prophet,' published in N. York City, containing a letter over the signature of Wilford Woodruff, declaring, among other false assertions, that while we were at Nauvoo in Sept., we threatened to bring a mob on the place. This is a fabrication without the least foundation in truth. We never said so, nor thought of saying so; indeed we knew too much about the light in which the God of Heaven viewed Nauvoo and the people thereof, to feel any disposition to bring on them any evil, greater than that decreed by the great God. Do these men think, by publishing falsehoods against us or any others, that they will avert the judgment of God? If they do, they will find that God is not to be thus trifled with. These efforts, of desperation, will avail them nothing. They have trifled with Jehovah; they have set at naught his revealed will; they have done despite to the spirit of Grace; and do they think, that by publishing falsehoods they can deceive the Almighty? It would seem as if they thought so. Vain men, let them know

that it is with their God they have to do. It is he whom they have offended, and it is he who will dispose with them by such means as he thinks proper. Does the great God need falsehoods to aid him in accomplishing any of his purposes: "He is not man that he could lie, nor the son of man that he could repent." Shall these "potsherds of the earth strive with their Maker?" They will find these efforts of desperation only make their case more desperate.

Know, reader, that He who rules in the heavens, has declared the fate of Nauvoo; and all shall see his hand on Nauvoo for destruction, and not for salvation: for Nauvoo, on account of the iniquities of her people, will be desolated; The saints there have polluted their inheritances, and God will cast them down, and make them an ensample to all those who come after them; and all the efforts of man to the contrary will not save her.

It is not our intention, in the future numbers of our paper; to devote very little of them to these local matters, but to a very different object—to the setting forth of the doctrines of the revelations of heaven. We will leave Nauvoo, and those of her inhabitants who have corrupted their way before the Lord, to their fate; assuring them that an overthrow awaits them, and no earthly power can save them.

The ignorant corrupters at Nauvoo are busily engaged, up to the last dates, in spinning out the history of their own ignorance and shame, in an unceasing effort to do something to hide their secret doctrine from the public gaze. Do they think such fooling will any longer hide, from the world, their system of polygamy? If they do they will find their mistake by and by.

When these creatures begin to spin out their shame, they always spin out a long yarn, as they always have a large stock of the raw material on hand, and it only requires a little manufacturing to prepare it for public use.

As to what they say of ourselves, we can say to them as Sterne said to the Jackass, "we will have no quarrel with any of your family." We have, and always shall consider it an honor to be opposed by men who know that their own secret works of darkness are such as to need concealment to avoid fearful consequences. Ed.

We wish our friends, and the friends of truth and virtue, who desire to patronize us, in our determination to sustain the order of heaven in its organization and unity; to make their purposes known, as we shall be unable to transmit this paper to any but actual subscribers.

To the Editor of the Latter Day Saints' Messenger and Advocate.

MR. EDITOR: I would like to say one word, in relation to an assertion made by Willford Woodruff, (one of the Twelve,) in a communication to the New York Prophet, dated Salem Mass., October 11th, 1844. He there states to the public that Elder Rigdon threatened to turn traitor, publish against the church in the public journals, "intimating," he says, "that he would bring a mob upon the church, stir up the world against the saints, and bring distress upon them," &c. I for one, sir, take the liberty to say, that these assertions are every one of them false. However it is only carrying out a certain resolution of the twelve, confirmed by an oath, "that the influence of Sidney Rigdon should be destroyed, so help me God." Brigham Young's own words. I do further say, that I was in the society of Elder Rigdon a great deal; as much as any other man, together with many other of his friends at Nauvoo, after the death of Joseph and Hyrum; and I do certify, that the advice he gave to his followers was invariably, raise your voice against no man, do violence to no man, the twelve are God's anointed, they are in his hands; my work is done here, and my desire is to return to Pittsburgh in peace, soliciting none to follow him, but at the same time rejecting none.

What he did state was, "that he should deem it his duty to give a faithful history of the transactions of the secret chambers, and the works of darkness."

SAMUEL G. FLAGG.

To the Editor of the Latter Day Saints' Messenger and Advocate.

MR. EDITOR:

Permit me to call your attention to a certain doctrine taught by the apostates at Nauvoo, that Joseph Smith is as much a Saviour to this generation as Jesus Christ was to the generation in which he lived. Heber Kimball declared, in a public address, on the stand, that "Joseph Smith was his Savior." Are not these the very characters whom Paul and Peter saw should be in the church of God, in the last days; who would count the blood of the covenant wherewith they were sanctified an unholy thing; and even deny the Lord that bought them,

AN OBSERVER.

PROSPECTUS,

FOR

The Latter Day Saints'

MESSANGER AND ADVOCATE.

As much doubt still remains on the public mind as to the true doctrine of the church of Jesus Christ of Latter Day Saints, the subscriber proposes to publish a paper in the city of Pittsburgh, for the purpose of relieving the public from all dubie'y in relation to the acknowledged and received doctrines of said church. The paper to be entitled as above.

It will be the primary object of the editor to give a full and clear development of all the doctrines of said church, carefully distinguishing between the true religious belief of said church, and the strange doctrines which have crept in unawares, and are maintained by some who would fain make the public believe that they are the only 'gitimate authorities of the church, whose claims shall be examined and exposed to the condemnation to which they are devoted by the Doctrines and Covenants which have been received and on which the church was formed and organized.

In resuscitating the Latter Day Saints' Messenger and Advocate, it is the intention of the subscriber to contend for the same doctrines, order of church government, and discipline, maintained by that paper when first published in Kirtland, Ohio.

It is to the public the subscriber must look for patronage to enable him to carry out his designs; believing as he does, that the paper conducted, as he intends it shall be, on the broad principles of Christian charity, will be sufficiently interesting to the reading public, whether they do, or do not belong to said church, to secure the necessary patronage; and, in this belief, submits his proposals to the public:

TERMS.—The Latter Day Saints' Messenger and Advocate will be published Semi-Monthly, in pamphlet form, containing sixteen royal octavo pages, at one dollar per annum; payable in advance, in all cases.

Any person or persons forwarding the subscription price for five copies, shall be entitled to one gratis, and for ten two, and soon in proportion.

All letters addressed to the editor must be post-paid.

SIDNEY RIGDON.

LATTER DAY SAINTS' MESSENGER AND ADVOCATE.

VOL. I.

PITTSBURGH, DECEMBER 2, 1844.

No. 3.

A CIRCULAR

FROM THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, IN PITTSBURGH, TO THE SAINTS THROUGHOUT THE WORLD.

Beloved Brethren:—We, who have embraced the new and everlasting covenant, have been called to mourn on account of the cruel and horrid murder of Joseph and Hyrum Smith, our former prophet and patriarch, whom God raised up to lay the foundation of his work in the last days. Yet we are again called to witness another event more painful; that of disunion, which must result in the final overthrow of all who adhere to principles and doctrines contrary to godliness. Yes, dear brethren, ere the mangled bodies of our brethren were cold in death, we hear men begin to cry, "We are the head!" We are they who will guide the ship over the boisterous ocean. We are the individuals on which Elijah's mantle has fallen. We are they who now stand at the head of God's people to guide them to the Lamb of God, who taketh away the sin of the world; in short, we are they whom God has appointed to finish the great work of restitution which was commenced by Joseph. Now dear brethren, inasmuch as we know that the gospel is true, and that we have been made partakers of its blessings and the powers of the world to come, and have drank of the pure spirit of liberty and truth, let us continue in that truth which alone makes us free; and then, divisions, disunion, strife and hatred is not known, because we see eye to eye, and our bodies are full of light, which light will guide our feet and cause us to love one another with pure hearts fervently. Yes brethren, let us cherish & uphold that principle, system or plan by which this love, joy, peace and comfort is to be obtained, for whenever the fountain dries up, the soul becomes thirsty, and it withers and dies; but when the fountain is open, we drink the living water which springeth up unto eternal life. The God of Abraham said to Daniel that he would set up a kingdom that should never be thrown down, that it should not be given to another people but should stand forever. Are you in this kingdom, brethren, that shall fill the whole earth? and do you bring forth the fruits of the kingdom, and do you yield that obedience which is the essence of liberty—by which you can say in truth that the Lord is true, that his ways are equal, and have you planted in your hearts the faith that his kingdom will stand and become universal over all the earth? If you have, happy are ye,—if ye have not you do not believe the testimony of his servants and are

not partakers with the saints in light. The Saviour said, "though heaven and earth pass away not one jot or tittle of my word shall fail or pass away." The same Jesus said that ye cannot serve two masters,—for either ye will hate the one, and love the other, or else ye will hold to the one, and despise the other.—Did the loving Jesus speak the truth in this case? You will say most assuredly he did. Well, then, suppose that two individuals contended together concerning an apple; one says it is not an apple but a peach, while the other says it is an apple. Could you believe them both? Certainly not. Could they be both right and differ also. You say, truly it could not be possible.

If this reasoning is correct it follows as a matter of course, that if the twelve are to guide and direct all the affairs of this last kingdom, and are rightful heirs to fill that office, they who dissent from them are not citizens of the kingdom, and consequently cannot be right, and cannot be called saints. So also, on the other hand, if they who do not adhere to the twelve are right, they who do must be wrong. This is the true criterion, according to Jesus.

Now, beloved brethren, let us in the fear of God, try to do right, for no man can do any thing against the truth, but for it. But if we are without a criterion to direct us, we are of all men the most miserable. Let us take the word of the Lord for our judge in this matter and contend for it, though thousands do not. In our book of covenants the Lord makes known the order of his kingdom; and if we find the adherents of the twelve sustaining that order, let us uphold them in all righteousness; and on the contrary, should we find those who dissent from them to sustain the order of heaven pointed out in the book of Covenants, let us sustain and uphold them, for there is no such thing as neutrality in God's kingdom. If the Lord be God serve him, but if Baal, serve him. We now appeal to that book for the true order, and pray God, our Heavenly Father, that we all may set aside all our prejudices and whatever may have a tendency to swerve us from an impartial and correct judgment in this matter. Let peace on earth and good will toward men, be our motto.

In the third section of the book of Covenants, after explaining the nature and order of the Melchisedek and Aaronic priesthood, which are recognized in the church of God, we have set before us, in the 11th and 12th verses or paragraphs of said section, in language too plain to be misunderstood, the order which the Lord deemed necessary to plant in his church

Here we learn that the Lord has said emphatically, that it is *necessary* to have a quorum of three presidents to preside over the church and to be upheld by the confidence, faith and prayer of the church—it is necessary also to have a quorum of the twelve “to officiate in the name of the Lord under the direction of the presidency of the church, agreeably to the institution of heaven.”

And again we find, in the 24th verse of the same section, that “the duty of the president of the High priesthood, (or the presiding officer in the quorum of the first presidency,) is to preside over the whole church, and to be like unto Moses. Behold here is wisdom, yea to be a seer, a revelator, a translator and a prophet, having all the gifts of God which he bestows upon the head of the church.”

Agreeably to the foregoing requirements, the church in Kirtland, O. on the 17 of Sept. A. D. 1834, chose and appointed Joseph Smith jr., Sidney Rigdon, and F. G. Williams presidents to form the quorum of first presidency of the church, and to preside over the councils of the same, see section 5 verse 2, of book Cov. also, in the 6th verse of the same section, we learn still further of the duty of the said presidents: that in the absence of one or two of the presidents, one can preside in their stead, thereby defining the duty of the first presidency, as clearly as the duty of president and vice president of the United States is set forth in the constitution: for we all believe the book of covenants stands in the same relation to the church, as the constitution does to the United States; as the revelations contained therein are no more nor less than the constitution which God has deigned to give for the organization and government of his church, upon earth; which must be added unto, from time to time, as the circumstances may require, for the prosperity and upholding of the kingdom of God in the last days.

Now through whom is the law of God communicated to the people? We are all ready to exclaim, through a prophet. Hence the necessity of the president of the church of God, being a prophet, seer, and revelator; therefore, we say and say truly, that a church without a prophet at the head, is not the church of God; “yea, to be seer, a revelator, a translator and a prophet—having all the gifts of God which he bestows upon the head of the church,” as before quoted.

But the question arises, is there any person living, since the decease of Joseph, who has attained to that high and holy calling? if there should be, it most assuredly stands us in hand to observe his council, lest we be found fighting against God. We will examine the book of Cov. and other church records on this subject.

In the 84th section of the book of Cov. we are informed that other men were accounted as equal with Joseph Smith, in holding the keys of this last kingdom, and received a com-

mandment that it should be their business and mission in all the their lives to preside in council and set in order ALL the affairs of this church and kingdom. One of whom, F. G. Williams transgressed and was cut off, and Hyrum Smith officiated in his stead; but the other has remained firm and immoveable in the faith of the new and everlasting covenant until the present moment.

Again in the two first verses of the 14th section of said book, we have the laws of the Lord given us whereby we may know those whom he has appointed to stand as the head of the church and be like unto Moses—it is that person, and that person only, who comes in at the gate, and is ordained under the hands of Joseph Smith. We are also commanded, in the same place to reject the teachings of all others who come before us as revelations or commandments.

Now dear brethren, inasmuch as the Lord has declared that no man shall stand up to receive revelations and commandments to guide his church and kingdom, except he come in at the gate, and receives his appointment and ordination through Joseph Smith, and Joseph Smith is removed without having appointed and ordained any person to hold those keys and authority, then the kingdom of God has failed and all our hopes are vain; but beloved brethren be not disheartened, nor let your faith fail, for God has prepared better things for those who walk uprightly, who keep themselves unspotted from the world, and observe the law which he has given for the salvation of man.

In the Times and Seasons of June 1st 1841 we find the following official announcement, which puts the matter forever at rest, so far as a legal ordination is concerned. “We have to announce that Sidney Rigdon has been ordained a prophet, seer, and revelator.”

Also, in the Times and Seasons, of the same date, we find, in a revelation through Joseph Smith, three distinct promises made to Sidney Rigdon, on condition of observing certain requirements therein specified, which he did do, as we have abundant testimony, inasmuch that he has received two of the blessings, viz: the Lord his God has healed him, that he is healed, and he is now enjoying the privilege and blessing of lifting his voice again on the Mountains; and we verily believe that he will yet have the unspeakable privilege of spokesman before the face of the Lord.

With these things before us, and knowing that Elder Rigdon had been tried three successive times, in Joseph's life time, and always proven innocent, never a charge sustained against him, as you will see by reference to the published proceedings in the Times and Seasons; but that he enjoyed Joseph's confidence to the fullest extent, until the time of his decease, is evident from the fact, that he appointed him to an important mission to this place, and wished him to stand next to himself in political as well as religious matters.

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And knowing that the revelations concerning Elder Rigdon, to which we have referred, have been given since the time the twelve say his license was taken from him in Kirtland, in 1832; and being credibly informed, also that in November 1843, Joseph Smith, voluntarily and of his own free will, conferred upon the head of Prest. Rigdon, all the ordinations, gifts and blessings, which had ever been placed upon him; which can be sustained by the testimony of Elder Wm. Marks, and many others.

We say, with these things before us, we were surprised to see the course pursued towards Prest. Rigdon, by the twelve and the church at Nauvoo this summer and fall—to see a people, who have taught these fourteen years that a church without a prophet at its head, is not the church of God, vote deliberately, coolly, and dispassionately that they did not want a *guardian*, a *PROPHET*; or a *SPOKESMAN* to lead them, we were struck with astonishment, and led to exclaim, “how has the gold become dim, yea, the most fine gold changed.”

But when we consider for a moment, the singular position in which the twelve are placed by being believers in, and teachers of the doctrine of polygamy, as was abundantly sustained in our conference, by the testimony of several witnesses; some of whom were strong adherents of the twelve, viz: Elder Charles W. Wendell voluntarily stated, that the spiritual wife doctrine was introduced in the conference in New York city, by those in higher authority than himself, but he opposed it with his might, stating to that conference, that if such things were practised in the church they would prove its overthrow. Also, Elder Bradford W. Elliot, on being interrogated, if he had ever been taught that it was his privilege to have more wives than one? he replied, yes. On being asked, by whom? he answered by BRIGHAM YOUNG. On being interrogated if by any other? he said, yes, but not so explicit, as by Brigham.

When we consider that these are the teachings of the twelve, and some of their adherents; and knowing that Elder Rigdon is strenuously opposed to such a doctrine, we are not so much surprised at the course they have taken.

If these testimonies are true, beloved brethren, what is our duty? Is it to countenance and sustain such abominations by upholding men who preach and practice it? Or, is it not our duty as men of God to lift up our voices in support of those glorious principles of virtue which must ever dwell in, and reign over those who have a part in the resurrection of the just.

RICHARD SAVARY,
BENJAMIN STAFFORD,
E. ROBINSON.

COMMITTEE

Pittsburgh Oct. 5, 1844

THE FIRST PRESIDENCY.

We have always considered it an indisputable and self evident axiom, that the order of God, is perfect, and indissoluble; as, a system, and in its integral parts. And so in reference to the scheme of salvation; there are no redundant elements, none that can be dispensed with, and the system retain its virtue and efficacy, in the attainment of the object proposed.

The moment we admit a departure, in the smallest degree from the order of heaven, then and at that time, we open the floodgate to libertinism; and there is no stopping place, short of manifest apostasy.

Should we once concede, that a single principle can be stricken out of existence, that the smallest diminution can occur in the matchless organization of Deity, without impairing its adequacy; we should be driven to the inevitable conclusion, that the whole system of God is not necessary to the salvation of man; and therefore, that the thousand and one systems extant, are all saving systems. But we have not so learned Christ. We are ready to subscribe to the doctrine of Paul, that “those members of the body, which seem to be more feeble, are *necessary*,” to the safety and perfection of the body. How indispensably necessary then, must those members be, through which sustenance is administered to the whole body; without which the body is spiritually dead, striped of all beauty and comeliness; incapable of the performance of the functions of vitality.

We think it is susceptible of the clearest demonstration, that the first presidency or the presidency of the high priesthood of the church, hold the keys of revelation for the church, to conduct, manage, and control it; in accordance with the will of God, and the revelations of Jesus Christ; that in the economy of God, it belongs of right to that quorum, and never can be delegated to any other. A very few quotations will put this matter beyond all successful controversy. “And again, the duty of the president of the office of the high priesthood, is to preside over the whole church, and to be like unto Moses.—Behold, here is wisdom,—yea, to be a seer, a revelator, a translator, and a prophet,—having all the gifts of God, which he bestows upon the head of the church.” The Lord foreseeing the very condition of things which has arisen, uses this striking phraseology, “Behold” says he, “here is wisdom.” Alas! alas!! that men should be so lifted up, as to imagine themselves wiser than their maker. Again, “Joseph Smith jr. unto whom I have given the keys of the kingdom, which *belongeth always* unto the presidency of the high priesthood.” We are warranted then in saying, that they do not belong to the twelve, that they have not got them, that they never can have them, and if they declare ever so boldly, and declaim ever so loudly, their

assertions weigh not a feather, against "a thus saith the Lord."

The duties of the presidency of the high-priesthood, are specifically defined, again, and again, that there may be no mistake. "Of the Melchizedeck priesthood three presiding high priests chosen by the body, appointed (by revelation, see § 5,) and ordained to that office, (by some one or more having competent authority,) and upheld by the faith and prayers of the church, form a quorum of the presidency of the church."

The duties of the twelve, are also specifically defined, repeatedly. "The twelve travelling counsellors are called to be the twelve apostles, or especial witnesses of the name of Christ in all the world; thus differing from other officers in the church, in the duties of their calling; they are called to act, "under the direction of the first presidency;" who are appointed by God, to be their counsellors and leaders. See § 101. We argue then, they have not been called to the presidency of the church, but to another and very different office, and emphatically warned, "Therefore see to it that ye trouble not yourselves concerning the affairs of my church in this place saith the Lord; but purify your hearts before me, and then go ye into all the world and preach my gospel unto every creature, who hath not received it." We think it is clear, that the duties of the first presidency, and the duties of the twelve, are incompatible; the one with the other; we have, we think, satisfactorily shewn, that no quorum of the church can be dispensed with, that we cannot alter or amend the order of God with impunity, or without rendering it nugatory as a plan of salvation. We are then forced to the conclusion, that the order of things established at Nauvoo is a monster, a hydra with twelve or more heads, assuming the place of the heavenly triune, and destined to destruction, with all the corruptions and innovations of mystical Babylon, the mother of harlots, and abominations of the earth.

It is not the church of Christ because "they have transgressed the law, changed the ordinances, and broken the everlasting covenant;" severed the connecting link between God and themselves, so that he can hold no intercourse with them, through the channel which he had mercifully opened, to bless them with the light of revelation. Would to God they had hearkened to the commandment, "to give diligent heed to the words of eternal life, for ye shall live by every word that proceedeth forth from the mouth of God." "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and re-

member the new covenant, even he book of Mormon and the former commandments I have given unto them, not only to say but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land! Verily, I say unto you, Nay." Why? ah! why? are the saints required to remember the new covenant even the book of mormon, not only to say but to do according to what is there written? for the very plain and obvious reason, that the principles of eternal life are therein set forth in language so simple and definite, that the honest enquirer cannot fail to be directed aright; in a diligent perusal of that precious volume; and because it bears a testimony which is not to be mistaken, against polygamy, all kinds of adultery, lying, theft, murder, and all secret societies and associations established for the practice and concealment of these abominations; and bears unequivocal testimony to the fact, that the people who do practice them, cannot hope to escape a complete overthrow, and the just wrath and vengeance of almighty God.

There is not in the whole range of possibilities, a more startling exhibition of the deceitfulness and desperate wickedness of the human heart, than is to be found in the fact, of a people enjoying the light of the Spirit of God, and the revelations of Jesus Christ committed to them as a sacred treasure; with the blessings of the gospel covenant, and its eternal weight of glory in perspective; who say there cannot be a more appalling demonstration of human depravity, than is to be found, in the example of such a people, making shipwreck of their faith; trampling under foot the institutions established by the voice of Jehovah, and pouring contempt upon the order of the heavens, by the entire abolition of the presiding triune, the principle of all power and success in the kingdom of God.

We do not hesitate to affirm, that if the kingdoms of this world, are ever to become the kingdoms of our Lord and his Christ, which they most assuredly will, it will be under the direction and administration of a presidency of three; which is the precise organization of heaven, in respect to its presidency. There is not in the whole range of the revelations of God, a single promise that the saints shall ultimately triumph on any other principle. Daniel testifies that the saints should be prevailed against, until the ancient order of things was established; but especially, that is the order, which God has established, and ratified, in the last organization and dispensation, preparatory to the revelation of the Son of man; for the express purpose of preparing a people, (who will keep his commandments and abide his organization,) for that event.

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There is therefore no rational hope, that we can ever attain a preparation to stand in the presence of God, other than the way he has himself established for that purpose.

In vain is it to talk of building a house to the most high God, where his ordinances may be administered, and his glorious voice may be heard, when the very means by which alone these blessings can be legally obtained, are annihilated. Who is to administer the ordinance of the washing of feet? the first presidency; whose prerogative is it to receive the word of the Lord to the church? the first presidency.

But it belongs of right to those, who have discarded the first presidency, to find some legal way of trying a bishop, other than the only way by which God says he can be tried. Sec. 22. As also, who has a legal right to this bishoprick, for the Lord says he must be designated by, and ordained under the hands of the first presidency, and no other way. If any thing were wanting to shew the unavoidable confusion, disaster and ruin, which the subrogation of the first presidency involves, surely this must supply the deficiency.

There is then no shadow of justification to be found in the revelations of Jesus Christ, for this fatal departure from God and righteousness, the excision of the first presidency. And the blind, ignorant, and arrogant assumption of the prerogatives of presidency of the whole church, by the quorum of the twelve, is alike destitute of warrant from sacred writ.

The only show of justification they profess to find in the law of the Lord, so far as we know, is in the third section, where it is said that the twelve form a quorum, equal in authority and power, to the three presidents; where it states the same thing of the seventy, and shows precisely in what sense they are all equal, the three presidents, the twelve travelling counsellors, and the different quorums of the seventies; hear it all ye honest men. "And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decision in order to make their decisions of the same power and validity one with the other." It is then the unanimous decisions of the quorum of the twelve, and the quorums of the seventies, that make those decisions of equal power and validity with the decisions of the presidency; and these decisions must respect matters which appertain to the duties of their calling. Moreover these decisions must be made in righteousness, that is according to the law of God; or they can effect nothing. Surely this is a perilous foundation for such a structure!

But the strong point, as they seem to consider it, is the assertion, that Joseph laid the burden of the church upon their shoulders, addressing the twelve, telling them, he had given them all the keys he himself possessed, or knew any thing about. We neither admit

nor deny this, it is a matter we care nothing about; we do know verily, that Joseph taught contrary doctrine, from the conclusion which they presume to draw from these declarations. We have a surer test by which to try this matter, a touchstone that can be relied upon, that will not fail us. If Joseph Smith did really design to confer the authority to lead and preside over the church, (which we have the best reason to doubt,) upon the quorum of the twelve; we say he did that, which he had no power or authority from God to do; for the very obvious reason, that the God of truth, is not the author of two antagonist propositions, regarding the control, management, and economy of that order of things which he has established for the last time.

If the great God has revealed to us the organization of his church, and commanded it to be written for our guidance and instruction, challenging our implicit obedience. Who was Joseph Smith? or who is any other man? or set of men? that they can alter the decree of Jehovah! Woe be unto them if they attempt it, they wage an unequal warfare.

If Joseph Smith did design any such thing, he did that which hastened his destruction. But we said, we had the best reasons to doubt any such design, on the part of Joseph Smith. It is a well known fact, that Hyrum Smith and Sidney Rigdon, were both ordained by Joseph, as prophets, seers, and revelators for the church; it is also equally well known, that Joseph's preference was in favor of his brother Hyrum, as his successor in case of his death; and that he labored under undue and unjust prejudice, with regard to Sidney Rigdon, this he admitted himself publicly. Now if Joseph did design Hyrum as his successor, he did not design to dispense with the first presidency. We make these remarks to shew the very great improbability, to say the least, that Joseph Smith ever had any such design, as is imputed to him. The question of moment with us to decide is, what the Lord has designed, and determined on this subject;—and we are among the number who believe, that he will accomplish his purposes, in any event; and in spite of the efforts of man to the contrary. If this view of the subject be correct, then we may rest assured that whatever the result has been, it was in accordance with the purposes of the Almighty. Was Joseph Smith the called of God to lay the foundation of the church of God of the last dispensation? He was. Then the Lord has not been overreached, by a set of ungodly mobocrats; and he has still on the earth, a man holding equal authority, to carry on his work; in verification of his promise, that he would plant another in his, Joseph's, stead.

There is another frail prop, applied as a support to the tottering fabric. That after the crucifixion of our Savior, the twelve took the presidency and control of the church; we think there is abundant evidence, that Peter,

James and John constituted the presiding three; and that their places were filled in the quorum of the twelve by others. Be that as it may, it is a matter with which we have nothing to do. We have the law and organization of heaven given to us, by adhering to which we shall acquit ourselves like men of God; or by the transgression of which, we shall be condemned. There is another important circumstance connected with this affair, which we must think, develops a fixed determination on the part of the twelve, to seize the reins of government, law or no law. Sidney Rigdon and Amasa Lyman, are acknowledged by the twelve as having been ordained first presidents; which of course would constitute a majority of the quorum, and competent to do business; only requiring the addition of one member, to fill the vacancy occasioned by Joseph's death. It was an egregious inconsistency, to admit, that Sidney Rigdon and Amasa Lyman were legal members of the quorum of first presidency, as according to the book of Covenants, (see section 3rd,) they would constitute a quorum to do business. "A majority may form a quorum, when circumstances render it impossible to be otherwise." In direct violation of this, and the multiplied provisions of the law of the Lord, the twelve admit their presidency, and deny their right to preside! Presidents! and no presidents!! We cannot call this by any better name than buffoonery. We think if any thing could betoken, a preconcerted resolution to destroy the first presidency, this must surely indicate it. But we are not left in the dark on this subject, we have before us conclusive evidence that it was determined by the twelve, before any action was had by the church at Nauvoo, to supplant Sidney Rigdon in the presidency. We say it was a gross imposition upon common sense, to make the admission, that they were both first presidents, and then request them to stand the one on the right hand of the twelve, and the other on the left. So it seems in the estimation of these men, a matter of small consequence, whether the church has three, twelve, thirteen, fourteen or more heads!

In no circumstances, we contend, could the order of heaven exist without the first presidency. If the Lord should take from the earth, all who held that authority, there would be no ground of hope, to the people destitute of that presiding power, for the attainment of the rest of God; and still another dispensation must be ushered in, by which alone that glorious object could be accomplished. We do however verily believe, that the Lord will surely perform that which he has promised, that "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, or the stone which is cut out of the mountains without hands, shall roll forth until it has filled the whole earth." If Joseph

or a hundred other prophets, should transgress the law of the celestial kingdom, the great God holds their destinies in his hands, and will not suffer them to be cut off from the earth, till they have first conferred their authority upon others; and those too, individuals whom the Lord shall choose for that purpose.

It is perfectly ridiculous for certain men to say, that they have no confidence in Sidney Rigdon as a revelator; do they dare to contend with Omnipotence? The Lord says, (section 84,) that Sidney Rigdon is equal with Joseph Smith, in holding the keys of this last kingdom; and in 1811, the Lord commands Joseph to ordain him as a prophet, seer and revelator; (see Times and Seasons,) and in January of that year, (see new edition book of Cov. page 411,) the Lord says he as given Sidney Rigdon, as one of the quorum of first presidency, to receive the oracles for the whole church. This is worthy of note, as these men, who are so wise in their own conceit, say, he has been asleep for the last five years.

We presume if they will refer to the revelation published in the Times and Season, in the account of Sidney Rigdon's trial, (so called,) they will find, where he has been during that time; and where the Lord is placing him now. That like a faithful God as he is, he is plucking him out of deep mire, and exalting him on high. But Joseph asserted, so it is said by the twelve, that Sidney Rigdon would lead the church to the devil. Where, we would ask in the name of God, and in the name of common sense, is the spiritual wife revelation leading them? Has not the result proven that God was wiser than men. That he knew well, who would withstand the introduction of those doctrines of demons, which would inevitably lead those who adhered to them to destruction? Surely it has. Whenever we find men, no matter what their pretensions may be, quarrelling with the choicings and ordinations of God, we are sure they have then lost the spirit of God. "Many are called but few are chosen."

What an awful condition we should have been placed in, if no man had been found, having authority to lead us into paths of righteousness.

How could we have certainly known, that Joseph Smith had transgressed, so as to forfeit his standing before God, but by his being cut off from the earth. There he was, the instrument whom God had chosen, by whom he had revealed his will, through whom the everlasting gospel saluted our ears and rejoiced our hearts, by whose instrumentality the book of Mormon was brought to light, and translated by the power of God; administered to, and ordained under the hands of heavenly messengers; declared by the voice of Jehovah to be in his hands, and that he alone could call him to account; with the promise of Him

who cannot lie, that he should continue to hold the presiding authority, until the coming of the Son of Man, if he abided in him.

We loved the man, and we have been willing to venture our life for his, because we knew him to be an instrument in the hands of God, for the accomplishment of his purposes. How then shall we describe the sorrow and anguish of heart which we experienced when we found that he was teaching the unholy spiritual wife doctrine secretly, and denying it openly; that he was running against the horses of Jehovah's buckler, by a direct contravention of all those pure and virtuous principles, contained in that book, which had been brought to light by the manifestation of almighty power, exhibited to him personally. We trust we have learnt a lesson, which we shall never forget, of human weakness and fallibility; and that none but God can sustain and keep from falling those that put their trust in him. Cursed indeed is he that trusteth in man, and maketh flesh his arm. We acknowledge that it is by the mercy of God that we have been sustained, and kept from that fatal error, and strong delusion, of believing a lie; and had a heart to believe the truth, when the servant of God came with a message from the heavens, declaring that God had no pleasure in unrighteousness; teaching us to observe the new covenant even the book of Mormon; saying in the language of that book, For behold I the Lord have seen the sorrow, and heard the mourning of the daughters of my people, because of the wickedness and abominations of their husbands. "And I will not suffer saith the Lord of hosts, that the cries of the fair daughters of this people shall come up unto me, against the men of my people saith the Lord of hosts; for they shall not lead away captive, the daughters of my people, because of their tenderness, save I shall visit them with with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old saith the Lord of hosts."

Who so blind, that they cannot see the fiat of Omnipotence, and the seal of the indignation of the living God, incontestably placed upon that worse than Mahomedan practice, which would tamper with other men's wives; which would turn the fountains of human happiness, (mutual confidence and esteem,) into the demonic elements of suspicion, rage, murder, and despair; we say who so infatuated, so bound down in the strong delusion of the devil, that they cannot see the attestation of the wrath of God, upon a man who had so far perverted his sacred office, as to teach such vile doctrines and whom he had pledged himself to sustain, only on condition, of his abiding in him. And who again so ignorant and foolish, that all the testimonies recorded in the Bible, Book of Covenants, and Book of Mormon, regarding those vices, and last of all the signal warning given to us, individually, and as a

people, who so wedded to sin as a sweet morsel, that they will not profit by this, and take heed to their steps.

We have the concurrent testimony of all the prophets who spake as they were constrained by the Holy Ghost, to warn all men who believe and practice these doctrines of Beelzebub, (in authority or out of it,) but more especially those, whose duty it is to teach the way of life—to flee the wrath to come; and we tell the truth in Christ and lie not, that certain as the existence of Jehovah, sure as he ever spake to man, there is no escape from destruction, other than discarding such doctrines and disfellowshipping all who adhere to them. The great God has decreed that he would have a people of tried integrity, that he would prove them in all things, to see whether they would keep his covenant, if they could abide a celestial law, and were meet for a celestial kingdom. One notable season of "trial as by fire" is passing over our heads, and who shall be able to stand, when we see how many have already fallen, openly apostatized from the faith once delivered to the saints; virtually denied the Bible, Book of Mormon, and Book of Covenants; and to all intents and purposes set at naught the counsels of God; and are teaching as a celestial law, that the highest degree of celestial glory is only to be obtained by marrying three, five, seven, ten, or more wives.

We would lay it down as a certain, fixed, and incontrovertible position, that the whole order of God is necessary to our salvation; as the first presidency is a part of that order, we cannot be saved without it. This is the testimony of the Book of Covenants; "Whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those, the first Presidency whom I have sent, whom I have made counsellors for my names sake unto you."—Sect. 104, New edition.

Observe the language of the Lord—not Joseph Smith, or any particular man, but those the first presidency, whom I have made for my names sake counsellors unto you; those who receive them receive me, and by parity of reasoning, those who reject them, reject me. It is in fact a contradiction in terms, to say we receive God, and reject his organization of the church, or his plan of saving men in any particular.

We cannot make one quorum perform the functions of two, or else on the same principle we may dispense with every quorum of the church, save one. Therefore let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Albeit how shall the body be able to stand, if all may be edified together, that the system may be kept perfect.—Sect. 4.

We wish all who love our Lord Jesus Christ in sincerity and truth, to remember that

the scene through which we are now passing, is a conflict of Christ and Belial, light and darkness. Now are we compelled to determine who is on the Lord's side, for "whosoever is not with me, is against me, and whosoever gathereth not with me scattereth."—On the one hand, is presented to you, the perfect organization of heaven, with the man whom God has planted with his own hand in the stead of Joseph Smith as the head, with his two counsellors legally appointed by revelation and ordained under the hands of Sidney Rigdon; acknowledged in their office, and upheld by the confidence, faith and prayers of the church, that church receiving as the law and rule of their faith and practice, the book of doctrines and covenants; also, all those pure and holy principles inculcated in the Book of Mormon, and the Bible with a fixed and steady purpose in the strength of Israel's God, to present an uncompromising opposition to that doctrine of devils, the spiritual wife system; which has already called forth the signal manifestation of the divine displeasure, in the cutting off Joseph and Hyrum Smith from the earth.

On the other hand, is presented to you, a Babylonish beast, a corrupt and perverted monster, having no resemblance to the heavenly pattern; a *travelling* high council swallowing up the head, (the first presidency,) and the high council in Zion, who in their functions and prerogatives are superior in authority to the twelve travelling counsellors, whose decisions upon matters appertaining to the duties of their calling must be *unanimous* to give them the same validity with the decisions of the first presidency; whereas, the High Council are equal in all their decisions to the quorum of first presidency; (Sec. 3d.) which quorum of high counsellors, are called to regulate all difficult matters of the affairs of the church in Zion, and it cannot be shown that the twelve were ever called to any such thing, on the contrary, the Lord foreseeing what has actually come to pass, warned them not to do it at their peril, (Sec. 104, N. Ed.) How unavailing such a warning, to men who had resolved to set themselves above all that is called God, or is worshiped, in bold defiance of his order and commandments, pulling down and setting up at their own will and pleasure, in open defiance of the thus saith the Lord, until the system is formed which is presented to you as the antipodes of the order of God the beast which has assumed the prerogatives of the almighty lawgiver, and challenges your admiration and homage as possessed of those attributes. In perfect keeping with the character of the organization, are the doctrines it promulgates, "glory in the highest by a multitude of wives."

We have then clearly set before us, life and death, blessing and cursing. Choose you which you will have, the issue is plainly joined, we cannot avoid it. We do not for a mo-

ment doubt, that all who are willing to keep the commandments of God at all hazards and ask God the everlasting Father in the name of Jesus Christ for his Spirit, will be guided in the way of truth and salvation. He is true who hath promised, and if there is a failure any where, it will be on our part. See ye to it. We think we have made such quotations from the law of the Lord, and used such arguments (as we have been able to present,) as is sufficient to shew to every honest and obedient believer in the veracity of God, where *truth* is to be found. And wherever truth is, just in proportion as we possess it we approach God, for God is truth.

S. BENNETT.

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that shall look upon a woman to lust after her, shall deny the faith, and shall not have the spirit; and if he repents not he shall be cast out.—*Book of Con. §13. 77.*

Ye have heard that it was said by them of old time, thou shalt not commit adultery; But I say unto you, that whosoever looketh upon a woman to lust after her, hath committed adultery already in his heart.—*Mat. chap. 5.*

Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none. For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of hosts.—*Book of Jacob, chap. 2.*

It may be deemed superfluous, to enter upon an elaborate argument, to shew that polygamy, is not from above, but is from beneath.

Certain it is however, that multitudes professing to receive the Bible, book of Mormon and book of Doctrine and Covenants, as of divine authenticity, and as containing the pure doctrines of Jesus Christ, have been led to receive and adopt, as an article of their religious creed, the monstrous, antichristian and disgusting dogma, "that it is absolutely necessary, to the attainment of the highest degree of glory, that a man should have a plurality of wives." If it were a mere theory, unreduced to practice, the case would be different; but when we see a system of unparalleled debauchery, growing out of, and flowing from it; contaminating the fair form of virtue, and blasting like the deadly sirocco, the very springs of existence, and happiness temporal and eternal; then surely if ever, it is high time for those who would maintain the ancient landmarks, who would contend earnestly for the faith once delivered to the saints, to be *valiant for the truth*.

Indeed we should esteem it in the highest degree criminal, to be indifferent to a state of things which has well nigh rendered the same

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. DECEMBER 2, 1844.

of Latter Day Saint the synonym, of treachery and debauchery. But thanks to the tender mercies of our God, he has reserved a set of men, who have not bowed the knee to this adulterous Baal; who will not hold their peace, who will never relinquish the task, which they have undertaken, but with their lives, who with unwavering unceasing effort, will bear aloft the banner of truth, virtue and integrity; nothing doubting, that the God of Israel, will be their safeguard and portion forever.

If it could be a matter of doubt, with any individual, who is not caught in the snare of the devil, by a practical adoption of the doctrine of polygamy, as taught by the apostates at Nauvoo, the test given by the Son of God, that "a tree is known, by its fruit," would afford a lucid solution of the difficulty.

To tell of the despoiled innocence, and abandoned woe, parental heartbreakings, and the truthfulness of confiding love, blatted forever, by the insidious demon who has sought his opportunity, under the priestly garb, to visit the happy domicile of mutual undoubting affection, and by the avowed authority of heaven pressing his suit, and enforcing it by the most awful penal denunciations. Where is the individual, could they see these things as they are, would doubt their hellish origin? The contumely put upon the laws of God and man; the lying, hypocrisy and deceit; practiced, to hide its malignant features from public gaze; furnish the necessary touches to fill up the diabolic picture.

When we say this crying abomination is forbidden by all the revelations of heaven, in every age, to the children of men; we tell the truth, but not all the truth; there is yet a fearful weight of testimony, remaining untold.—Is there an ominous warning of overthrow, a denunciation of threatened punishment, a signal exhibition of Divine vengeance, recorded in the sacred books? Then they have been directed against these vices.

What concatenation of fiendish influence, could so have darkened the living oracles, as thus far, to have turned the grace of our God into lasciviousness. And oh! what awful mummery, what a stupendous fraud, upon the right use of words, for men who teach the plurality of wives, to prate about virtue, righteousness, and godliness. The debauchee; teach virtue! The spoiler, and destroyer, of virtuous innocence; righteousness!! And the contemptor of all law, human and divine;—godliness!!!

It is not at all surprising, that men who have adopted such a system, should have lost the light of the spirit of God; any other event, would have given the lie to the great God, who hath declared, "they shall not have the spirit; and they shall deny the faith." How exactly we find this verified in the recent events at Nauvoo, and other places.

OBSERVER.

The Editor being necessarily absent, is not responsible for the matter contained in this number. Should any thing objectionable, therefore, appear, we trust our friends will attach no censure, or blame to Prest. S. Rigdon.

We have thought proper to date this number on the 2nd of Dec. Instead of the 15th of Nov., as we were unavoidably detained several days in getting our office prepared, as soon as we had anticipated. All things are in readiness now, however, and we feel confident, that with the blessings of heaven, we shall be able to furnish our subscribers with the paper regularly hereafter.

We would say to our friends, at a distance, who wish to subscribe for this paper, they can do so, by handing a \$1 bill current money, to the Postmaster of their place, giving him the directions where, and to whom they wish the paper sent, who will remit the money to us free of expense; as it is the lawful privilege of every Postmaster to remit money to an Editor, for a third person, free of charge.

By pursuing the above course, our friends will save themselves a considerable expense.

We perceive by the published debate of G. J. Adams, (in the New York Prophet,) with Origen Bachelor, that the said G. J. Adams enumerates as one of his impregnable positions, "that the church of Jesus Christ is the same in every age; the same faith, the same officers, the same gifts, and the same blessings." What a striking commentary this upon the proceedings at Nauvoo! What marvellous consistency in the course this gentleman has pursued!! How admirably he carries out his principles!!!

Our intelligence from various parts of the country is very cheering, and shows a disposition on the part of the honest in heart, to contend earnestly for the faith once delivered to the saints—a determination to adhere to the principles of virtue, as taught in the revelations of God—and to cleave to the order of heaven, by which the church was organized in the last days. Knowing that if that order is violated, all must soon become confusion, and sectarianism will be the result.

A Brother in Ohio, writes: "I have received your paper, which if you continue to publish, I have no doubt will settle the minds of the honest hearted saints from the perplexing diffi-

ties they are now involved in. • • • I came into this church with the express purpose of growing in grace and in the knowledge of the truth. Neither myself or wife, can find any disposition to sanction iniquity in any shape. We, with many others in this place, are determined to do the will of the Lord, and abide by the Doctrines and Covenants under all circumstances. Please forward your paper to me, and I will remit the money."

We would say to our brother, he need have no fears as to the continuation of this publication, as we feel confident that we shall be sustained in our arduous undertaking; as our sole object is to promote the happiness of our fellow men, by publishing and inculcating the principles of peace and good will to all men—by exposing error—by setting forth the principles of the everlasting gospel of Jesus Christ, as they ever have been, as they are, and as they ever will be—by advancing and upholding the cause of truth and righteousness—by sustaining the principles of virtue, as set forth in the old and new testaments, the book of Mormon, the book of Doctrine and Covenants, and in all the revelations of God through Joseph Smith, which have been published to the world, or come to the public eye.

Our prospects are far more flattering than we dared anticipate at the commencement of this paper. We feel to rejoice in our hearts, and render thanksgiving and praise to our Heavenly Father that we can realize in truth, the saying which was made to Elijah, "I have reserved seven thousand; (or many,) who have not bowed the knee to Baal."

E.

We refer Orson Hyde and all others acting under the influence of the same spirit which he exhibits to the 90th sec. of the book of covenants. "Verily thus saith the Lord unto you, (Joseph Smith and Sidney Rigdon,) there is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time, wherefore keep these commandments, they are true and faithful, even so, amen."

These are the sayings of the faithful and true witness! If Sidney Rigdon shall transgress, he is as much in the hands of the God of Israel as Joseph Smith was, but wo, to that man who assumes that which God holds in his own hand.

It is very kind and amiable in the Nauvoo Neighbor, to designate us, as a "union of the murderers of Joseph and Hyrum Smith"!!! especially when it knew the fact, that most of us were under arms night and day, to defend the city of Nauvoo from mob violence!

Were we called upon to point to a man, who more than any other contributed to that result, we would name W. W. Phelps, from the use which was made of his AFFIDAVIT. Orson Hyde would stand next.

We have ceased to be surprised at ANY statement made by that paper, knowing as we do the principles which govern it.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

We quote this for the edification and instruction of many, if they will receive it; we have particular reference to Orson Hyde, and some communicators in the New York Prophet, over his signature.

Orson Hyde says, that ever since he apostatized in Missouri, he has regarded Prest. Rigdon, as a base and wicked tyrant! In 1841, the Lord, by Joseph Smith, gives "a base and wicked tyrant" as one of the quorum to receive the oracles for the whole church!! do you say so Mr. Hyde? Could there be a clearer development of the spirit of Antichrist?

MATERIAL FOR THE MAN OF SIN.

John E. Page when in Pittsburgh, after Prest Rigdon's return from Nauvoo, demanded of Elder Rigdon a MIRACLE, to prove that he had a message from God!!!

Book of Mormon, Book of Covenants, Voice of Warning, etc. for sale at this office.

TO THE SAINTS.

Hereafter when we use the term *Saint*, we wish it distinctly understood, that we apply the term where it alone belongs, to those who keep the commandments of God, and adhere to the testimony of Jesus Christ.

The most high God, who is a revealer of secrets, hath done nothing, but he revealeth his purposes unto his servants the prophets. The organization over which Joseph Smith presided is no more; and upon its ruins, has grown up an order of things, averse from, and adverse to, the order and will of heaven; an organization of Antichrist; in fulfilment of the testimony of the prophets and apostles of the Son of God.

The Lord has not been an uninterested spectator, of this deplorable state of things, but hath shewn unto his servant Sidney plainly, his will and purpose in that dispensation, when he has set his hand, to do his work, his strange work; and bring to pass his act, his strange act; in the eyes of all that live. For the consolation and comfort of all the faithful in Christ Jesus, we would say, the Lord is at

the helm, blessed are all they that put their trust in him. Be patient. Be sober, and watchful unto prayer. Shun all appearance of evil, and especially separate yourselves from that soul destroying doctrine, the spiritual wife system.

The Lord is not man that he should lie, nor the son of man that he should repent. He will sustain and uphold by his almighty arm, every obedient child; every upright son and daughter who continue faithful to their covenant, to love and serve God and keep his commandments unto the end. Fidelity to the covenant will secure to us an eternal weight of glory, a celestial inheritance. Let those we once deemed brethren mock, scoff, and deride! We have purposed by the help of our God, to win the mark of the prize of our high calling of God in Christ Jesus. We are not to be diverted from our object, by false brethren, traitors to the cause which they have espoused, apostates to the faith of Jesus, reprobates to the laws of God and man.

The Lord has set his hand, *again* the second time, to recover his ancient covenant people; and for the accomplishment of this object, has placed a *prophet*, acknowledged by his own voice, to lead *them*, as the God of Israel shall direct *him*. Let then your hearts be comforted with the assurance that God is with us, that he will direct all our steps, that he will not leave us, neither forsake us, till he brings forth judgement unto victory. By denying ourselves all ungodliness and worldly lust, and patient continuance in well doing unto the end, we shall reap a glorious harvest, an inheritance in the rest of God on the earth, of a thousand years duration; and to crown the victory of the sanctified, an abundant entrance into the everlasting kingdom of our God and his Christ; even a celestial glory. 5.

We would inform the author of the article headed, "Rigdonism" in the New York Prophet, that we do not seek to establish our own righteousness, but we do seek to establish the truth even the righteousness of God, and by his blessing we shall accomplish it. "We have tried those however who said they were apostles, (witnesses of the name of Christ,) and are not, but have found them liars; they seek not to establish, but to destroy the righteousness of God, by going about to disseminate the works of darkness, and shall utterly perish in their own corruption."

We would moreover inform this sapient paragraphist, that we have had no vision to fight a battle at Pittsburgh; and all the fighting we ever expect to do, will be under the banner of LIBERTY, and in maintenance of those fundamental principles, on which this government is based; and if we ever take part in any conflict, it will be, where God and Liberty is the watchword.

We publish the following part of a letter to G. J. Adams, which was dated Oct. 29, 1844. But as he left Philadelphia about the same date, for Nauvoo, it is presumed he has not received it. Brother Savary says that it was very strange that Elder Adams should pass through this city and not call on him; especially so, as he (Adams) had prophesied that Brother Savary was to accompany him on the GREAT RUSSIA MISSION. We suppose however, that neither the SUB-MARINE BATTERY OF LIQUID FIRE is now of much worth, seeing that more important discoveries have recently been brought to light, the effect of which, we have no doubt, are more congenial to his (Adams's) FEELINGS. And it cannot be expected that he would willingly forego these things (which are of such VAST importance) for a thing so trifling as the Russia Mission.

Pittsburgh, Oct. 29, 1844.

DEAR SIR:—Quite a change has taken place in the aspect of affairs, since I saw you, but presume you have been apprised of it ere this reaches you. With regard to myself, it is easy to determine what course to pursue. I was always on the side of the oppressed; and when I witness a set of men so far forget themselves, reason and common sense also, as to expel a man for exercising the functions of his office, (which office was conferred by the God of Heaven;) and for nothing else, reminds me of the fable of *Æsop*, of the wolf and the lamb, or the Mississippi jury, who, failing in evidence sufficient to convict a man, had him indicted for "kicking up a d—m fuss generally." But what astonishes me most, is, to read in the Times and Seasons, in the trial of Elder Rigdon, when B. Young, asked the people if they wanted a guardian, a spokesman or a prophet—not one was to be found who wanted either.—Said I to myself, can it be possible that the people calling themselves the saints of God, have so soon repudiated the doctrine of revelation? has that which was the terror of sectarianism, and which is the basis of the religion of heaven, and fundamental principle of all righteousness, so soon become a stench in the nostrils of those who were once its advocates, and made a hiss and a by-word by them? Yes! such is the fact; and all who shall hereafter be so unfortunate as to be counted worthy to receive the dews of heaven, or the early and latter rain, must be considered by that people, (with B. Young at their head,) as too mean and contemptible for their notice, and as a matter of course, cut off.

When I take these things into consideration, and contrast them with the doctrine heretofore taught; such for instance, as this: That Joseph Smith was responsible to NO MAN or SET OF MEN, but to God alone; then, or four months after, to say that he was subject to a certain quorum, is rather more than I am willing to swallow at one dose; and light must become darkness, before I shall have credulity enough to believe, or subscribe to such contrarities. Again, I have heard B. Young say, in the stand, in this city, that Paul lied, if he said that God set in his church, first apostles, &c.; but said he believed

that the words were transposed by the translators: for, said he, God's way, or the *right way* is, that God set in his church; first prophets, then apostles, etc. Then to forget himself, and say, as he did in the late *Times and Seasons*, over his own signature, when alluding to future policy, he says: "you (the church) are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the same power as Joseph," or words to that import. Now Sir, to my mind here is a flat contradiction, and if I am DAMNED for not believing B. Young, I shall be damned for not believing a LIE, instead of believing a lie and be damned; if so, I should transpose the scriptures sure enough.

The sum of the whole matter is this; is this the kingdom spoken of by Daniel? If it is, has it or will it stand forever? I answer no, provided any departure takes place from the order which the God of heaven has instituted; for it is the order of a kingdom that makes it a kingdom. For instance, you take away the Executive department of our government, would the same order be observed that now is? verily not. Is it made necessary by our constitution, that there should be an Executive department as the general head, through which, the situation and wants of the government are made known from time to time? or does the constitution recognize the representative department as the channel through which this information is to be derived? most assuredly not; for if they should, they could with equal propriety, set aside every other statute; and all would, as a matter of course, become confusion. Now to apply the figure. In our book of Covenants, or constitution, I find that God says that there should of necessity, be a first Presidency, and three were appointed, (not 12 councillors,) and due provision was made that in case of the death of the first of that quorum, similar to that in the constitution of the United States, which acknowledges the vice to be as much the president (when that office becomes vacant by the removal of the president) as though he was duly elected to that office; and no one, while he lives, has that right, unless he becomes incompetent to discharge its duties. No man can supplant Elder Rigdon in the office to which he is called, without violating a fundamental principle of the government of God; and the consequence would be, that, that kingdom which was to have subdued and broken in pieces all other kingdoms, and fill the whole earth, is, by reason of its own defects, tumbled into ruins, and left to another people; and all that is left to tell the story, is the mighty city of Nauvoo.

Hoping that you feel as I do in this matter, I subscribe myself your friend on the principle of righteousness.

RICHARD SAVARY.

For the Messenger and Advocate.

TRIAL OF THE FIRST PRESIDENCY.

"But a literal decedent of Aaron has a legal right to the presidency of this (the Aaronic) priesthood, to the keys of the ministry, to act in the office of bishop independently, without counsellors, except in a case where a president of the high priesthood after the order of Melchise-

deck is tried, to sit as a judge in Israel. And he decision of either of these councils agreeably to the commandment which says: Again verily I say unto you, the most important business of the church and the most difficult cases of the church inasmuch there as is not satisfaction upon the decision of the bishop or judges it shall be handed over and carried up unto the council of the church before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests even TWELVE to assist as counsellors; and thus the presidency of the high priesthood, and its counsellors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord, for this is the highest council of the church of God, and a final decision upon controversies in spiritual matters. There is not any person belonging to the church, who is exempt from this council of the church. And inasmuch as a president of the high priesthood shall transgress he shall be had in remembrance before the common council of the church, who shall be assisted by TWELVE counsellors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus none shall be exempted from the justice and laws of God; that all things may be done in order and solemnity before him, according to *truth and righteousness*." (Sec. 3d.) Inasmuch as it is asserted and reiterated, that President Rigdon is legally cut off, from the church of Jesus Christ of Latter Day Saints; we wish to devote a few remarks to shew and our task is a very easy one, that there were two at least very essential facts wanting, to constitute a legal action in the premises. First, a TRIBUNAL legally competent to try a first president; and Secondly, AN OFFENCE legally adequate to cause an excision from the body of Christ; waiving for the sake of the argument the question as to where that body was. First then, as to a tribunal competent according to the law of God to decide whether a first president is in transgression or not.

The 35th par. of the 2d sec. gives us the organization of the high council, which the Lord declares "is the highest council of the church of God!" the 36th par. asserts that there is not any person belonging to the church who is not amenable to this council; and inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before this the common council of the church, having common jurisdiction over all the church, from highest to the lowest, who shall in the trial of a first president, be assisted by twelve other counsellors, high priests. The high council then composed of a *president of the high priesthood*, and twelve high priests, with, in the trial of a first president twelve additional counsellors making twenty four high priests, constitute a tribunal legally competent to try a first

President. That the term common council, refers to the high council, is evident from the connexion in which it stands, with the two preceding paragraphs; connected by the conjunction *and*. That it does not refer to the bishops court, is put beyond all question, by the positive declaration of the 34th par. that a bishop has a right to sit as a judge in Israel, in all cases *except where a president of the high priesthood is tried*; there he has no jurisdiction. It would be absurd to suppose, that an officer of the Aaronic priesthood, an inferior order of priestly authority, and a mere appendage (although a necessary one) to the higher or melchisedeck; would be the proper officer to sit in judgement, upon the man holding the highest office known to the church, and king-dom of God, on the earth; holding the keys of the oracles of God to the church. We have the testimony of Joseph Smith to us personally, who once solicited us to bring a charge against a member of the quorum of first presidency; declaring that he would call a council of twenty four high priests, and preside himself; proving to us that he understood perfectly what the order of God was in relation to the trial of a first president.

But we care nothing for any mans opinion, when we have the law of God upon a subject, clear, distinct, and demonstrable. We have set to our seal that God is true; and by his assistance we intend to withstand every spirit and every doctrine, that comes in contact with a thus saith the Lord.

The merciful interposition of the hand of Israel's God, is to be seen in the fact, that he left those who sought with unholy hands to subvert the order of his church, without the means to accomplish it, with any, the least, shew of legality. In saying this we mean of course to deny, that Amasa Lyman had any legitimate claims to the first presidency. His ordination was surreptitious and invalid. To shew this we need only to state, that he was ordained to fill a place that had not yet been vacated! We shall descant more largely upon this curious transaction at another time.

Secondly, we propose to shew, that pres't Rigdon had committed no crime, no breach of the law of God, which would warrant a court having jurisdiction, to deal with him.

The main charges preferred against him were: "ordaining men to unheard of offices in the church," "lying in the name of the Lord," "seeking to divide the church," "declaring his determination to expose iniquity."

As to the ordination to unheard of offices, we would remark they were offices known in the revelations of God, known in the administration of Joseph Smith, known in the prophecies and promises, known by the church! By what statute in the code of the Almighty law-giver, do the quorum of the twelve travelling council arraign the first president, and the Bishop and high council adjudge as guilty, of this charge? "Lying in the name of the Lord" we can see.

(this charge was preferred by P. P. Pratt.) in stating, that the Lord had shewn him in vision, that he was to take part in a bloody battle in defence of the liberty of this country, and in the vindication of law and order! This charge came with rather a bad grace, from this gentleman, as any one may see by consulting his answer to Le Roy Sunderland, 1st Edition.

What law of the celestial Kingdom does this fact or any other predicted by Pres't Rigdon contravene? Many things foreseen by him have already happened as he predicted, been literally fulfilled. Does that constitute lying in the name of the Lord? But who is made the judge of the revelations through the first president, where they contradict no law? Those whom the Lord had commanded to be led by him? We ask to be shewn the revelation where any quorum of the church can deal with a first president on this specification? It cannot be found. God reserves that right in his own hand. It could alone be ascertained by revelation from him. But it would seem as though these men were determined, to cut off every avenue, by which the Lord had promised to communicate his will, thinking peradventure, to compel him to speak more to their liking, or at all events to speak to them.

He has actually left him standing alone clothed with the authority of the first presidency through whom the Lord says he would speak to the church and you have virtually said that you know better than God, that you will not have this man as your prophet seer and revelator.

When the Lord leaves a man standing alone as a prophet, seer and revelator, and the same time declares, that the authority which he holds shall not be taken from the earth, until he himself makes his appearance;—we take it as pretty strong proof, that he means him to stand there, whether the children of men will have it so or not!

"Seeking to divide the church." It does appear as though there was a desperate hard run for subturfuges, when a first president is charged with dividing the church. Does this mean that he created a party for, and a party against him? If it does not, what does it mean?—The whole church was *his* by right of presidency, given to him by the Lord. By what rule and regulation in the law of heaven, is he adjudged guilty on this head? Verily none. "Declaring his determination to expose iniquity," a singular crime in the church of God!!! If this is the crime, on which sentence is to be pronounced, all the prophets from the beginning, ought to have been cut off, and delivered over to the buffetings of Satan until they repented!

These are the charges brought by the quorum of twelve, against the first president, because he stands in the way of the accomplishment of their purposes; for no other reason as we can see.

either through ignorance or dishonesty, one or both it must necessarily be they have asserted that the quorum of the twelve is the highest quorum in the church, next to the first presidency. There is an objection to that assertion, which is a radical and fatal one. It is this, "the Lord says, the high council is the highest council of the church of God. Sec. 3, par. 35. S. B.

In an article on "church government," in the New York Prophet of Nov. 2, the friends of Sidney Rigdon are charged with "testifying to as great a falsehood as men could tell upon that subject," and a quotation is given as their declaration, "that he was not allowed the privilege of trial, and of making his defence." To shew the unblushing effrontery, and insolent falsehood of this statement, we will quote the whole paragraph referred to: "Heretofore, the accused has had the privilege of a trial and an opportunity to reply to the charges brought against them, but on the memorable 6th or Sept. 1844, this privilege was denied in open and flagrant violation of all the laws and rules of the church; thus manifesting clearly that the course they have pursued towards US, is one unsanctioned by law and unhallowed by justice." Signed Sam'l. James, and 19 others. It is too apparent to need comment, that the persons who signed that document complain of the course pursued towards them, in cutting them off without citation and trial, refusing to allow them the privilege of speaking in their defence! These were notorious facts witnessed by thousands of individuals. They refer to them as a standing monument, of the illegality and injustice of the administration of the twelve. It is an unanswerable and triumphant argument.

As it respects the trial (so called) of Pres. Rigdon, we would remark, that all connexion and jurisdiction growing out of any relationship heretofore existing between him and the body at Nauvoo, had been severed and destroyed some four weeks, or more, previous to that trial, in a general meeting of the church, wherein Sidney Rigdon was cut off from his presiding authority, by the general voice of the people, and the twelve invested with it. That of course destroyed all mutual jurisdiction involved in that presiding relationship. And the contemptible farce, of virtually cutting him off from the presidency, and afterwards citing him to trial as a president, is exactly of a piece with the whole proceedings. They exhibit a wanton recklessness, which put sobriety, consistency, and legality, at complete defiance.

Another instance of what we are compelled to think a designed misrepresentation, occurs

in the same article, also in an article signed Cincinnatus, that Joseph Smith was the presidency of the church, assisted by his brother Hyrum, and Sidney Rigdon as counsellors.—Every member acquainted with the affairs of the church, knows full well, that Hyrum Smith has not for years, constituted a member of the first presidency.—See Book of Cov. page 411, new ed.

NAUVOO AND THE LEADING MEN OF THAT CITY.

Many have written in relation to Nauvoo and the people of that city—some to flatter them, others, to abuse—it is my intention to do neither; but as far as possible I shall speak the truth, let it fall upon whom it may.

Were it not for the cause of truth, for the vindication of the innocent, and for the defence of those who have been basely slandered by men who profess to be the apostles and ministers of God, I would pass them by unnoticed; but such is the course which the leading men of Nauvoo are pursuing, that everything sacred cries aloud for an exposition of their unrighteous and unhallowed conduct.

It is strange that men, who have experienced the blessings of the gospel, who have felt the saving power of the Redeemer, who have had the light of revelation from heaven to guide their footsteps, could plunge so deep into the pit of corruption as to reject the order of heaven, and yield to the spirit of depravity so far as to sanction abominations which would make an infidel or a heathen blush. It is strange too, that men professing the gospel can deliberately lie, and with uplifted hands swear to falsehoods which would grate upon the conscience of a devil; yet such is the character of many of the leading men in the city of Nauvoo. It shows that it is a mere profession when they make religion a cloak for crime.—But to the law and testimony.

The book of doctrine and covenants explains the order of the church and the laws by which it shall be governed. The twelve have rejected that book, in that they have usurped an authority never delegated to them by the revelations of God, and have gone contrary to the express laws therein contained. In that book we find that a quorum of three, styled the first presidency, are to preside over the destinies of the whole church, and this was the order anciently. The twelve are a travelling high council to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven. Whoever will take the trouble to read the third section of doctrines and covenants will find these facts. Now this immaculate and distinguished twelve have taken it upon themselves to annihilate this quorum of the first presidency, and the consequence is, that they are not acting "under its direction," and of

course have rejected wilfully and knowingly the revelations of heaven. He who will read sections 11, 14 and 85, of the book of covenants will see as plain as language can make the thing, where the authority to lead this church is placed after the prophet was taken. All can see this matter clearly unless they are willingly blinded and I need not quote more to prove that the twelve have rejected the order of heaven by grasping a power which does not belong to them. Furthermore their treatment of those who differ from them in sentiment is unchristianlike, unjust and is characteristic of men who are willing to trample every thing in the dust, which stands between them and the object of their unhallowed desires.—Men who have differed with them honestly have been pursued by the most vindictive spirit of rancorous revenge, and no calumnies are too base with which to blast their reputation.

The twelve at Nauvoo have succeeded in riveting a chain of despotism upon the minds of the people there, and he who has the manliness to exercise independence of thought and freedom of expression, finds himself in a worse condition than a protestant in the midst of the Roman Inquisition. Instead of exercising that charity characteristic of christians, instead of acting towards those who differ with them in opinion and doctrine as the rules of the covenants direct, they sever them from the church without the privilege of trial, contrary to any former precedent and in a manner never sanctioned by the gospel of the Son of God. They are forever talking about the persecutions they have received from the world abroad, and it does not seem to me to come with a very good grace from the lips of those who are the very loudest in Nauvoo to persecute and slander men who entertain an honest difference of opinion.

Wilford Woodruff, in a letter to the New York Prophet, reiterates, what others in Nauvoo have said, that "Sidney Rigdon had threatened to turn traitor to the church and bring a mob upon them," which charge I pronounce a base and black-hearted lie, (put in circulation to injure his character,) and God and Angels know it. But what else could be expected from men who have transgressed the laws of God, and who are compelled to sustain themselves, if they stand at all, upon a foundation of hypocrisy & falsehood! Can any thing better be expected of men plunged as they are in iniquity and crime? The doctrine of polygamy, so odious in the eyes of all christian communities, and in the practice of which the most unquestionable evidence fully proves them to be engaged, is sufficient to seal their eternal infamy. It is too late in the day for them to undertake to conceal these things, for like murder, "it will out," and they must stand forth exposed to the world in all their naked deformity. There are many men and women in Nauvoo who, if they dared to speak the truth, could tell a tale which would rouse

the sympathies of the world. No man unless he has lived among them can fully know their situation. They go to Nauvoo with pure minds and pure motives for the purpose of learning the ways of heaven more perfectly. But what do they find when they reach there? Instead of being edified at the place of worship by having unfolded the glories of God and the truths of heaven, they seldom hear any thing but scurrility and abuse. Some man who has fallen under the ban of their displeasure furnishes them with a text and wholesale damnation and anathemas are dealt out with an unsparing hand. Should any member of the church have the unfortunate reputation of having money when he goes to Nauvoo, he is immediately visited by some leading worthy, who is absolutely in want of a few hundred dollars for a very few days, when it shall positively be returned. The unsuspecting brother shells out a \$100 to this one, and a cool \$1000 to that and the other, until he finds his funds running low. The very few days elapse, and he calls on brother B. for his money, and is put off. He calls again and again, until at last he receives insults instead of the return of his favors. He now begins to learn the mysteries of the kingdom, and should he have the boldness to declare that such conduct did not savor much of christianity, he is swept from the church; and should he escape the embraces of the "Brothers of Gideon," alias, "the Danite Band," (of whom W. W. Phelps once testified,) he has need to thank his God. But thank heaven their iniquities are coming rapidly to the light of day, when their bogus operations, their infernal doctrine for the destruction of female virtue, shall be exposed as far as the name of the twelve is known, and stamped with that infamy and disgrace which they so justly deserve. I know it is difficult to believe that such a perversion of human nature could exist, yet there are hundreds who can testify to the truth of these statements.—The people are beginning to find out their corruptions, for *emigration*, instead of *immigration*, is an important feature of Nauvoo this fall. They have gulled the saints enough already abroad to make them wary. Property and money sufficient to build three such temples as the one they are constructing at Nauvoo, has been appropriated, and still it is far from being completed. The labor of the poor has reared its imposing walls thus far, while a large amount of the funds given for its erection have furnished certain dignitaries at Nauvoo the means to live and bask in luxury.—More than \$100,000 have been given for the building of the Nauvoo house, and nothing but the bare cellar wall exhibits where this large sum has gone. I write these things for the benefit of the saints abroad, and as to my belief and knowledge of the truth of these statements I could testify in the presence of my God.

The doctrine of Mormonism, as originally taught, is one of the purest and most beautiful systems ever delivered to the world, but have men have crept in and polluted the inheritance of the Lord, and departed from the true faith. I therefore take this occasion of saying to the world that the followers of Sidney Rigdon disclaim all fellowship with the twelve at Nauvoo, and all others who practice the abominations which they teach. When the twelve first returned from England they began to pervert the ways of the Lord, and Ezekiel in the 14th chapter gives an exact description of events which have occurred in the church since that time. Read and ponder well all ye who are wishing to know the truth. It needs not the pen of a prophet to tell what will be the destiny of Nauvoo under such desperate and abandoned leaders, for time will soon tell which is the true and which the bogus coin; and the base coin shall be nailed to the counter. They may well tremble, for past crime, like the ghost of Banquo, is staring them in the face—the spoil of the poor is in their houses—the spirit of the infernal world is stirring up the black waters within, and the dark tinge of the surface already manifests the depth of internal corruption.

J. H. Jr.

From the Morning Chronicle. HO! THE MORMONS.

Notice is hereby given to the public to beware of receiving the ordinance of Baptism at the hands of Mr. Sidney Rigdon, Esq., or any of his adherents, thinking to attach themselves to the Church of Jesus Christ of Latter Day Saints—for Mr. S. Rigdon is at this time expelled from the aforesaid Church, and all his adherents are suspended from the performance or administration of any ordinance whatever, until they repent and adhere to the proper authorities of the said Church. For whatever Mr. S. Rigdon, or his adherents may say, or do, under the pretention or nominal name of Latter Day Saints, in a legal point of light, will be no more in connection with the true Church of Jesus Christ of Latter Day Saints, than the Republic of the United States has with the Crown of England.

JOHN E. PAGE, Elder,

And one of the Twelve travelling high council of the Church of Jesus Christ of Latter Day Saints.

Messrs. Editors.—In the Age of the 10th Inst. I observed the above notice, headed, "Ho! The Mormons" signed John E. Page, Elder, informing the public that the individuals composing the Branch of the Church of Jesus Christ of Latter Day Saints, in this City, are suspended from participation in the ordinances and privileges, of said Church until they repent and conform to the authorities (meaning the quorum of the Twelve of which he is a member) of said Church, &c. Now sir, if

condemning vice, and upholding virtue constitutes an offence against the laws of God, worthy of suspension from his church, then we are *Guilty*. And if this branch of the church are suspended because we will not believe *The Abominable Spiritual Wife Doctrine*, or the doctrine of Polygamy, (which doctrine is taught by that quorum, as I have abundant evidence to believe, and he, John E. Page, dare not deny it.) This is the sole cause of his issuing his contemptible *Bull* against us in that paper of Thursday. This is the cause of the whole matter, and as soon as I and my brethren became acquainted with the fact, that this doctrine of abomination was taught by the said Quorum of the Twelve; we called the Branch together and laid the matter before them together with the evidence, which evidence was positive. The result was, that we unanimously resolved that we would have no fellowship with any man, or any set of men, that taught such doctrine. Believing them to be at war with every principle of virtue and righteousness and calculated in their nature to overthrow every tie that binds society together. This is what we have done, and it is what I pray God we may ever do. And on this principle we are willing to risk our salvation notwithstanding all the *Bulls* that may be issued against us by men who uphold such wickedness, for they are working out their own damnation with greediness.

In regard to Elder Rigdon, we do acknowledge him to be the guardian of this Church, from the fact of his being the only survivor of the quorum of the first presidency. Which authority is the highest in this Church. And we do believe that the Twelve have acted as they have towards him for the purpose of perpetuating this abominable doctrine, well knowing that he would give them no quarters in such a war. Hence to sustain themselves, they formed themselves into a "Mock Tribunal," assuming to themselves and acted as judge, jurors and witnesses, the proceedings of which are an insult to common sense, and foreign to all precedent in the affairs of this Church. Instead of expelling Elder Rigdon, they have rendered themselves unworthy of our fellowship, while Elder Rigdon has our undivided confidence.

By publishing the above you will do much to disabuse the public mind, and confer a favor on one who respects virtue and condemns vice.

RICHARD SAVARY,
President of the Branch in Pittsburgh.

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Vol. 1.

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No. 4.

THE CELESTIAL LAW.

"And they who are not sanctified through the law which I have given unto you; even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a celestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a celestial kingdom cannot abide a celestial glory; therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory."

"For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore they must remain filthy still.

All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions.

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth its own; justice continueth its course, and claimeth its own; judgement goeth before the face of him who sitteth upon the throne; and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him; even God, forever, and ever."—§ 7, ¶ 5, 7, 8, 9, 10.

If there is a principle which is pre-eminently set forth in the revelations of heaven, and engraved with the luminous energy of the Spirit of God, upon the sacred page, it is the inviolability of the law of God. A knowledge of that law, and subjection thereto, is the

only road to the special favor and approbation of Him, who cannot look upon sin with the least degree of allowance. The womb never opened to give birth to the man, who was not amenable to the requirements of the Supreme Governor, Law-giver, and Judge of all the earth; inasmuch as those requirements were known to him. The immaculate Son of God himself, one of the heavenly triune, readily responded to the majesty and inviolable character of that law, by yielding to its minutest requisitions a cheerful obedience.

Let it be remembered, and cherished in the inmost recesses of the heart of man, that the enactments of the law of God, are no capricious and arbitrary principles, to which we are required to bow, as to the will of a tyrant, for the sake of enforcing subjection to authority; but result from those eternal, immutable, and unalterable principles, which can alone secure the happiness and exaltation of intelligent beings. They are principles which we must of necessity, adopt, if we would attain to the highest order of intelligences.

If we aspire to the glory of the sanctified, to the presence of God, the holiest of all; the pathway is before us; obedience to the law of the celestial kingdom, to those principles which are pure, holy, just and good; by implicit subjection to the law of God, by following in the footsteps of Jesus Christ, who magnified the law and made it honorable, so that he has left us a perfect example, and is the prototype of all saved beings.

In the quotation which we have made from the law of the Lord, we are told that "they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom." "For he who is not able to abide a celestial law, can not abide a celestial glory." And "that which breaketh a law, and abideth not by law but seeketh to become a law unto itself; cannot be sanctified by law, and must remain filthy still." It is not then, a mere assent to foundation principles, neither is it a transitory obedience, although a perfect one for the time being; but a complete and continued subjection to the divine requirements which sanctifies, frees from sin; makes the law of God the law of our being; secures to us the countenance and favor of the God of Abraham, by a practical acknowledgement of our faith in him; qualifies us for intimate intercourse and fellowship with God by our submission to those principles by which he is himself governed.

It must be evident then to every rational being, that the espousal of any principle not,

In accordance with the law of God, not only cannot produce a sanctifying influence, but must have an opposite tendency; and those who are found systematically breaking the law, "cannot be sanctified by the law, neither by mercy, justice or judgment."

In the system of salvation there is one all-pervading principle, which lies at the very foundation, evolves the intermediate parts, and carries them forward to their glorious consummation in eternal life. It is the principle of *faith*. Obedience to the law of God, follows as a necessary correlative the existence of this principle? That is the infallible test of its being; the criterion by which the Lord accredits or denies its entity. Wherever we find men to whom the law of God is proclaimed, walking contrary to its injunctions, disregarding its sacred behests, they are denounced by the Almighty as faithless—vessels of wrath fitted for destruction; not able to abide the law of a kingdom of glory, and therefore must inherit a kingdom which is not a kingdom of glory.

Having premised these remarks, let us next inquire, what are those heaven-born principles, which ingrafted in the soul, and adopted in the conduct of our lives, lead us securely to glory, immortality and eternal life.

We should expect to find in the great archetype of our salvation, an imbodiment of those principles; and we shall not be disappointed in our anticipations. Trace the incarnate God in the history of his earthly career, and you will find him propounding certain principles, on which he declares, "hang all the law and the prophets;" "thou shalt love the Lord thy God, with all thy heart, might, mind, and strength; and thy neighbor as thyself;" and in the exposition which he gives us of these comprehensive doctrines, he teaches us that our neighbor includes our *enemies*, grasps the whole family of man; that we "should do unto others, as we would they should do unto us." To love the Lord God supremely, at the sacrifice of selfish gratification and aggrandizement; to be ready, like faithful Abraham, to give up our dearest and most cherished object at his command; to go and come, at his bidding; is more than whole burnt offering and sacrifice. The life of our great exemplar was a continued personification of the virtue and efficacy of these sanctifying truths.

Has the God of Abraham, Isaac and Israel, revealed to us, who now live on the earth, those eternal principles of truth which appertain to our salvation? We know verily that it is even so. Having tasted of the good word of God and felt the powers of the world to come. What then? having begun in the spirit, shall we end in the flesh? Shall we not rather maintain those transcendental truths, which have been committed to us by the ministration of angels, by the voice of Jehovah, by the inspiration of the Holy Ghost?

Surely, most gladly will we cherish them, if by any means we may be accounted worthy to enter the rest of God. It is our inestimable privilege to live in an age, when the revelations of heaven are again unfolded, when the beneficent designs of Jehovah, require, for the accomplishment of his purposes and the fulfilment of his promises, the promulgation of the celestial law, and the establishing of his church and kingdom on the earth.—Without impairing the value of the lesson to be derived from the Book of Mormon, and the Bible, we may say, that is not the law given to us, by which we shall be judged; our reward, or our condemnation, rests mainly if not altogether, upon the rejection of those truths and commands proclaimed to us, and written in the Book of Doctrine and Covenants. We do not by this mean to assert, that all is there written which it is necessary for us to know; but we do mean to say, that the law of the celestial kingdom is there given in its fundamental principles, and by following the instructions there given, we are placed in a condition which will infallibly conduct us to a celestial glory. The heavenly relationship which we sustain, never can be broken and destroyed, except by our flagrant violation of the instructions contained in that book.—The Arch-fiend, could not lure us to destruction, while we retained our integrity, to the sayings of the Lord, written in that book.—We would be able readily to detect the Devil in his delusive promises, by the same means which the Savior employed, and meet him at the threshold, with "thus it is written;" "thus saith the Lord." It would be absolutely impossible, while adhering to the directions of that book, to reject a single principle of the celestial law; above all, to reject a prophet, legally appointed and ordained to receive the oracles for the Church, coming with a message from God.

How utterly unavailing it would be, to present a "spiritual wife revelation," as a celestial law, to a faithful believer, in the following declarations of the law of God.

"Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory: nevertheless, I give commandments and many have turned away from my commandments, and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you: that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, & their folly shall be made manifest, and their works shall follow them in the eyes of the people."

"And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: where-

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for I the Lord have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

"And now behold, I the Lord saith unto you, that ye are not justified because these things are among you, nevertheless he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness ye have not yet received.

"And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my commandments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up into everlasting life."—§ 20, ¶ 4, 5, 6, 7.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and man obeys not, I revoke and they receive not the blessing: then they say in their hearts, this is not the word of the Lord, for his promises are not fulfilled. But we unto such, for their reward lurketh beneath, and not from above."—§ 18, ¶ 6, last part.

"And again, the elders, priests, and teachers of this church, shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit: and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach. And all this ye shall observe to do as I have commanded, concerning your teaching, until the fulness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good: for behold the Comforter knoweth all things, and beareth record of the Father and of the Son.

"And now, behold I speak unto the church: Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

"And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal: and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou

shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.—Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not, shall be cast out."—§ 13, ¶ 5, 6, 7.

To succeed in palming off a spiritual wife system, upon a believer in the law of God, the first step would be, to convince him that God did not *always* mean exactly what he said; that he was a *little* hypocritical upon occasions; that he could lie a *trifle* sometimes; if he should once credit this, you may lead him headlong to the devil, without any difficulty. It will not require much persuasion after this, to convince him that God is pretty much such a carnal and sensual kind of being as man. That there is not so much difference between God and the Devil after all!!!

We are decidedly of the opinion from what we have seen, that this is very much the way the enemy of all righteousness has used to gain a local habitation and a name for his carnal, sensual, and devilish, "law of supreme exaltation."

Once entertain the suspicion that God is not true to himself and faithful to his promises, and that is the end of all our faith, that is the termination of all our hopes, and all desire of intercourse with Him. We should at once launch our fragile bark upon the shoreless ocean of uncertainty, without God and without hope in the world.

How vastly different from this, is the condition of the believer in the *true* and living God; who through faith in his name, made alive by willing and constant obedience receives the spirit of his adoption, has the abiding testimony that God is true and faithful; that his promises are all yea, and amen in Christ Jesus; who knows assuredly that his redeemer liveth, and that he is able to keep that which he has committed unto him, against that day. The only question with him will be, what hath the Lord spoken? and he will hang his hopes thereon, as upon "the sure mercies of David." The man of faith does not lean upon an arm of flesh, his trust is in a higher, holier, more secure dependence, in the living God. His hope of a celestial inheritance, does not depend upon the fidelity of any apostle, prophet, priest, or king, but upon the word of Him who cannot lie!

"Take courage then, ye feeble saints,
The clouds ye so much dread;

Are big with mercies and shall break,
In blessings on your head."
All the power of priesthood that was ever
held by man on the earth combined, could not
supersede the smallest provision of the law of
God, nor frustrate a single promise of the
eternal Jehovah.

S. BENNETT.

KINGDOM OF DANIEL.

When we look over the history of the past, from the earliest ages of antiquity down to the present hour, we see that nation after nation, institution after institution, and empire after empire, have risen, and flourished for a season, and then ceased to exist. Like the meteors of the sky they have flashed forth their light, for a moment upon the world, and sunk to rise no more. Where is the Assyrian empire with her boundless wealth and her countless cities? where is Persia, robed in the glory of the sun? where is Egypt, distinguished for her wisdom, and for her profound knowledge of the sciences and arts? where is Greece once the seat of learning and the cradle of liberty? where is Rome, imperial Rome, whose iron arm once swayed the destinies of the earth? These nations were once strong, vigorous, and powerful; they stand out in the history of the world, preeminent and distinguished, but luxury, effeminacy and vice have breathed upon their flourishing glories, and the dark passions of the human heart, let loose, have trampled them in the dust.

The sentence of death seems to have been passed upon nations as well as upon individuals. The decrees of the Almighty has gone forth, and the mightiest empires that ever stood upon the earth have dwindled into insignificance, and nothing scarcely now remains to tell us of their ancient grandeur and glory, excepting the record of the past. When we examine the writing of those, who were inspired by the spirit of the living God, we learn that all human governments are destined to be overthrown, and the fate of every earthly kingdom has long since been sealed by the fiat of Jehovah. But thanks be to God, there is one kingdom, "which shall never be destroyed." What is that kingdom? we answer, it is not a kingdom to be established by human wisdom, but one which the God of heaven shall set up, which shall break in pieces and consume all other kingdoms, and it shall stand forever and ever. The prophet Daniel, when the visions of heaven were unfolded to his view, looked down through the lapse of ages, and saw the rise and fall of empires, tracing the grand events which were to occur from the days of Nebuchadnezzar down to the latest generation, has described to us that kingdom so plainly, that it cannot be mistaken.

Daniel vii: 7, 8, "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and

break in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down," &c. After he was told what the four beasts which he saw were, that they were four kings, in the 19th verse he says: "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, break in pieces, and stamped the residue with his feet. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them." The prophet goes on and says: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings," &c. In the second chapter of Daniel, 31st verse, we read, "Thou O king sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast & his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." This was the Dream of Nebuchadnezzar who at that time swayed the sceptre of the world. It is a point conceded by all who are conversant at all with the prophets that there were to arise, at different periods of the world, four universal empires or kingdoms, which were to be more extensive than any others. But Daniel explains this matter perfectly. In his interpretation of the dream he says: "Thou (or thy kingdom) art this head of gold. After thee shall arise another kingdom inferior to thee." This is well known to be the kingdom established by Cyrus, called the Medo-Persian empire, represented by the breast and arms of silver which conquered the Babylo-

nian. "And another third kingdom of brass which shall bear rule over all the earth."—Alexander is the third universal emperor, who subverted the Persian government.

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these shall it break in pieces and bruise." Well did the prophet describe the Roman as the iron empire, for no other nation on the globe excepting this has answered Daniel's description. History informs us that this iron government began to herent into fragments in the fourth century after Christ, by the tide of Barbarians which poured in from the North of Europe and overran the whole empire; and that out of it sprang ten kingdoms. Now Daniel says the fourth beast "had ten horns," and the angel says that the "ten horns are ten kings that shall arise," or ten kingdoms.—St. John says in the xiii: 1, "And I saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns." In another place he says "the seven heads are seven mountains and the ten horns are ten kings." The seven mountains are the seven hills upon which Rome was built, and the ten horns, the ten kingdoms which arose from the dissolution of the Roman empire. Had the heaven inspired prophets lived in those days, and been well versed in the history of the world they could not have described things more exactly. It will be remembered that the feet and toes of the image represent the ten kingdoms, for nothing can be more plain than that these represent the divisions of the Roman empire.

But what is to take place during the existence of these ten kingdoms? "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver and the gold; the great God has made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation thereof is sure."

Here then we have a kingdom which carries with it the elements of power, a kingdom which shall move in majesty and strength, crushing beneath its onward tread the empires of the world, until finally it shall fill the whole earth.

Many suppose this kingdom is synonymous with that which Christ established, but this view has many glaring inconsistencies, and its supporters manifest an ignorance of prophecy or a wilful determination to prevent the scriptures, neither of which are very creditable to those who set themselves up as expounders of the prophecies and laws of God. Christ came during the existence of the fourth universal

(Roman) empire, and the ten toes of the image which Daniel saw, or the ten kingdoms were not then in being; but this "stone cut out without hands," was to strike the toes of the image first, and we have got to learn which one of the modern kingdoms of Europe has been broken in pieces by christianity.

Daniel spake of a little horn, (before which fell three of the ten, which refers doubtless to the papal power,) "that made war with the saints and prevailed against them," "and shall wear out the saints of the most high, thinking to change times and laws" &c. St. John says, that, "power was given to the beast to make war with the saints and to overcome them."

Historians inform us that the Exarchate of Ravenna, the kingdom of the Lombards and the Dukedom of Rome were the powers which Popery overthrew, not however without establishing others in their stead which were to yield submission to the Roman Pontiff. Immediately after the death of the Apostles, men began to teach new doctrines and lead many of the true followers of Christ away, but "the man of sin" was not fully revealed until the seventh century when he began to manifest his hydra head in a manner not to be mistaken. Previous to this time, endless and bitter controversies existed in relation to confessions of faith, the worship of images &c., until finally all ecclesiastical power was concentrated in the hands of the Popes, and Antichrist gained a notable triumph in the union of Church and State. Instead of finding now the pure gospel of the Redeemer, we find the Roman pontiff clothed with Infallibility, arrogating to himself the title of Vicegerent of God upon the earth, the power of granting indulgences, or of pardoning sins, and setting himself up above all that is worshiped or called God.—Assuming to be a temporal as well as a spiritual ruler, he persecuted the saints, "made war upon them and overcame them." No pen can picture the sufferings of those martyred for the pure principles of the gospel; no tongue can describe the cruelties of the Inquisition. The blood of thousands is crying from the ground, and in the Lord's own due time judgement shall be meted out to those who have "transgressed his law, changed his ordinances and broken the everlasting covenant." The mother and her many daughters have changed the order and spirit of the gospel, and the consequence is, that they are destitute of the Priesthood and blessings which that gospel brings and has ever brought to all who practice it in its purity. In fact, if the institution of christianity was the kingdom spoken of by Daniel, we would ask if it is any nearer breaking in pieces the kingdoms of the world now than it was 1800 years ago? Is it not true that the Pope and others who have stood at the head of empires and kingdoms have taken the Ecclesiastical power into their own hands, and that a union of Church and State has con-

tributed rather to the upbuilding of the modern kingdoms of Europe! While the many different sects are struggling for ascendancy in the world, where is the true christian Church? It is nowhere to be found; for they all deny any direct communication with heaven, the power of the gospel, the blessings and gifts which accompanied it in the days of its purity, and being without authority, the natural consequence is, they have sunk deep into the worst species of infidelity. Again this kingdom of which the prophet speaks was not "cut off by the Lord for transgression, and all be left, to other people." But this cannot be said with truth in relation to christianity, for it did not subject all other kingdoms to itself in the hands of those to whom its destinies were entrusted, and according to the predictions of inspired men it has been "prevailed against and overcome." Hence we see, that neither the character of the kingdom which Christ established upon the earth 1800 years ago, nor the time of its establishment corresponds with that which Daniel describes.—He says to Nebuchadnezzar, that "There is a God in heaven that revealeth secrets, and maketh known what shall be in the latter day." "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand for ever." We leave the subject here for the present, by asking the question, Whether that kingdom is set up? what is to be its character when established, and the manner in which it will triumph over the powers and governments of the world? J. H. jr.

For the Messenger and Advocate,
Mr. Editor,

Will you please favor me with a small space in your valuable paper, for a few remarks, in answer to the communication in the Nauvoo Times and Seasons, of an "Old Man in Israel."

I have marked well, the shameless cupidity, and incorrigible mendacity, which characterizes that band of bogus makers and adulterers, at Nauvoo. I would not be understood as applying these terms to the inhabitants of Nauvoo in mass. By no means. I have every reason to believe that there are many honest and upright, who know not of the hideous moral deformity, which lurks beneath an outside seeming of sanctimony. Unless we are much mistaken in our guess, this "Old Man" is not one of those exceptions.

For the especial benefit of those whose design is to do right, and to know the truth, I desire to offer a few observations. The first is, that the chaotic assemblage of discordant elements at Nauvoo, is not the Church of Christ, in any sense; neither in whole nor in part; (I speak of those adhering to the twelve,) all connexion with the body of Christ was severed, when they rejected their prophet,

seer, and revelator; it was then with suicidal hands, they sundered the connecting link, between themselves and God; and organized the Church of the Devil. Having become corrupt in their doctrines and practices, and the god of this world having blinded their eyes, a set of men for filthy lucre's sake, forsook altogether the way of righteousness, and ranged greedily in the way of Baalam for reward, and caused Israel to sin.

My next remark is that Joseph Smith was cut off by the Lord for transgression, and all who say he was not, give the lie to the word of God: here it is, "I have given to him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead." I gather from this that the mystery of all things from the foundation of the world, is to be revealed before the coming of the Son of Man; and that Joseph, if he had abided in Christ, would have been the revelator to the Church up to that time. The death of Joseph is proof strong as holy writ, that he *did* transgress, when the Lord had promised him that he should remain till his coming, if he continued faithful; couple with this the following passage.

"The works, and the designs, and the purposes of God, cannot be frustrated neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said: therefore his paths are straight and his course is one eternal round.

"Remember, remember, that it is not the work of God that is frustrated, but the work of men: for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.

"Behold, you have been intrusted with these things, but how strict were your commandments; and remember, also, the promises which were made unto you, if you did not transgress them, and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men: for behold, you should not have feared man more than God, although men set at nought the councils of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble."

There is another important fact promised here, "another will I (the Lord) plant in his stead;" mark the momentous declaration! all

yo who wish to be found in obedience to the God of Israel, think of it when you lie down and when you rise up, your eternal interests demand it. Who is it the Lord has planted in the stead of Joseph Smith? Be ye sure of this, his promise is fulfilled. I know of but one man (Sidney Rigdon) that makes any pretension to be planted in the stead of Joseph Smith, and I do know that he was called by revelation, and legally ordained to that office in exact accordance with the revelations and covenants. Brigham Young, the nominal head of the organization at Nauvoo, confesses above board that God never called him to stand in Joseph's stead; "You are now without a prophet in the flesh to guide you;" of course the church of which he is the head is of the Devil, according to the Book of Mormon.

I shall next remark that the first presidency and the presidency of the high priesthood of the church, to whom the keys of revelation "always belong," are the same thing; and they are by virtue of their office presidents of the high council, also.—See § 5, ¶ 6 book of cov. There is a presidency over a quorum of high priests, which was given to Carlos Smith, but that is not the presidency of the high priesthood of the church; from the fact, that the keys of revelation did not belong to it; and also from the fact, that there are quorums of high priests, even three, over whom he does not preside. This old gray beard, is a perfect green horn, or I fear worse—dishonest.

The most remarkable discovery of the "Old Man" is, that the first presidency and the high council "can be dispensed with," but the twelve, "according to the very nature of the case, cannot." Although I am not an "Old Man," and I do not profess an overstock of wisdom, yet I can see when the sun shines; and when truth, clear as the meridian sun in a cloudless day, is presented to me, I can appreciate it. Just so clearly can I see, that the twelve and their followers have rejected the plan of God for their salvation; and that God has rejected them. The quorum which receives the oracles for the church "can be dispensed with!" no more revelation necessary! Ichabod! Ichabod! Has the glory departed? The glory has departed!

A distinction is endeavored to be drawn, as to the validity of the ordination of a man, authorized of God to confer that ordination, and that of an angel. If God authorizes the act and commands its performance, it is perfectly indifferent whether an angel or a man be the instrument employed. The sanction of the Almighty is the all important part. Without it neither would avail any thing. With it either would be alike valid.

I admit that Joseph still holds the keys of the kingdom, but that he has given them to another, and through that other the oracles flow to the church.

The "Old Man" says, that it took Sidney Rigdon and F. G. Williams both, to make one

of them equal with Joseph! because it took "two to make a quorum;" then of course it took Joseph and Frederick to be equal with Sidney, and so of the other! This "Old Man" is the real "Cushi" after all, and ought to tarry in Jericho, till he can comprehend a plain proposition.

The "Old Man" grows very funny over an error of the printer, which ought to be read "canvass" for "cancel," instead of a "literary dandy," we would dub him a literary pedant, and a supercilious coxcomb, whose head is very full of *sapp*.

The "Old Man" says, "wo to the man or men who wilfully lie." So say we, but this wo will come whether we say so or not, for the Lord has said "they shall have their part in the lake which burneth with fire and brimstone;" mark this "Old Man," did you say that a dead wife and one living, was all the "Spiritual Wifery," ever tolerated at Nauvoo? remember you have pronounced the wo upon your own head, and God has sealed it in his word; escape is hopeless, except by speedy repentance.

Who ever doubted that the twelve were called to the office of a travelling high council? What has that to do with the presidency of the church, except to act under its direction? Nothing. But when they forsook the duties of their calling, and despised the warning of the Lord, they were no longer called—they were rejected! in that they assumed an office which they had no warrant from God to fill.—Not the first word. It was a "self-made machine," powerless and godless.

In answer to various false and frivolous statements put forth by the "Old Man," designedly to deceive; I will state that President Sidney Rigdon never pretended to be "independent of Jesus Christ," nor the "stone which the Jews rejected;" but he does claim to hold authority under Jesus Christ, and keys above any that the twelve ever received or ever will receive, given to him by the revelations of Jesus Christ; and just because the key of David was his to give, he has given it to whom he chose.

As according to David those who are "delivered from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood;" become corner stones polished after the similitude of a palace; and as according to Peter, they who "are built up a spiritual house, a holy priesthood, to offer up a spiritual sacrifice, acceptable to God by Jesus Christ;" are all "lively stones;" he who holds the presiding authority under Jesus Christ must be a chief corner stone, and if he is rejected by the builders, "the stone which the builders rejected, the same is become the head of the corner." I apprehend that there are fixed and immutable general as well as particular principles which control the government of God, and that the law which declares

that "the first shall be last, and the last

first," is one of them. An equality is thus produced, which would vindicate the ways of God to man.

I will close my remarks by the "Old Man's" quotation on trying the spirits, it is exactly apropos; "wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances; he that speaketh whose spirit is contrite, whose language is meek, and edifieth, the same is of God if he obey mine ordinances." By this same token I know that the twelve and all who adhere to them have not the Spirit of God, they have refused to obey the ordinances of God, and they cannot now legally administer a single ordinance of the house of God. The Temple! of what use is the Temple without the presence of God?

OBSERVER.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. DECEMBER 16, 1844.

✠ The Editor being necessarily absent, is not responsible for the matter contained in this number. Should any thing objectionable, therefore, appear, we trust our friends will attach no censure, or blame to Prest. S. Rigdon.

✠ Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

✠ There are other papers in this city, entitled the "Messenger," and to avoid mistakes, we wish our agents, friends and patrons, to be particular in addressing their communications to the LATTER DAY SAINTS Messenger and Advocate.

Book of Mormon, Book of Covenants, Voice of Warning, etc. for sale at this office.

We would gladly evade the contemplation of those distressing and revolting doctrines which have been productive of such disastrous results. But we may not escape the imperative obligations which are laid upon us. The cause of truth, the demands of righteousness, and the commands of God, alike urge upon us the unavoidable necessity of using our every endeavor to promote our own happiness and that of our species; and above all, the glory of God, in the triumph of virtue and holiness. There is no point short of the attainment of the object proposed, where we dare rest satisfied; neither will we be satisfied with any thing short of it. The task may seem a difficult one, be it so, we know that

it is not insuperable. We have the promise of one who is able to bring to pass whatsoever he hath promised, that this generation shall not all pass away, before the triumph of truth will be complete; and he shall reign whose right it is; and all his enemies will be under his feet.

Stimulated by this consideration, and the revelations of Jesus Christ to us, we feel more than a match for all our enemies; knowing assuredly, that while we maintain our integrity to the commands of God, the gates of hell shall not be able to prevail against us. We do know most assuredly, that whether we live to see it or not, the principles which we have espoused, and which we do earnestly contend for, will bring those who possess them, into the inheritance of God.

The day is not far distant—when many of those who, not having sought the wisdom of God, have taken the counsel of men, and who now disapprove of our present course—will rise up and call us blessed. And some of those even whose folly we have depicted, we would gain hope and believe, will be brought to see their error, and repent in sackcloth and ashes.

If it were possible to blot out of existence, and throw the mantle of eternal forgetfulness over such iniquity, and at the same time save the actors therein, and all others from its pernicious influences, most cheerfully would we avail ourselves of the opportunity. But it may not be so.

In the existing relation in which God has placed us, he has made man the instrument of salvation to his fellow man, and it is by the correct understanding of that relationship which we sustain to God, and to each other—in other words by the truth that we are saved. It is a matter of infinite moment with us as individuals to save ourselves, but it is so arranged in the counsels of eternal wisdom, that we cannot save ourselves without saving others with us, without being instruments of salvation to others.—The scheme devised by our Heavenly Father, which proposes to us deliverance and glory, has incorporated with it, the developement of certain fixed relations which we sustain to each other. Thus has our happiness been indissolubly united with the welfare of our species. ■

DARKNESS THAT CAN BE FELT!

A correspondent in the Times and Seasons in reference to the promise of the Lord to Sidney Rigdon, "and he shall lift up his voice again on the mountains, and be a spokesman before my face," says "if he did not transgress and get cut off by the legal authority of the church I have not a word to say." So these men have really worked themselves into the belief that they can "cut off" the promises of God!—

What will they do with the promise of the Lord in the book of Mormon? "and the apostles of thy loins shall declare it," have they "cut off" that also? The same writer calls the revelations of Jesus Christ **ISRAEL**.

THE PRINCE OF MOBOCRATS AGAIN.

Orson Hyde who denied his threat to Pres. Rigdon, has come out in the Nauvoo Neighbor, over his own signature, against a Mr. E. S. Green, who he acknowledges has committed no breach of the law, in language as follows:—

"He is not wanted here, AND THAT IS NOT ALL." "Let those who have unsettled business with him close it up as soon as possible." "Let every man, woman, and child, frown upon him as he walks the streets. Let him be regarded as a NUISANCE; for NUISANCES CAN BE REMOVED by the charter of our city." "This looks NEIGHBORLY, and accords well with the sanctimonious motto, "The saints singularity—is unity, liberty, charity!" pshaw, the old Samian motto would be far more appropriate.

We know nothing of the circumstances; but we have set it down as a settled principle, that a mobocrat in ANY CASE, is a mean, debauched, graceless villain; destitute of a single ennobling quality.

"All is peace and union at Nauvoo." "Every thing moves on like clock work," "less complaint respecting bogus making and spiritual wives," after all the "murmurers" are removed as NUISANCES, or fall under the supervision of the "true men."

Is it not passing strange that men who have professed to deplore the terrible effects of popular violence, should thus give the lie to their crocodile compunctions.

We have for some time thought, from the abandoned and dissolute conduct of the adherents of the "spiritual wife system," that they were insensibly approaching the vortex of the worst species of sensual infidelity, and the experience of every day confirms us in this opinion. How could it be otherwise. One of the most notorious Apostles of that system, whose licentious character has compelled us to believe him an infidel at heart, is acknowledged as the legitimate "father" of the whole organization. Does it require a great stretch of penetration to determine what the fruits will be, under his controlling superintendence?

Brigham Young is reported to have said, in a late number of the Times and Seasons, that those "Elders who go abroad and borrow horses or money and then run away with it will be cut off from the church without ceremony; and

they need not look for that lenity which they have had heretofore."

Surely Brigham is on the road to reform since he publishes to the world that he will not in future, countenance stealing as in former times. O Brigham! Brigham! it does you honor to confess the truth. How is it about Bogus?

From the New York Prophet.

TO THE ELDERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Whereas certain apostates are urging on an unhallowed persecution against the church by getting up vexatious law suits, thereby thinking to drive elders from their field of labour, that the Saints may the more easily fall a prey to the devouring wolf. I would, therefore, recommend all the elders to meet in council and take such measures as may be deemed necessary to expose their corruptions to the world, in our defence from their unlawful and wicked attempts to destroy.

First. Let the elders assemble in council and appoint a committee of three faithful men in every branch of the Church, and the duty of this committee shall be to publish and prosecute in law those ruthless vagabonds that are constantly traducing and vilifying the character of innocent men and see to paying expenses.

Second. Let there be a society formed, whose duty it shall be to meet as often as the case may require, and pay into the treasury a sum sufficient for all purposes of defence in law or publishing, appoint a president, clerk, and treasurer, (Elders, see to it.) The elders of New Jersey are requested to meet in Recklesstown, at the house of Elder Appleby on Saturday, 14th of December, when some important disclosures will be made, and steps taken to bring offenders to justice. I wish the elders to attend without fail.

WM. SMITH.

The issue of the investigation, which is now going on will shew, who are the apostates, and who the "devouring wolves," who ravin for the prey. We have no fears for the result. The great God has passed an irrevocable decree, that *virtue* shall triumph over *vice*. That truth shall put to shame the whoremonger and the adulterer. That abomination shall not reign. We abide the result.

This inveterate despiser of all good, has already exposed his "corruption to the world," and all his phrased attempts to extricate himself, will inevitably result in a thorough exposition and in a more wide spread diffusion of the enormity of his crimes. Let those who would escape the infamy which must

enough remember, he that handleth pitch shall defile himself therewith.

We shall also have occasion to develop who are the "persecutors," and who have used "unlawful and wicked attempts to destroy;" as also who are "those ruthless vagabonds, that are constantly traducing and vilifying the character of innocent men," all this will appear in the sequel. To the eternal infamy and disgrace of the perpetrators.

We know the tactics of this immaculate gentleman so well, that we should not be afraid to venture a prediction, when he gets in the "treasury a sum sufficient" he will be among the "missing." "Elders see to it."

If all the business this gentleman has been engaged in, in New Jersey, Boston, New York, Philadelphia, Nauvoo, and other places, should be among the "important disclosures" to be made at Recklesstown, we think it will shew beyond all doubt that it is high time "steps should be taken to bring offenders to justice." s.

For the Messenger and Advocate.
TO THE SAINTS, THROUGHOUT THE
WORLD, GREETING:

DEAR BRETHREN:

It has been some time since I lifted my pen in the defence of truth, and for the cause of Zion; not having been situated where it seemed actually necessary to do so. But the time has now arrived, when it is necessary, not only for myself, but for all the lovers of the cause of truth and righteousness, to lift their voices in defence of the glorious cause which we have espoused, and to sustain unimpaired, and unsullied, the order which God has established in his Church and Kingdom. Also, to keep his law and statutes and observe all his commandments to do them, for if we deviate from these things, and abide not in the law of God, the Lord has said that we are none of his.

Now if our Heavenly Father, in his loving kindness, and great condescension, deigns to give unto us a revelation of his will, and make known what is necessary to constitute his Church, and points out the station and standing of every officer and member, in said church; also, defines their duty and calling to the most minute particular, declaring at the same time, that these officers of necessity, must exist in his Church, has any man or set of men, the right to disannul that order, and say, that, because some one or two of the persons who were appointed to stand as officers in that church, have died, the offices which they filled are no longer necessary, but destroyed? Most assuredly not.

If that reasoning holds, that the office ceases at the decease of the holder, then we might with propriety say that the office of first President ceased at the death of Adam, as he was the first to fill that important station in the Church of God, upon earth; and the authority, (agreeable to the theory acted upon by the Church at Nauvoo,) rested upon the next grade of officers, until their death, then upon the third grade until they departed this life,—and so on through all the grades of officers until there are none remaining of the original officers, who were appointed at the organization, when behold, the Church is left without any one who is authorised to administer to her the bread of life: for mark this, if a vacancy in the quorum of the first presidency cannot be filled, and the quorum be kept perfect, neither can a vacancy in the quorum of the Twelve be filled, or the Seventies, or the High Priests, or Elders, or of any quorum in the Church.—But this is not the case; vacancies in the quorum of the first presidency can and have been filled,—it is the head of the body, and we all know that a body cannot exist long without a head.

Adam understood this principle perfectly, inasmuch that he ordained men who could step forth and act in the same capacity after his death, in which he acted during his life, holding the keys equal with himself—they went forth and ordained others to hold the same authority, keeping the first office good, above all others; until finally, the people and church rejected the order of God, and no doubt, voted that they did not want "a Guardian, a Prophet, or a Spokesman," and probably withdrew their fellowship from him; when the Lord had respect unto the first president, or prophet, Noah, but left the people to themselves, to work out their own destruction, until their cup of iniquity was full; when he came out in his judgments upon them and cut them off for their wickedness, and appointed their place among hypocrites, where there was weeping and wailing and gnashing of teeth: the prophet, however, and all that would cleave to him, or the order of heaven, were saved from this awful calamity, notwithstanding a large majority were against them. "As it was in the days of Noah so shall it be in the days of the coming of the Son of Man."

Can it be presumed for a moment, that God would organize his church and kingdom by his own voice, and place in it officers which he declared were actually necessary; who were to act in their station, agreeably to the institution of HEAVEN; and yet a part of those officers could, soon after, be dispensed with, and the organization remain perfect? I think not.

Now dear brethren, you are all, undoubtedly, aware of the course pursued by the twelve and the church at Nauvoo, on this subject; that they have declared the quorum of the first presidency vacant, on account of the

death of Joseph Smith, and have appointed the quorum of the twelve to take its place. Is this course sanctioned by the law of heaven, and in accordance with the commandments of God, as contained in the book of Covenants, which the Lord has required us to search, "for they are true and faithful and the prophecies and promises which are in them shall all be fulfilled?" wherein it is said, that of necessity there should be a quorum of three, which constitutes the first presidency of the church; after that the quorum of the twelve, then the seventies, elders, &c., which order of the priesthood, we are informed by the revelations of God "was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, (or seed of Abraham,) to whom the promises were made. This order was instituted in the days of ADAM, and came down by lineage," from Adam to Seth, Enos, Cainan, Mahalael, Jared, Enoch, Mathuselah, Lamech and Noah, who was ordained when ten years of age, "under the hand of Mathuselah." Thus we see that the order of the presidency of the high priesthood was preserved perfect, in the church of God, during the days of the antediluvians; for all these men were prophets, "like unto Moses; having all the gifts of God which he bestows upon the head of the church."

How different the order, as set forth in the Times and Seasons of Sept. 2, 1844, as will be found on the 637th page, as follows:

"On the 8th of August, 1844: at a special meeting of the church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, President Brigham Young called the audience to order, and arranged the several quorums according to their standing, and the rules of the church. The meeting had been previously called, as stated, to choose a guardian, or trustee for said church,

Elder Phelps opened the meeting by prayer, and President Young then proceeded to speak, and gave his views of the present situation of the church; now that the prophet and patriarch were taken from our midst by the wickedness of our enemies. For the first time since he became a member of the church; a servant of God, a messenger to the nations in the nineteenth century; for the first time in the kingdom of God, the Twelve Apostles of the Lamb, chosen by revelation, in this last dispensation of the gospel for the winding up scene, *present themselves* before the saints, to stand in their lot according to appointment. While the prophet lived, we all walked by 'sight'; he is taken from us and we must now walk by 'faith.' After he had explained matters so satisfactorily that every saint could see that Elijah's mantle had truly fallen upon the 'Twelve,' he asked the SAINTS WHAT THEY WANTED. Do you want a *guardian*, a *PROPHET*, a *SPOKESMAN*, or what do you want?

If you want any of these OFFICERS, signify it by RAISING THE RIGHT HAND. NOT A HAND WAS RAISED."

O ye saints at Nauvoo! did you ever consider the nature of the above vote, which you solemnly took in the presence of God, and of all the holy angels? that you no longer wanted a guardian to watch over you, a prophet to lead you, or a spokesman to declare unto you the words of eternal life! thereby *rejecting* the order that God has established in his kingdom, by saying you no longer wish to be governed by any of these OFFICERS, when he has declared *positively*, that "the duty of the president of the office of the high priesthood is to preside over the *whole* church, and to be like unto Moses. Behold, here is wisdom—yea, to be a seer, a revelator, a translator and a prophet, having all the gifts of God which he bestows upon the head of the church."

In view of those things which have transpired; well might the Lord say, "if ye do not these things, at the end of the appointment, ye shall be rejected, as a *church*, (not as individuals, for the Lord always had respect unto all those who would abide his law,) with your dead, saith the Lord your God." And again, "And it shall come to pass, that if you build a house unto my name, and *do not do* the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgment upon your own heads by your follies, and by all your abominations, which you practice before me saith the Lord."

Therefore, if you should succeed in completing the house here spoken of, how will you be able to obtain the word of the Lord, and ascertain his will upon that occasion, seeing you have rejected the law of God, by voting that you do not want "a prophet or spokesman," who are the officers through whom these things are made known? Perhaps many will be ready to reply, through the twelve; but in this I apprehend they will be disappointed, for two, or more reasons:

First. Because the Lord has said, speaking of Joseph Smith, "And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me."

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you he that is ordained of me shall come in at the gate and be ordained as I have told you before so teach those revelations which you have re-

ceived, and shall receive through him whom I have appointed."

Here we have an imperative command and law, given us by Jesus Christ, the Savior of the world, to receive not the teachings of any who shall come before us as revelations or commandments, except they are ordained to that office under the hands of Joseph Smith; which is not the case with the twelve, if we are to credit their own statement.

Second. Brigham Young in his Apostolic Epistle, as published in the *Times & Seasons* of August 15, 1844, speaking to the church on this subject, says: "You are now without a prophet present with you in the flesh to guide you," which shows clearly that they had not received this ordination, or he never would have made the above declaration to the world. Therefore they cannot receive revelations and commandments to govern the church, unless the law of the Lord, (as above quoted,) has become null and void, and the order of the kingdom of heaven changed; as it does not pertain to the duties of their calling.

I am aware that much has been said about the mantle of Elijah having fallen upon the twelve; now we all know that Elisha, in ancient days, after he obtained the mantle of Elijah, was endowed with great power, inasmuch, that when he came to the river Jordan he could smite the waters and cause them to divide hither and thither, so that he was enabled to go over dry shod; he also, became a mighty prophet in Israel; which is not the case with the twelve, for Brigham, declares we are "left without a prophet," notwithstanding the mantle of Elijah is upon them.

And again, it is urged by some, that the church is now left as it was in the days of the Savior, after his death, to be governed by the apostles &c.; here I beg, respectfully to differ with them in this matter. Is it not an acknowledged fact, that the church in the days of our Savior was organized with its first presidency, or quorum of three, even Peter, James, and John, who accompanied the Lord, upon the mount of transfiguration, where we have ever been taught in this church, the keys of the kingdom were transferred; which took place some time previous to the crucifixion of Jesus Christ; therefore, there was no alteration in the government of the church at his decease, as he had during his lifetime, organized the church in that dispensation, upon the foundation which he wished it to stand, and the quorum of twelve at Jerusalem dare not presume to change it; but some who professed to be their successors did, which resulted in its complete overthrow and ruin: which, I am perfectly convinced, will be the case with that church in this dispensation, which has voted that it no longer wants to be governed by the officers which God has declared should govern His Church; "and though there should be found a Noah, a Daniel, or a Job in her,

they shall have power only to save their own souls."

It matters not to our purpose however, who took the presidency of the church in that dispensation, inasmuch as God has given us a pattern and law for the organization of his church in the "dispensation of the fulness of times."

If the twelve have received a charge from Joseph, as they say he charged them "to let no man take their crown;" (which does not by any means, authorize them to attempt to take another man's crown;) so likewise, have I received a charge which I feel bound to observe, inasmuch as he then stood at the head of the church of God, and speaking of a man whom the Lord has recognized as his servant, and to be a forerunner before his face; who is the same man now that he then was, an able defender of the truth, and a strenuous observer of the principles of virtue and righteousness. Just previous to my leaving Nauvoo for Pittsburgh last June, brother Joseph, speaking on that subject says: "brother Robinson, I wish you to go to Pittsburgh with elder Rigdon, and stand by him under all circumstances, and uphold his hands upon all occasions, and never forsake him; for he is a good man and I love him better than I ever loved him in all my life, for my heart is entwined around his with cords that never can be broken."

In consideration of these things, (to say nothing of the spiritual wife doctrine, which I know has been taught at Nauvoo,) and the requirements of the law of God, as also, the testimony of the Holy Ghost, I feel constrained to sustain elder Rigdon in his station.

May God the eternal Father give unto us his holy spirit, that it may lead us into all truth, and direct us in the way of life everlasting, is my prayer in the name of Jesus Christ, Amen. Yours Truly,

E. ROBINSON.

For the Messenger and Advocate.

MR. EDITOR:—I have lately had an opportunity of looking over the *Times and Seasons* and Nauvoo papers—in them I find a considerable wordy matter, but at the same time, contradictions—and very highly seasoned with vulgar vituperation.

I must say, that I regret to see the men with whom I once held fellowship, and for whom I had a brother's affection, acting the part of hypocrites and foul mouthed railers.—The language that they make use of towards the men whom they pretend to have disfellowshipped, is at once a proof of an unchristian spirit. They dare not deny the doctrine which is taught by SIDNEY RIGDON, the president of the church, therefore they make foul attempts to ridicule the people who refuse to receive their demoniac doctrine. However, it is a good thing, in one sense, that they do talk, for by that means they help to enlighten the world, in relation to their folly and wick-

edness; and however distressing their inconsistent ravings may be to the loving and peaceful brethren, yet it will all go to prove, that "wisdom is justified of her children."

My heart yearns towards them and I exclaim, "oh! that they were wise!" oh! that they would repent and obey the commandments of Jehovah, then would they be greatly blessed; and we should all have reason to rejoice; but now they are poor, miserable, naked, cast off, possessing nothing, more than what is to be found in every apostate church; viz: a consequential body without an authoritative head.

Brigham Young told the people at Nauvoo, that they had no new revelation, but he exhorted them to abide by the old ones; this is just the kind of cant made use of by all the sectarian priests of Baal, they do not want any more revelations; and hence we see the reason why the servants of God are despised, why such high mindedness, why such assumption of power, why they turn railers and revellers in debauchery—but let them rail.—May God keep our minds impressed with a deep sense of love and duty, that we may act and do his will. They are now without a revelator; they build a temple to God without revelation how to finish, and they refuse to let God give them instruction; they cannot, therefore, build any longer upon the rock.—They have refused the trumpet of God—God has left them—the trumpet of Jehovah no longer sounds clear and distinct in the Nauvoo stake. It may well be said if the trumpet give an uncertain sound, who shall know how to go forth to battle. What a most awful illustration we have of this at Nauvoo; twelve unruly spirits, some saying one thing and some another; all of them claiming to be equally orthodox—making gigantic claims to the possession of the Holy Ghost in the world at large, and then secretly introducing the doctrines of devils.

Thou shalt not commit adultery, saith God by his great servant Moses; the same said Jesus, the same said the primitive apostles, the same says the book of Mormon, the same the revelations of God through Joseph Smith which are published to the world; and last not least, the same says nature, for wherever adultery has been committed, the outraged laws of nature retaliate. Men, women and their offsprings, all alike, are afflicted with the same distressing corporeal malady, in proportion to the extent of the outrage. Thus that portion of nature that hath no tongue to celebrate the praise of God, hath still been invested by God, with a power sufficient to justify His all wise commands.

The twelve are uncertain in the sound of their trumpet to the saints; to some they teach polygamy, and to others they lie, declaring in the very face of good evidence, they never taught it. If such things were to be in our midst, how should we know how to go

forth to battle against the world, the flesh and the devil. But thanks be to God, who has revealed his will unto us; and has given us, according to our prayers, sufficient strength to resist this doctrine of hell.

But, Mr. Editor, and my well beloved brethren, I feel so confident of the position that we occupy that I am not afraid to throw down the gauntlet in argument, to Brigham Young and his high minded satellites, and aid, de-camps, the twelve; for if God be for us, who can be against us? Again I find that Brigham Young says, in reference to knowing more than the written word, "let me say" says he, "that there are keys and powers that the written word never spoke of, and never will;" and shortly after that he says, speaking of Sidney Rigdon, "who ever heard of the keys of David?" so that at one minute he admits of their being keys and powers which the Holy Ghost has to reveal, and when they are revealed, because the revelation is not direct to him, would-be high presidency, refuses to receive the information. Verily, he is as obedient to the calls of God as any of the six hundred three score and six self made pontifices. Again, Jesus taught that we were to be a peaceful people, seeking first the kingdom of heaven then all other things shall be added; but if I might be allowed to judge from what Brigham Young says, in the very face of this teaching that he is inclined to exercise a large combativeness, and thereby bring his *Cerebrum*, which is the seat of his mind, into subjection to his *Cerebellum*, where his propensities are located; thus the animal feeling becomes manifest, for instead of praying for his enemies and returning good for evil, he is for turning reason loose and becoming the arrant knight of disobedience and combativeness. Speaking of some observations which had been made respecting Joseph Smith, our late prophet, and which were not very respectful, he says this, "if there is any thing that would make me fight, it would be their saying hard things of Joseph Smith." Query, did Joseph Smith appoint him, in secret, to be king of clubs, or club law.

I well remember the time they were after their political manoeuvres, that Brigham Young paid us a visit at Pittsburgh, and said that Joseph would be president without any doubt at the next election; for Joseph had at least, five years promised him, and he knew that it was so. Verily, this is very uncertain trumpeting to come from Zion; at the same time the gathering of the saints was suspended by him, as he travelled on to the different branches; and he declared "that he should be glad to see a temple in Pittsburgh, six times as big as any of the churches," to which I believe, the brethren responded, *amen*. Will he be glad to see us rear a temple to the honor of our Heavenly Father, under the immediate tuition of revelation? Will he be glad to find the living philosophy of heaven is remov-

ed from Nauvoo, and bestowed upon the branch at Pittsburgh, and all the saints of God who humbly seek for it. He confesses that they have no new revelations.

I feel grieved, and deeply humbled to think that the trumpet of God is no longer heard at Nauvoo, and that my brethren of the flesh, are no longer, by their own acknowledgement, brethren of the spirit of God, in the bond of peace. And again I say, oh! that they were wise and could see their error. But how should they be wise in the knowledge of God, seeing they have rejected him who came in at the gate—the herald who is to speak before the face of Jehovah—the man who is God's trumpeter, sending forth the living philosophy of heaven, that men who are willing to be saints, may walk according to knowledge; asking of God in faith, then receiving of God and walking by truth revealed, which is the light of heaven.

I will now conclude, having made these few observations, and do humbly pray my Heavenly Father, to enable all men to see the light of the truth in his own due time, bestowing upon us the choice-blessing of a meek and loving spirit.

Yours, in the bonds of the
Everlasting Covenant,
ARCHIBALD FALCONER.

To the Editor of the Messenger and Advocate.

DEAR SIR:—In the Times and Seasons of the 15th of Nov. have noticed a frothy scurrilous article, purporting to have been written by an "Old Man in Israel," who represents himself as having recently arrived at Nauvoo from the East. On his way he has made some remarkable discoveries, to wit: that you have revived the Messenger and advocate, "for the avowed object of opposing the course of the constituted authorities of the church of Jesus Christ of Latter Day Saints, and that the houses of Pittsburgh look smoky." After waiting patiently, as he says for Elder Phelps or, some one of the twelve to pass "a just judgment" upon Sidney Rigdon, his paper and those who believe him to be the head of the church, he has come to the conclusion to do it himself.

Now who this "Old Man in Israel" is, I do not pretend to say, but I am rather inclined to believe that it is a certain Old Traitor in Israel, with more than one W. in his name, whom the twelve at Nauvoo are in the habit of using as a tube through which to pour their falsehoods, scurrility and slander; which products constitute the principle articles of export, at this time, from the public organs of that city. If any one wishes to know who that Old traitor in Israel is, he has only to look at his affidavit in Missouri where he attempted to swear away the lives of Joseph Smith, Sidney Rigdon and others, and who, after he had perjured himself said he "thanked God that Smith and Rigdon would hang for it now"—

he swore last winter that he was under duress at the time, but all know he did it voluntarily, and in his letter asking forgiveness of the church he states nothing of the kind. Since the days of Judas Iscariot, no man has been more deeply dyed in treachery than he, and I am willing that the twelve should have all the glory they can acquire by braying through such a sewer of depravity and corruption. But to the article in question.

In regard to the fact, that the Messenger and Advocate has been resuscitated for the avowed object of opposing the course of the constituted authorities of the church of Jesus Christ of Latter Day Saints," the writer is laboring under a slight mistake, for the object of this paper is to advocate the cause of truth, and instead of "opposing the constituted authorities of the church," it will uphold them when they go according to the laws of Doctrine and Covenants, but will expose iniquity. I do not therefore wish to injure the feelings of that Old traitor in Israel, but feel myself under the most painful necessity of telling him that this charge is lie no. 1. In relation to the article written by br Forgeus, this "Old Man in Israel" says that Sidney Rigdon is advocated as being the "Stem and branch of Jesse," which I would say in the most delicate manner possible is lie no. 2.

This "Old sinner in Israel" has quoted largely from the book of Doctrine and Covenants, which quotations, if the reader will take the trouble of examining for himself, will show not only him, but the twelve and their followers to be in a state of apostacy; for it shows as plain as language can tell, that the church was to be governed by three presidents, and this was the order "anciently." His first quotation is from new Ed. of book of Covenants, page 102, paragraph 11. From this section, and from others relative to the same point, it will be seen that a quorum of three were to preside over the whole church, and it is well known to all intelligent members of the church, that all other authorities were subordinate and under the direction of this presidency. But the Apostates at Nauvoo have learned since the twelve have usurped the authority over the church in that city, that "these three presidents form a quorum, and can never act separately." and altho, they acknowledge that Sidney Rigdon was one of this presidency, yet at the death of Joseph and Hyrum it "was left vacant." I do not attribute this misrepresentation to a desire to lie but to ignorance; and for the benefit of the commentator, on the book of Covenants, I wish to refer him to paragraph 6, on the 125th page, to show him, that he may explain to others more correctly, that these presidents can act separately for in the absence of one two can preside, and in the absence of two one can preside, according to the best information to be obtained by examination of the law. If he does not know the fact he ought

Wm Phelps

to know that Hyrum Smith was Patriarch to the church, and not one of the first presidency.

According to my understanding of the organization of the kingdom, it is one of order, and no quorum instituted by revelation from heaven can be destroyed without marring that order, but the modern Solomons (not for wisdom) at Nauvoo have made the astonishing discovery that the first presidency "can be dispensed with," and they have attempted in this way to change the order of God and establish one of their own, and time will teach them the lesson, which they are already beginning to learn that the laws of Christ cannot be violated with impunity.

On the 160th page, paragraph 4, speaking to Jos. Smith we read, "and in weakness have I blessed him, and I have given unto him the keys of the mysteries of these things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me and if not another will I plant in his stead." This does not read twelve others.

Does this not show conclusively that he was to see the second coming of the Savior, if he did not transgress? Judge ye who wish to know the truth. Again Section XIV. paragraph 1st, "And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken if he abide in me." What is the inference? Is it not that *another*, was to be appointed to receive revelations and not twelve? Let the pure in heart read these things and judge for themselves.

Again section 85th paragraph 3, (Sidney Rigdon and F. G. Williams,) "they are accounted as equal with thee (Joseph) in holding the keys of this last kingdom, as also, through your administration the keys of the school of the prophets, which I have commanded to be organized," &c. But look at the perversion of the word of God. Brigham Young says "this passage needs to have the kinks taken out of it"—that "it means they were equal *with him*, not *without him*." But behold, an advocate of the twelve says *both* were equal with Joseph, &c., "*one* could not be equal." Here seems to be a slight difference of apprehension between the master and the slave, or between Brigham and his servant. Judge ye all who are interested.

But the climax has come out at last.—"*The twelve*" at Nauvoo we are told "are all prophets," and I, Mr. Editor believe it. They are just such prophets as are spoken of in the 23d chapter of Jeremiah 20th, "In the latter days ye shall consider these things perfectly. I have not sent those prophets yet they ran; I have not spoken to them yet they prophesied. But if they had stood in my council and caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. Am I a

God at hand, saith the Lord, and not a God far off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets say that prophesy lies in my name, saying I have dreamed, I have dreamed. How long shall this be in the hearts of the prophets that prophesy lies? yea they are prophets of the deceit of their own hearts; which think to cause my people to forget my name by their dreams, which they tell every man his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them, not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even foresake you, saith the Lord. And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house. Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken? And the burden of the Lord shall ye mention no more; for every man's word shall be his burden; for ye have perverted the words of the living God of the Lord of hosts our God. Thus shall thou say to the prophet, What hath the Lord answered thee? and, what hath the Lord spoken? But since ye say, The burden of the Lord; therefore thus saith the Lord; Because ye say this word, *The burden of the Lord*, and I have sent unto you, saying, Ye shall not say, *The burden of the Lord*; Therefore behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presencer. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

Thus speaks the prophet of God in relation to the latter days, and when I ask has this 23d chapter had a more exact fulfilment than in the character and conduct of the Apostate twelve at Nauvoo, and their adherents? The prophet Jeremiah while gazing upon the visions of heaven as they rolled before him, and certain characters of the latter days were pre-

sented to his view, exclaims, "My heart within me is broken because of the prophets,"—"for the land is full of Adulterers, because of swearing the land mourneth." "For both prophet and priest are profane, in my house have I found their wickedness, saith the Lord."

Who have talked so much about "dreams" ("I have dreamed") as the twelve? who talked of the "burden" of the Lord so much as they? Any one who will read carefully will see that the prophet had his eye upon the very identical "prophets" at Nauvoo: But he says, "their way shall be unto them as slippery ways in the darkness; they shall be driven on and fall therein; for I will bring evil upon them even the year of their visitation, saith the Lord"

I for one am willing to leave them in the hands of God, and though they are endeavoring to blight the reputation of honest and honorable men by calumny, misrepresentation and falsehood, yet I am perfectly willing that the Lord should take the matter into his own hands, and that his will should be done concerning them. Their true characters are becoming so well known at home and abroad, that language has no power to defame them, and the only reason we notice them at all is the fact, that many of the saints abroad are not aware of the true state of the case, and that they may be led by an examination to the truth.

"Truth is mighty and will prevail." This is a principle immutable as the throne of Jehovah, and though men and devils rise up in opposition, yet the eternal principle shall prevail, for God has destined that it should triumph over error. The cunning craftiness of man may weave the webs of falsehood and delusion, thinking to screen their iniquity from the light of day, but truth, like a sunbeam, shall expose their false covering and reveal the secrets of the hearts of men.

When we take into consideration the end of man's existence; when we reflect upon the blessings which are in store for the pure in heart, and those who do the will of their Maker, the petty schemes of unhallowed ambition, the objects which mankind in general seek to obtain in this life, dwindle into insignificance; and that man, who takes this view of the subject, and who trusts in the God of his fathers, stands upon a foundation, which the shafts of malice hatred and revenge cannot reach. He is like an individual who stands upon a lofty tower, he looks down upon his enemies as he would upon a worm which was endeavoring to undermine its everlasting foundation. He knows that the works of darkness will be revealed, that there is a God in heaven whose ways are above the ways of man, that his thoughts are as much above the thoughts of man as the heavens are higher than the earth. No man can frustrate his will. Let him beware, therefore, who sets the laws of heaven at defiance and who tramples beneath his feet the revelations of God.

J. H. jr.

The New York Prophet has our thanks for the publication of the letters of bro. J. H. Newton, we hope its readers will profit by his remarks on the "spiritual wife system."

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Vol. I.

PITTSBURGH, JANUARY 1, 1845.

No. 5.

THE TEMPLE.

For the more perfect understanding of the promises and designs of God in the work of the last days, we will devote a few remarks to the elucidation of this subject.

The Lord has been pleased to make known to us, that his design in the work of the last days, is to raise up a people who shall be pure in heart, who will contend earnestly for the faith which was once delivered to the saints, who through faith in the promises of God, will overcome the world, the flesh, and the devil; and enter into the rest of God. "Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the church: for I will raise up unto me a pure people, that will serve me in righteousness; and all that call on the name of the Lord and keep his commandments, shall be saved; even so: Amen."—§ 95, last part of ¶ 4.—And what most intimately concerns us is the promise, that this generation shall not all pass away, before all these things shall be fulfilled!

It is a truth, which has not been duly appreciated by the children of men, in any age, that the government of God is conducted upon fixed and immutable principles, which cannot be departed from; the prophecies and promises are all delivered, and do all rest, upon the indestructible basis. In subserviency to that eternal and unalterable law, the purposes of God in the latter day work are to be considered.

Has the most high God chosen certain men, as instruments by which to fulfil his purposes? It is only by their conformity to the celestial law, that they can possibly maintain their standing and authority before God. How repeatedly in the history of the human family do we find men designated as chosen instruments, for the accomplishment of the work of the Almighty, who are finally themselves marked out as fit subjects for exemplary punishment. So in the revelations of heaven to mankind in the last days, we find certain men chosen of God, and invested with power and authority to do his work, warned to take heed lest they violate the immutable law of righteousness, and are themselves cut off from the earth as transgressors. Not only do we find God making known this his inflexible purpose, but we see it really exemplified before our eyes.

This principle applies with unmitigated force to every department of the work of God. It is only by obedience to the law of the ce-

lestial kingdom, that we can be in any degree the recipients of its blessings and glories, as individuals, or communities.

If these remarks are, what we deem them to be, incontrovertibly true; we are prepared for a correct understanding of the manner in which any measure must be carried out, to render it acceptable to God.

On three several occasions, in our own day, the God of Israel has given commandment to build a house unto his name, that He the most High may dwell therein. Our design leads us particularly to treat of the houses commanded to be built at Nauvoo. As illustrative of the mode in which a Temple of the Lord should be reared, we will quote from § 82, ¶ 4 and 5.

"And inasmuch as my people build an house unto me, in the name of the Lord, and to not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God; but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples.

And now behold if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, surely Zion is the city of our God; and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower: therefore verily he saith the Lord let Zion rejoice, for this is Zion, THE PURE IN HEART: therefore let Zion rejoice, while all the wicked shall mourn: for behold and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it: the Lord's scourge shall pass over by night and by day: and the report thereof shall vex all people; yet, it shall not be stayed until the Lord come: for the indignation of the Lord is kindled against their abominations, and all their wicked works: nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works: with sore affliction; with pestilence; with plague; with sword;—with vengeance; with devouring fire; nevertheless, let it be read this once in their ears, that I the Lord have accepted of their offering; and if she sin no more, none of these things

shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her and upon her generations, forever and ever, saith the Lord your God: Amen."

We are forcibly impressed in perusing this passage, with the important truth, that a house in which God will design to dwell, must be erected by the pure in heart; and in entire conformity with the strictest requirements of the law of God, otherwise it is no temple of Deity, no peculiar manifestation of the presence of God can be expected there, no overshadowing visible glory resting thereon, demonstrating to every beholder the *house of God!*

The Lord emphatically warns the people, to whom he has given commandment, to build a house for the administration of his ordinances, that if they slight his sayings, and disregard his commands, instead of blessing—wrath, indignation, and anguish, shall be poured upon their heads without measure.

"But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.

"But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God. For, verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinances of baptizing, for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me; for therein are the keys of the holy priesthood, ordained, that you may receive honor and glory: And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore, verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversation, and your statutes and judgments, for the beginning of the revelations

and foundation of Zion and for the glory, honor and endowment of all her municipals, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I design to reveal unto my church, things which have been kept hid from before the foundation of the world; things that pertain to the dispensation of the fulness of times; and I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof; and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it; for that is the spot which I have chosen for you to build it. If ye labor with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and characters, and my holy words, which I give unto them.

"And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignations, and judgments, upon your own heads, by your follies, and by all your abominations which you practice before me saith the Lord."—§103: last part ¶ 10 to 15 inclusive.

It is sufficiently obvious from this extract, that the successful and acceptable prosecution of the work there commanded, depended upon the rigid observance of the law of God. And what is very remarkable, the success of the enterprise, is made to depend upon this, to us, striking declaration: "and if my people will hearken unto the voice of *my servants*, whom I have appointed to *lead my people*;—behold verily, I say unto you, they shall not be moved out of their place." But if, as is at the present the case, they reject the word of the Lord, and the voice of those whom God has appointed to lead them, woful indeed the antithesis, fearful the catastrophe that awaits them.

The intimate relation that existed between Joseph Smith's continuance on the earth, and the completion of those houses at Nauvoo, cannot fail to excite the observation of the diligent enquirer. "I will show unto my servant Joseph all things pertaining to this house and the priesthood thereof;" He, Joseph

well understood this relation, and in consequence prophesied that if that house was finished, he would be there. And so of the Nauvoo house, "let my servant Joseph, and his house have place therein from generation to generation." These two houses were commanded to be built simultaneously, they were to go hand in hand, according to the revelation, and one could not be accepted without the other. It was so understood and so taught by Joseph. The death of Joseph Smith then was a clear manifestation, that those works were rejected by the Almighty.

To put in a still stronger light, the utter departure from the order of God, in his house, and in his church; we shall quote the account of the proceedings, occurring at the laying of the corner stones of the temple, as directed and superintended by Joseph Smith.

"The architects then, by the direction of the First Presidency, lowered the first (S. E. corner) stone to its place, and Pres't. Joseph Smith pronounced the benediction as follows: "This principal corner stone, in representation of the First Presidency, is now duly laid in honor of the great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily; that the saints may have a place to worship God; and the Son of Man have where to lay his head." Pres't. Sidney Rigdon then pronounced the following: "May the persons employed in the erection of this house be preserved from all harm while engaged in its construction, till the whole is completed; in the name of the Father, and of the Son, and of the Holy Ghost; even so, Amen." Adjourned for one hour.

Assembled according to adjournment and proceeded to lay the remaining corner stones, according to previous order.

The second (S. W. corner) stone, by the direction of the Pres't. of the High Priesthood with his Council, and Pres't. Marks, was lowered to its place, when the Pres't. of the High Priesthood pronounced the following: "The second corner stone, of the temple now building by the church of Jesus Christ of Latter Day Saints in honor of the great God, is duly laid, and may the same unanimity, that has been manifested on this occasion, continue till the whole is completed; that peace may rest upon it to the laying of the top stone thereof, and the turning of the key thereof; that the Saints may participate in the blessings of Israel's God within its walls, and the glory of God rest upon the same;—Amen.

The third (N. W. corner) stone, superintended by the High Council, as representatives of the Twelve, (they being in Europe,) was lowered to its place by the benediction of Elias Higbee as follows: "the third corner stone, in representation of the Twelve, is now duly laid; and as they are in some measure, the support of the church, so may this stone

be a firm support to the corner, that the whole may be completed as before proposed, and according to the order of the Priesthood."

The fourth (N. E. corner) stone, superintended by the Bishops, was then lowered to its place, and Bishop Whitney pronounced the following: "The fourth and last corner stone, expressive of the Lesser Priesthood, is now duly laid; and may the blessings before pronounced, with all others desirable, rest upon the same forever; Amen."—*Times and Seasons, April 1, 1841.*

Here we have a beautiful illustration of the order of God, conformable to the law contained in the book of Doctrine and Covenants.—Firstly and principally, the first presidency.—Secondly, the presidency of the high priesthood.—Thirdly, the twelve.—and Fourthly, the Aaronic priesthood. If adherence to the order and commandments of God, can alone render the work acceptable to him, how perfectly irresistible is the conclusion, that in rejecting that order, we reject the plan of God for our salvation; and can no longer claim a single blessing at his hand. If the foundation was not laid in conformity with the order of God, then the labor is vain and fruitless.—If the foundation was laid in conformity with the order of God, then the subsequent departure from that order, must render it nugatory and void. Will the adherents of the twelve say which horn of the dilemma they choose? Or will they as honest men say they will abide by the order of God?

Under the existing condition of things, what conceivable benefit of a religious nature is to be derived from the completion of those houses at Nauvoo? We have again and again demonstrated that the order of God is subverted, the very means by which a legal administration of ordinances could be effected—are annihilated; and all that could now be done, would be an illegal administration of the ordinances of the house of God; which would in reality confer the "mark of the beast;" upon all those who received them!

S. BENNETT.

THE BIBLE AS A BOOK.

Turn not gentle reader with distrust from the perusal of this subject, thinking that a long-faced sanctimonious article must necessarily follow from such a theme as is here chosen. Though volumes have been written, and thousands of sermons have been delivered by the learned in relation to its precepts and its character, yet the world generally are in the grossest ignorance of the doctrines which it inculcates and of the final destiny of mankind therein made known by the servants of the living God.

Of all the books ever published to the world, the bible reaches farthest into the depths of antiquity, and lays before us, not only the history of the past, but also of the future. It tells us of the period when Omnipotence

spoke, and the earth sprang into existence.—Unfolding the sublime idea of a Supreme Being, informing us of the origin of man, it makes known the condition of many things in relation to the world in the morning of creation.

But such have been the conflicting sentiments of those who have pretended to take this book as a rule and guide for their faith and practice, and so deep and dark are the mysteries which long robed priests and bigots have woven to obscure its pages, that mankind generally have supposed it a volume incapable of being understood, and have passed sentence upon it without examination, or swallowed it without knowing its contents.—Tear off the mask which priestcraft has spread over its pages and it becomes a book of the most thrilling and vital interest ever presented to man, for his perusal. Even the infidel acknowledges its worth; and in it the scholar will find some of the brightest gems of literature. For the sacred volume does not rest its excellence solely upon the living truths which it contains, and the lessons of profound wisdom which it inculcates, but it possesses high merits as a literary work, and for this reason alone is deserving the attention of every man, who makes any pretensions at all to learning. It is worthy the regard of the noblest mind, and in it will be found deep lessons of instruction, inviting the study and reflection of the most exalted intellect.

Go, look into the history of man—glean the wisdom of past ages—analyze the real merits of the most distinguished orators and statesmen who have ever lived, and where can be found a more eloquent, powerful, and convincing reasoner than St. Paul? Or search among the poets, who have shone forth as bright constellations in the heavens, who have shed a lustre and a dignity upon the name and character of man, and where can be found the beauty of metaphor and figure, strength of expression, sublimity of thought, or magnificence of contemplation, surpassing the Psalms of David, the book of Job, or the prophecies of Isaiah? For its literary merits then, it is worthy of our consideration, but when we reflect that it contains the revelations of God, that it makes known the destiny of man, and the plan devised by the Creator by which we can obtain happiness, and eternal life beyond the grave, it becomes a volume of more worth than all the gold of Ophir, or the diamonds of Golconda.

In ancient days we learn that the heavens held communion with the earth, and the Deity made known to man the laws by which he should be governed; rewarded him for obedience, and chastised him for not complying with his commands. In all the dealings of the Creator with his servants, he has given them a knowledge of his purposes and will, by direct revelation from above; and thus it has been, whenever there were any of the true

servants of God upon the earth. The bible teaches us this, and promises that it should ever be so with all the true followers of the Redeemer, that they should be thus favored. But the teachings of modern theologians deny to man the communion he once held with the heavens. And by the precepts and traditions of men, the religion of the Savior has come to be a mere machine.

The scheme of salvation is a perfect system—and one adapted to the wants and necessities of man—the building erected by the Savior, is one in which nothing is wanting, to mar its beauty, or deform its proportions.—But since the days of the apostles, that building has been rent into fragments. One denomination has seized a rafter, another a sill, a third a beam, a fourth a brace, a fifth a post, and with these fragments each has proceeded to erect an edifice according to their own notions, hence the wide difference in the style and architecture of those fabrics which the different sects of christendom present to the world, after whose models we are solicited to build our religion and our faith. The bible teaches us that the gospel is free to all, to be obtained without money and without price, but men in this age divine for money, and teach for hire the doctrines of men, palming them upon mankind as the religion of the Redeemer.

In the last charge of the Savior to the apostles, he tells them to go into all the world and preach the gospel to every creature: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned: and these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover."—Now I ask, where is the popular domination of the present day, which acknowledges that these signs do or will follow the believer? Not one can be found in all christendom, and although they make great pretensions to believing the doctrines of the New Testament; yet while Christ says these signs shall follow them that believe, they all teach that they shall not—"that these things are all done away with—no necessity for them now—we want no more revelation" &c. They believe the bible when shut, but open it, and we find those who make the strongest declarations of a tachment to its doctrines, are the most deeply dyed in infidelity.

True it is, that "darkness covers the earth and gross darkness the minds of the people." The creeds of the present day have fettered the minds of men, and chained the freedom of thought—they are unscriptural and contrary to the genius and spirit of the christian religion. What an absurdity to recommend men to study the bible, and then require them to understand it as you tell them; if they do not,

to deliver them over to the buffetings of Satan, and denounce them as fit subjects for a never ending hell.

Christ never imposed a creed upon his followers, but he left them free and untrammelled, and this is one of the excellencies of the gospel. It presents grand and comprehensive truths for the acceptance of man, and not binding the mind to subscribe to any certain form of words, it leaves him free to think and judge for himself. The bigoted opinions and creeds of men, to which those who style themselves christians adhere, are unfounded in scripture and present an insuperable barrier to the progress of man in wisdom and divine intelligence. Instead of subjecting their creeds to the bible, the bible is in fact subordinate to them, and hence, instead of having "one Lord, one faith and one baptism," we have in christendom many faiths and many baptisms.

The religious world has come to act upon the same principle as the political, and the grand object in both is popularity and power. The young man attaches himself to a political party, often without examining into the soundness of its principles, because his father or the friends of his youth belong to it. Thus he commits himself, and though he may afterwards find the doctrines he has embraced to be incorrect, yet he seldom dares renounce error and espouse the truth, because public opinion holds a lash of tyranny over every man's back who has the honesty and moral courage to do so. So it is in making proselytes to its creeds of the day. An excitement is got up—the fears of man are appealed to with powerful effect—his friends and relations come around him, persuading and exhorting, until finally he commits himself. Without a previous acquaintance with the scriptures, he subscribes to a creed, and when he comes to read the bible, if he reads it at all, he bends every thing to meet the peculiar doctrines which he has espoused. Without looking to the teachings and precepts of the bible, as the foundation of his faith, he pins his hopes of future salvation upon the articles of some narrow minded creed, and hence has arisen the bigotry, superstition and dogmatic spirit which characterizes the age in which we live.—Here we see the very reason, why those are ridiculed and persecuted, who are contending with a deep, abiding earnestness for the faith once delivered to the saints; who claim that the gospel brings with it the same gifts and blessings now, that it ever did to those who have practiced it in its purity, and obeyed faithfully its requirements.

The idea that God will communicate his will by revelation in this day, to those who diligently seek him, is repugnant to the feelings of the religious world, and hence it is scouted with disdain and contempt. It comes in contact with the fine spun theories of the learned, with the lofty notions and deep

grounded prejudices of distinguished theologians; and priestcraft finding itself in danger, sends forth the hue and cry of "Delusion."

The gospel, as taught by the Savior and his apostles is something entirely new.—When it was first promulgated, the Pharisee, the Sadducee, the learned and the noble opposed its progress, and even put its author to a cruel and ignominious death. And why was this? Because they saw that their long cherished institutions and their pride, must melt away before its blazing truths. Thus it has been the fate of truth always to meet with opposition. Columbus for eight years struggled with the ridicule and prejudice of the age in which he lived. For believing that the earth was of a globular form, and that land could be found by sailing due west from Europe, he was called an idiot; his idea was scouted as chimerical; but he finally proved to the world that he was not crazy, when opportunity was given him to do so.

Ignorance is the mother of error, and when men do not and will not examine for themselves, they cannot have certain knowledge. Truth must be sought to be found and known, and to those who seek her diligently and with pure motives, she is near at hand. He who searches with full purpose of heart, can read it in the volume of nature, for every where can be found the impress of the finger of Deity. There is a spirit whispering around the mountain tops, and echoing through the winding dells, whose voice is eloquent with its teachings. Its voice can be heard in the whistling of the wind, the rage of the storm, in the plunge of the cataract, and in the roar of the ocean. But more plainly can truth be read in the scriptures; and though he be a wayfaring man, who searches, if he will cast aside his prejudices and examine with an honest heart, he shall find that which will give him joy, and fill the soul with gladness unutterably full. He will find directions there, by following which, he can hold communion with his God, experience perfect liberty, enjoy that consolation which shall buoy him up in the darkest hour of tribulation and adversity, and secure to himself immortality beyond the grave. If he would find a perfect model after which to fashion his character, let him not search for it amid the ranks of men, for it will be in vain; but let him study and imitate the character of the Redeemer of the world.—Here he will find perfection, and a model after which whoever patterns, shall build upon a foundation firmer than the monarch's throne and as durable as the Rock of Ages.

J. H. jr.

For the Messenger and Advocate.

St. Louis, Mo., Dec. 15 1844.

Having perused a letter written by Orson Hyde, to Sidney Rigdon Esq. in which he makes a great attempt at ridicule, as well as to slander the character of Pres. Rigdon. I

thought it would not be amiss for me, to give your readers (the saints abroad more particularly) a short history of what took place in this city, on the arrival of Prest. Rigdon and said Hyde. They both came from Nauvoo on the same boat. As soon as I heard of their arrival, I went on board of the boat to see them, having a great desire to see Prest. Rigdon. I found him in company with elder James; Mr. Hyde being absent. I then had some conversation with elder Rigdon, concerning the difficulty between him and the "twelve." He there set before me the apostacy of many of the leaders of the church at Nauvoo, and feared that the twelve, mostly if not all, had departed from the commandments of God, and would surely bring upon themselves, and all who follow them, *certain destruction*. He informed me of the heresies, and damnable doctrines, which had been introduced into the church, of which however I was not altogether ignorant; He also informed me of the message God had intrusted to him. While we were conversing, elder Hyde came on board the boat, and appeared much confused, when he saw us in conversation together. After elder Rigdon ceased speaking and left his seat; Mr. Hyde took the same chair, and commenced asking me what elder Rigdon had said: I told him; He then told me something about the affairs at Nauvoo; said elder Rigdon intended to publish the iniquity of the church at Nauvoo. Having confidence in me, and thinking that I was favorable to the twelve, he wished me to intercede with elder Rigdon, not to publish the secret acts of the church; I told elder Rigdon what Mr. Hyde's wishes were; he informed me that he should vindicate his own character against their foul slanders, as well also the cause of God, truth and righteousness. I communicated this message to elder Hyde; after which he told me that if elder Rigdon would come back, and stand equal with them, (the twelve) and counsel with them, and they with him, he would pledge himself in behalf of the twelve, that all they had said against him, should be removed. I then asked elder Hyde, whether Prest. Rigdon's authority had ever been taken from him, and placed on Amasa Lyman, as had been reported: He said he did not know.

Mr. Hyde called a meeting that evening, in which he undertook to shew what great authority had been conferred upon the twelve. Which fairly astonished him when conferred, knowing, (as he said) that if Joseph should have been taken away, that two of the first presidency were left; viz: Sidney Rigdon and Hyrum Smith,

It is not long since a difficulty existed between myself and the church in this city, in consequence of the "spiritual wife" system or doctrine; it originated between Hyrum Smith and myself; I having become acquainted with one of his "spiritual wives" in St. Louis: who

informed me of the fact herself, that she was married to Hyrum.

I mentioned this at one time in Nauvoo which soon reached Hyrum's ears, and made him feel rather unpleasant towards me.

There being some in our branches of the church, who looked, with wishful eyes, upon a little exaltation in the church, determined to make difficulty between Hyrum and myself, told him what I had said about his "spiritual wives;" upon which, Hyrum said he could not fellowship me, until I made reconciliation; But said one kind word from bro. Small, would be all sufficient: He only wished me to say, that what I had said was false, I told him I could not do it; But I wrote Hyrum a letter soon after, stating to him, that I was sorry I did not keep these things to myself, stating that it was not my desire, to fight against the authorities of the church.

I now have documents in my possession to shew that Hyrum was perfectly satisfied.— While Mr. Hyde was here, and endeavoring to settle the difficulties in this branch of the church; he exonerated me, from all charges against me.

Some however felt a little dissatisfied; upon which elder Hyde said, that the decision was just, and was made by the Spirit of God, and that I was a man of God; But when he returned to this city, a short time after, having understood that I was not altogether a "twelveite," he took occasion to say, in a public congregation, that he did not understand the matter when he was here before; thus his "spirit of God" decision, proved a failure *this time*. But he now labored as diligently and as zealously, to destroy my character, as he had before to sustain it; knowing that I was well acquainted with those doctrines of polygamy, he therefore saw the necessity of destroying my influence. I wished to speak to the congregation, but was prohibited, but took the liberty of telling him he was a liar, which fact is no news to many of those who are acquainted with him.

I remain the true and affectionate brother of all, who keep the commandments of God.

WM. SMALL.

For the Messenger and Advocate.

Mr. Editor, Sir;

I am happy to learn that your paper is intended for the dissemination of correct principles of theology, and as a matter of course consistent with all truth; for inasmuch as truth cannot conflict with truth, but is a perfect harmony of itself, and is the only thing that will not admit of mistake, but all who possess it, necessarily know, and think alike whenever they are governed by it; consequently in its absence, error must ensue, and confusion and abominations of every kind take its place and fill our world with infidelity, to the destruction of all that is worth an existence.

I intend with your permission, to attempt an examination into the various causes that do, and have contributed to the spread of infidelity; and I have faith to believe, that through the blessings of God, I shall be able, (to some extent at least,) to destroy the only hope on which it rests for support. My object is, to save all men, and if, in this undertaking it should be found necessary to speak of the various sects and communities of the day, it will grow out of no disrespect to them, but rather to sustain them as far as they have truth on their side; and by setting forth the truth the errors of all will be manifest, and man left without an excuse for indulging in error. All men admit that where there is a difference in sentiment or action, both *cannot* be right; for where the right is, there is certainly the power to make known the wrong. The world have no controversy about anything that is understood, hence all the sciences that are developed admit of no *question* as to their truth, because they act in perfect unison one with the other, and each are founded on certain *eternal* principles which govern them, and it is by the revelation of those principles that gives us an understanding, being adapted to our comprehension, and of course essential to our happiness.

My object will be in the first place to point out some of the greatest or chief causes which give rise to scepticism, and pursue the subject in all its windings, and if possible, find that, which will if carried out, cause all to see eye to eye, and put to silence those discordant sentiments, and jargon that destroys the happiness, which man would otherwise enjoy. I wish it to be understood, that I am fully sensible that all the efforts of the christian writers have thus far proved inadequate to suppress the spread of infidelity, from this fact, that they themselves have not truth enough to expose the error, if it is error. If they have, it certainly proves one of two things, and that is, that the infidels are dishonest and corrupt, or else have not intellect sufficient to understand truth when presented to them. I am unwilling to admit either, because I am acquainted with many, and find them as good citizens, as good husbands and fathers, as honest, benevolent and affectionate as any people professing christianity; and I despise the course that the world pursue towards them; I mean what is called *chrisendom*.—But I would prefer to have that people judge me than many others I might name, from the fact that it behoves them, (not having the confidence of the religious community,) to act consistently, for their character and their all is at stake; and is irrevocably lost when once they err; whereas the man who belongs to the church, has not only the world to uphold him, but public sentiment also; and when he does wrong he has many to sympathize with him, and when he manifests repentance, they willingly forgive him; while the infidel

though equally honest, is left unaided for, none to pity him, none to build him up, but is left to drag out a wretched existence, simply because that he does not see or think as some others.

I do not think that this neglect on their part proves a lack of humanity, by no means; but is doubtless, the effect of a false education.—I say false, because those scriptures in which they say they believe, condemn every thing of this character. Originating from God, they undoubtedly reveal his true character, one of which is, that he is *no respecter of persons*, that he sends rain on the unjust as well as the just, in short he possesses every attribute which truth embodies. Taking this to be the character of God, proves without further argument that any man who acts not on those principles, does not walk in the way of truth, tho' he may be honest and sincere, yet acting thus and being honest, proves that his education is false, inasmuch as it comes in conflict with the principles of truth, as set forth in the word of the Lord. For instance Jesus said, "if you love me keep my commandments," &c. I ask, did he speak the truth in this case, and did he mean that no man can love him except he keep the commandments? Most surely, says the modern christian, for Jesus says "he that keepeth my commandments, he it is that loveth me;" and John says that "he that saith he knoweth him, (Christ,) and keepeth not his commandments, is a liar." Now to the point, did not the same Jesus say *judge not* that ye be not judged, for with what judgment ye judge ye shall be judged? Again, do you believe that Solomon was a man of God? O yes; well, Solomon said, that it was a *shame* to a man to judge of a matter before hearing it; and I am sure that all men admit, that for a man to judge any matter, presupposes, that he is fully acquainted with that, on which he passes judgment; else he judges unwarrantably; and by so doing, he is no longer worthy of the confidence of those who act and judge according to knowledge, or by reason of evidence, such as the *law* requires.

If this reasoning is correct, it follows as a matter of course, that in order for the christian to judge, he must be in possession of evidence which justifies him, and that must be founded on truth, otherwise he is self condemned.—And for him to say that the infidels are wrong, he must know that his christianity is true, in order for him to be a judge; and according to Solomon he must be acquainted with their principles, which if wrong, and he knowing that his christianity is true, certainly gives him power to detect the error and show the right; and by so doing, he then can speak according to knowledge, and the infidel, (if he is honest,) will forsake his error and embrace the truth, which will cause him to rejoice, and to love his benefactor.

I make these few remarks by way of preface, and promise in the next number, (God

willing,) to enter into the subject fully; not however in my own strength, but in the name of that God whom I serve, and by whose blessing I hope and trust, yea am sure to triumph on the principle of truth, though feebly presented; and I pray God, to give those who read, hearts to receive, and wills to obey, which will eventually prove a savor of life unto life; yea, eternal deliverance from error, which is a perfect salvation; even so, amen.

Yours Truly,

RICHARD SAVARY.

Pittsburgh, Dec. 26, 1844.

[To be continued.]

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. JANUARY 1, 1845.

Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

The Editor being necessarily absent, is not responsible for the matter contained in this number. Should any thing objectionable, therefore, appear, we trust our friends will attach no censure, or blame to Prest. S. Rigdon.

OUR THANKS,

Are tendered to our friends and patrons, for their unprecedented liberality in supporting our press. We venture to say, that no paper was ever started, under such disadvantageous circumstances, that has been so liberally patronized. Surely the Lord is moving the hearts of the people to seek after truth. May the blessings of God attend them.

We have received several letters from brethren in different parts of the country, directed to Prest. Rigdon, asking for counsel, as they justly consider him the duly constituted head of the church; we would say to those brethren, that Elder Rigdon has been absent on an important mission to the east nearly two months, and has not yet returned; however we look for his return soon, when they will be favored with all the information and counsel they desire.

Friends, brethren, saints of the last days!—Have we a correct conception of the principles which conducts us to immortal triumph? Do we fully estimate the priceless value of those celestial truths, which constitute the waymarks to eternal felicity?

Happily and mercifully we live in an age, and under circumstances, which render it easy for us, if we are so disposed, to arrive at a knowledge of the truth. Ah! herein consists the glory and excellence, of the religion of Jesus,

Christ; the constant and obedient believer can and does know, that the path which he is pursuing, leads him safely to "glory, honor, immortality, and eternal life."

Notwithstanding many have turned from the holy commandments delivered unto us, let us hold fast the beginning of our confidence, firm unto the end. With undaunted inflexibility of purpose, staying ourselves continually upon the arm of Israel's God, let us take the law, which he has given us, in the book of Covenants, which is identical with that contained in the Bible and book of Mormon—and live by its requirements; make it the guide of our steps, the joy of our right hand. In so doing, we shall both save ourselves, and those that hear us.

It is most true that we are but willing INSTRUMENTS in the hand of Omnipotence. The glory, the honor, and the power, belong to God and the Lamb forever. Though mere instruments, we are such in the hands of One who is Almighty; who cannot fail in the accomplishment of his purposes. It is a truth fraught with unbroken consolation, that while we do His will, and keep His commandments, we are INVINCIBLE, nothing on earth or in hell can prevail against us.

As good citizens we are always ready, if need be, to wield the sword in defence of law, our homes, our wives, and our little ones. To teach to anarchists and mobocrats a lesson, which they will not learn in any other way. As valiant defenders of the truth as it is in Jesus, the weapons of our warfare are not carnal, but mighty through the Spirit of God, to the subverting of error, unrighteousness, and vice, wherever found.

Relying with an unshaken trust upon the word of the King eternal, immortal, and invisible; desiring no safer or more certain pledge of ultimate success, our course is fixed, our aims are one, our victory sure.

The secret by which the saints have ever prevailed with God, and with man; by which alone they ever will prevail, and come off more than conquerors, is contained in two words—BELIEVE God.

Whenever men have departed from this only principle of eternal conquest, God has ceased to exert his power in their behalf, and they are "henceforth good for nothing, but to be cast out and trodden under foot of men."

S.

PROVINCE OF REASON IN RELIGION.

"There is a spirit in man, and the Inspiration of the Almighty giveth him understanding."—That combination of spirit and tabernacle designated man, is so constituted as to be cap-

ble of appreciating all truth, and of ascending in the scale of intelligence, until ultimately, it "sees as it is seen, and knows as it is known."

Short sighted bigotry, and blind superstition, have decried the exercise of the intelligent faculties of man; but it is only when reason has been supplanted by senseless dogmatism, that men have become grossly ignorant and corrupt.

As the declared purpose of the Deity in the scheme of redemption, is the exaltation of man, by the communication of virtuous intelligence, it could not have been intended as a part of that design to limit the exercise of a single faculty by which intelligence is obtained; on the contrary the all wise God proposes to take man as he is, and sechool him into the highest order of intelligences, by the means which he has provided.

Reason teaches the evident propriety, not to say absolute necessity, of the finite submitting to the infinite, the inferior intelligence relying upon the superior for instruction; especially if the Supreme Intelligence has demonstrated himself, good as he is great, and just and true altogether.

The religion of Jesus Christ is a system of enlightenment from beginning to end. It is begun, carried on, and perfected, by progressive intelligence, until faith is lost in sight. The province of FAITH then, is to act upon evidence which REASON presents, for the attainment of knowledge. Thus it is that faith is the principle of all power and salvation in intelligent beings.

It is altogether impossible that man as he is constituted, can ever arrive at truth, save by the exercise of his reason; the energy of Omnipotence can only impart intelligence, by addressing him through this channel.

Although we thus expatiate upon godlike reason, as the attribute of man, we would not exceed its legitimate limits. It is finite, it is dependent, it is subject to the Supreme intelligence of the universe. Competent only under His instruction to the attainment of all truth. There are principles operating within us, around us, above us, and beneath us, which the unaided reason of man can never fathom; there are truths relating to things past, and marvellous events yet future, which no human penetration can grasp, unquicken by prophetic fire.

The destiny of a man, who will submit to be governed by the principles of eternal reason, is a noble one; he is designed as an intimate associate of Jehovah; "an heir of God, and joint heir with Jesus Christ!"

We would say to our brethren, that we constantly receive the most gratifying intelligence,

from the churches abroad. TRUTH and VIRTUE will prevail. The right arm of the Almighty will bear off his kingdom. The liar, sorcerer and whoremonger, will be ashamed and confounded, and their deeds of darkness "shall be proclaimed on the house tops." The mouth of the Lord hath spoken it, and who shall gainsay. Truly, the "day of choosing" has arrived, "choose ye this day whom ye will serve, if the Lord be God serve him, but if Baal then serve him." g.

AS WE THOUGHT.

By the Nauvoo papers, we see that Wm. Smith is appointed "Patriarch of the church," having been taken from the quorum of the twelve to fill that office; "he now stands in the same relation to the twelve, that Hyrum Smith did to his brother Joseph." Come down a peg, eh? g.

"THOSE WHO LIVE IN GLASS HOUSES SHOULD NEVER THROW THE FIRST STONE."—We do not remember of ever seeing this adage so appropriately fulfilled, as in the case of the adherents of the twelve and Elder B. Winchester, in the East.

In the first place, we learned by the N. Y. Prophet, (the organ of the twelve,) that G. J. Adams had sued Elder Winchester for slander—soon after, we learned by the same source, that J. M. Grant had sued Elder Winchester also;—after all this, they not yet being satisfied, he was published to the world as being accessory to the murder of Joseph Smith, which could possibly have no foundation in truth; as he, at the time of the death of Joseph, was laboring in the ministry, in the southern States, filling a mission which the twelve themselves had appointed him, to our certain knowledge.—Therefore, after they smote him upon one cheek he turned the other, when they smote him upon that also; still being dissatisfied with wronging their fellow man, they dealt out what, we presume, they considered a death blow, when it became absolutely indispensable that Bro. Winchester should avail himself of the protection of the laws of the land, which he had no sooner done, than they raise the hue and cry, PERSECUTION. g.

The communication of W. is from the pen of a gentleman, intimately acquainted with the facts as they exist at Nauvoo. The details are shocking and heartrending; yet as skillful surgeons we must probe the foul ulcer, to understand the magnitude and extent of its sinuities. It is a deplorable case. Vital parts are involved. It will certainly prove fatal. g.

ON PRAYER.

"Prayer is the souls sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast."

Amidst the strife of contending elements which the man of faith is compelled to encounter, in his warfare against corruption and error, and in behalf of virtue and godliness; there is one infallible source of never failing consolation, always open to him where he can confidently resort, as a sure refuge in every time of trouble; he is there invited to a feast of the spiritual dainties, 'love, joy, and peace.' "Ask, and ye shall receive;" "knock and it shall be opened unto you," are the terms of the gracious invitation.

Mr. O. Hyde wishes it distinctly understood, that, if Prest. Rigdon should ever wish to come into their church, he could not expect their confidence for his character would then be entirely destroyed. So say we. Mr. Hyde having had some experience in such matters ought certainly to be a good judge.

INFLUX OF JEWS TO THE HOLY LAND.—The influx of Jews to the Holy Land has been very great of late. There is said to be no more room in Jerusalem for them; they have already spread over a part of the Turkish quarter. Jaffa has been selected by them for the establishment of a Jeshiba, and several rabbis have been appointed for that purpose. Many new comers have settled at Jaffa and other places along the coast.—*Sat. Courier of Dec. 28.*

The return of the Jews to the land of their fore-fathers, the land which God swore to Abraham to give him, and his seed after him, for an everlasting inheritance; is to us an event fraught with the most thrilling interest. It affords satisfactory evidence, that the "work of the Father" has in truth commenced, to the fulfilling of the promises, prophecies, and covenants, made to the house of Israel. It presents a splendid refutation, of all the spiritualizing dogmas of the commentators or prophecy—and demonstrates the literal fulfillment, of the predictions of those men who "spoke as they were moved upon by the Holy Ghost."

The gathering of the Jews to the land of Palestine, furnishes additional and incontestable evidence, of the truth of the book of Mormon, speaking to us with the irresistible eloquence of eternal truth, it tells us, that the

epoch has arrived, when God his strange work will perform—the set time to favor Zion has come. Take the following among many similar passages;

"And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts and whoredoms, shall be done away. For it shall come to pass saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

"But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of my Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight; for I will go before them, saith the Father, and I will be their rearward.

From the above quotation it will be seen, that the inhabitants of the American continent are as vitally interested in the work of God of the last days, as any people can be.—The perpetuity of their national existence depends upon their action in the premises.—There is no mistake on this point. The cloud of witnesses is too great, their evidence too positive, to admit of doubt here.

We will refer to a single declaration of the Son of God; "Jerusalem shall be trodden down of the Gentiles, until the times of the GENTILES BE FULFILLED." This is tanta-

meant to an unequivocal declaration, that when Jerusalem shall cease to be trodden down of the Gentiles—the times of the Gentiles is fulfilled! This conclusion is startling; but irresistible, are we not then justified in saying, that the gathering of the Jews, is a momentous event, pregnant with marvellous result?

Although the Jews as a body rejected their Redeemer at his first advent, their course on his second advent, will be a very different one. Why are the Jews returning to the land of Judea? because they believe the prophets; they credit the testimony of Zechariah who tells them, that their King, when he shall come to glorify the house of Israel, shall descend on the precise spot from which he ascended; "And his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst, thereof toward the east and toward the west, and there shall be a very great valley; and half the mountain shall remove toward the north, and half of it toward the south." * * * * "And the Lord my God shall come, and all the saints with thee." S.

"CARRY OUT THE MEASURES OF JOSEPH SMITH."

As there is much foolish declamation on this subject, by those whose zeal is not according to knowledge, we wish to put the matter in a correct position.

What measures of Joseph is it desirable to carry out? We reply, those only which are according to godliness. If we have shewn that Joseph Smith departed from the living God, that like David and Solomon he contracted a whoring spirit, and that the Lord smote him for this thing—cut him off from the earth.—Who that is wise would approve of the carrying out of such measures?

Those men worshippers who contend for the measures of Joseph Smith, irrespective of the law of God, are *in love* with the "spiritual wife system." "Tis such a great and glorious doctrine," to use their own language, as we have heard them express themselves, such a darling principle, so much in accordance with their feelings, so exactly suited to their nature, that they cannot give it up if it leads them to hell. No marvel then that God has sent them strong delusion that they should believe a lie, that they might be damned, because they believed not the truth, but *had pleasure in unrighteousness*. It is very apparent that Paul had his eye on these lustful characters, at this precise time too, for he says it would take place in the *gathering* together of the saints, prior to the coming of our Lord Jesus Christ.—See 2d Thess: 2d chap.

This ranting about the measures of Joseph Smith is the ebullition of apostasy, it has no reference to the law of God. It is a false footing, a sandy foundation, a broken reed at the best. The spirit of God would dictate a very different course. The first inquiry of the prosessor of the spirit of God would be, what doth the Lord require at my hand? what are the provisions of the law of God *relative* to the matter to be acted upon? There is no resting place short of the word of God, for the man of faith.

To shew most clearly that the phrase we quote is instigated by an apostate spirit, we must observe that the law of God given through Joseph Smith is discarded entirely. The organization of the church of God, as received by revelation through Joseph, is thrown away as valueless; and all that is really contended for, is the loathsome, disgraceful, and destructive "spiritual wife" doctrine.

The truth is these revellers wish to skulk off, on the credit of the measures of Joseph Smith, we shall permit them to do no such thing; but shall strip them of their false covering, and when divested of that, you will find in legible characters written upon the brow—"APOSTATE."

If Joseph Smith sinned which he did, the Lord has cut him off from his stewardship, and put another in his place. We have too much respect for the good which he was instrumental in accomplishing, to permit a combination of men who disregard the principles of truth and virtue, to shelter themselves from the odium of acts committed since his death, under the mantle of Joseph Smith,

For the Messenger and Advocates.

THE APOSTATES AND REBELLIOUS SPIRITS AT NAUVOO.

It is an unpleasant task for one to dwell upon the depravity of his fellow beings, and expose to view the high handed outrages of others; and while descending upon the conduct of any individual, it is well always to keep in mind the words of our Saviour "First cast the beam out of thine own eye, and then thou shalt see clearly to cast the mote from thy brothers eye."

And certain it is, that nothing but a sense of duty, now prompts me to expose *some* of the outrages; and portray the awful apostasy of *many* at Nauvoo. Hoping that some who are attempting to hold up the hands, and sustain the characters, of wicked and corrupt men, may view carefully the ground on which they stand, profit by what they witness, and "partake not of their sins, lest they be also partakers of their plagues," and plunge themselves into that labyrinth of degradation, filth and shame from which extrication would be utterly impossible. And that others also, who contemplate moving to Nauvoo, may first prayerfully and with care, investigate matters which pertain to their peace and welfare on

earth, as well as affects their eternal salvation.

Reader, having lived for several years in Nauvoo, I flatter myself with the idea of being able to give you *some* facts as they there exist. However repugnant their history may be to sensibility and refinement, or unfit for the delicate ear, they are however no less *FACTS*, and facts that *all* should know, who in any wise feel interested for the well being of society.

Some of the subjects of my text, were among the first elders in the church of Christ, having labored much in the vineyard of God, and in many instances successfully; which no doubt was one cause of their overthrow; being men (many of them) of weak minds, and limited education, and little experience in the ways and wiles of the adversary; being flattered and locked up to, by those whom they brought into the church, until they *imagined* themselves cosequential; Being proud, haughty and lifted up, they thought themselves privileged characters, and were no longer amenable to laws that were binding on others, and began in trifling indulgences, to gratify their unhallowed ambition and unholly lusts until they lost the spirit of God, and were completely in the snare of the Devil. By degrees they were led on, until their whole soul is now bound up in schemes and doctrines, which have no other object than the *gratification* of the lusts of the flesh.

They have lost the spirit of God, forfeited their calling and priesthood, and are now left to fill the cup of their iniquity, until they become ripe for the vengeance of a just God. But like Lucifer for prototype, they will drag all with them, who follow their *example*, to share their *fall*. Having abandoned themselves wholly to crime, their only study now is, to systematize and bring under the garb of religion, doctrines, by which they can indulge their propensities, to the fullest extent, under the pretended authority of "*thus saith the Lord*." Under this cover, crimes of the *blackest* die are committed.—Wives are seduced from their husbands and families!—Innocent girls are ruined!—damning measures are adopted, to hide the shame of former crimes, counterfeit money made and passed, and many other crimes committed, all of which is enough to freeze the blood in the veins of mortal man, to contemplate.

Many are led astray, by their sophistry and lies. They say that crime, is *no* crime without a witness, and that God cannot condemn without *individual testimony*. That the breaking of the law is in getting caught, that the idea of the spirit of God, dictating what is right and what wrong, is all *fudge*.

"Preach conscience! still there's none but may, Most conscientious rogues are they;
And while you preach, unless you dock it,
These honest rogues will pick your pocket.
And think 't a virtue they've committed,
Like Spartan thieves unless outwitted;

For highly do they rate the few,
Who've wit to steal and hide it too."

These men have the most *outward* show of piety imaginable, and are truly, like the "*whited sepulchres*." They preach and practice the doctrine of "*plurality of wives*," or what is commonly called the "*spiritual wife system*," of which much has already been said, and in the presence of high heaven, in the face of HUNDREDS of good witnesses, they will solemnly raise their hands to heaven and *swear* that no such doctrine exists and those who otherwise declare, are apostates and liars, then call on such an one, and such an one, to substantiate what they then declare, who, while screening *others*, screen also *themselves*, being bound together in one common interest.

After "*making a covenant with death, and an agreement with hell*," they are then ready to carry into effect, any proposition made by the leading spirits of that modern Sodom. The reader may be somewhat curious to know in what manner these "*priests of Baal*" obtain an ascendancy over the minds of females sufficient to lead them into ruin and disgrace.—And, gentle reader, I am well aware that many will not (and perhaps no one) can scarcely *believe*, that such a state of society exists at Nauvoo. Having a better opinion of *human nature*, than to believe it *possible* that it could be so degraded; I would to God, that it were otherwise, and that your humble servant had never witnessed, what he here relates. While treating of the mode and manner of seducing females, I wish it distinctly understood, that *all* are taught to be in subjection to their elders, and that a rejection of any of their teachings is immediately followed by a dismembership of the individual, which principle, it is not now my object to condemn, but merely to give the reader an idea of the state of mind, which naturally would arise in the persons who are now the subjects of my remark.

The female, who is looked upon with lustful eyes, is first visited by some elderly woman, (who has already imbibed the doctrine,) called "*mother in Israel*" who informs the girl, that she has looked upon her for some time, as a virtuous, honest hearted and good girl, and therefore feels a desire that she should be made acquainted with some of the "*mysteries of the kingdom*." You well know there is no promise made in the word of God, for the salvation of females, and there is no way by which females can enter the *celestial* glory, only by being *sealed* (married) to some man having the priesthood, and that just be it too, here in time; and all, who have heretofore been married according to the laws of the land, must be again married by one having the priesthood or else they live in adultery; and if they wish each other for *eternity*, they must be sealed or married for eternity, for all *contracts* whether of marriage, or otherwise, *cease* and are *void*, at the final dissolution of the spirit and this our earthly tabernacle: and so also with *ALL*

covenants, obligations and agreements made here in the flesh.

And now dear sister, you, having been looked upon by Bro. B, one of our great apostles of light in a most gracious manner, having found favor in his sight, he is inclined to honor you with his hand and heart, and introduce you into his family and thereby take you into the celestial kingdom, there to become a "star in his crown of glory." It is the only way in which you can be saved, and reflect well before you reject the proffered kindness; there is nothing criminal about it dear sister in the sight of God, but as the laws of our land strictly forbids it, you must keep the matter locked up in your own breast, for the laws of God and the laws of the land are almost always at variance, and should this matter be known our brethern would suffer materially. You know dear sister, that we have always been praying for the restitution of the "*ancient order of things*;" you know the "*ancient order*," look at David and Solomon and see what took place "*anciently*." you also have the example of many others of the ancients. I have no doubt but this doctrine may be a great trial of *your* faith, as it was of *mine*, but you know that "*astraight is the gate, and narrow is the way that leadeth to life everlasting*," and we must not look to the right hand or to the left, but keep our eye on the mark, and let nothing overthrow, or shake our faith. We have been taught that *every* thing would be presented to us, that could possibly shake our faith, and such things as would *almost* overthrow the elect, and you know it is said that God would do a "*marvellous work and a wonder*" in the last days, and is there any thing more marvelous than this, coming directly in contact with all former teachings which we have received? surely not. Dear sister we must throw away all our former ideas and notions of right and wrong, and live by the *direct* teachings of the spirit. And now dear sister I must leave you to reflect upon what you have heard, and to-morrow evening bro. B— will call and see you, and give you further instructions in the mysteries of the kingdom." And thus dear reader is the poison administered, which eventually destroys both soul and body.

The evening arrives, B— makes his visit, and with an apparent holy zeal, dwells largely upon the subject in contemplation.

He informs the timid victim, that God has given her to him, to be "*a star in his crown*," and if she will become his wife he will take her into the celestial kingdom, but if she refuses, she shall be *damned*. That God gives his servants many privileges that others cannot enjoy. That God is not such a being as the scriptures would seem to represent, and the sectarian world believes. That woman was made for man, and those seeming jealousies of the Almighty, represented in the bible, were for the blinding of the gentiles,

that they might not indulge their propensities, which God gave them, without his express permission. Thus, "*If a child steals an apple*," (for which he has a good appetite,) "*he sins*," but if the father gives him the apple, there is no sin in eating it." If this kind of sophistry succeeds, some of the faithful are called in, to unite them, after which the victim is informed that she belongs to bro. B— *for time*, as well as for *eternity*. If any should revolt and expose such conduct, she is immediately denounced as a girl of bad character, and wishes to destroy the character, of bro. B— or bro. K— because she could not corrupt their morals. She is published to the world, robbed of all a virtuous maiden hold most dear, that which to her is of greater price than the pearls of the ocean, or the wealth of the indies: Rob a maiden of her character, and what has she left, or how can she again recover what she has lost? Life is too short, and friendship too uncertain to remedy the evil.

If a married female is wanted for a "*Spiritual wife*," she is informed that her husband can never take her into celestial glory, and that her contract with him is only for *time*. Eventually, peradventure the husband becomes jealous of his wife the family is soon broken up, and their peace and happiness forever destroyed.

Reader, to believe these facts may stretch your credulity; methinks I hear you say, these things *cannot* be! It cannot be possible, that human nature is so depraved. Though you may be acquainted with some of these men, and may have believed their men of God.

So have I been acquainted with them, and well recollect the time when they were humble before God, and endeavored to keep his commandments. How, (you may ask) could men who have "*been once enlightened*, and been made partakers of the Holy Ghost," become so corrupt, and with their knowledge and experience in the ways of God, so degrade themselves and become even worse than "*natural brute beasts*." If that light in you become darkness, behold how *great* is that darkness." Then I say, "*those who have once tasted the good word of God, and been made partakers of the Holy Ghost*," when they corrupt themselves by departing from the commands of God, and do that which he has strictly forbidden, lose the spirit of God, and become receptacles for the spirit of darkness.— It is no wonder then, that they are *capable* of committing *worse crimes and greater outrages*, than any other people. Reader, let us compare the theories, sophistry and conduct of these men, with the word of God, the "*touchstone*" by which we all shall be tried, out of which "*books*" we shall one day, be either approved or condemned.

1st. Cor. Paul was troubled with persons in the church who were guilty of fornication, even worse than was ever named among the

gentiles. He also says, "To avoid fornication let every man have his own wife." And 6: 13, "Now the body is not for fornication, but for the Lord, and the Lord for the body," 5th chap. Paul strictly commanded the church, not to keep company with fornicators, and to turn them out from amongst them, together with the *raiser* and drunkard. See also, Ch. c. Fornicators cannot inherit the kingdom of God. Rom. 1st "So that they are without excuse. Because that when they *knew* God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they become *fools*: *And changed the glory of the incorruptible God, into an image, made like to corruptible man*. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: *Who changed the truth of God into a lie*, and worshipped and served the creature more than the creator.—For this cause, God gave them up unto vile affections; and a reprobate mind:—Being filled with all unrighteousness, fornication, wickedness and maliciousness, full of envy, murder, deceit and malignity. Backbiters, haters of God, proud, boasters and inventors of evil things. Without understanding, covenantbreakers, without natural affection, implacable and unmerciful: *Who knowing the judgements of God, that they who commit such things are worthy of death; Not only do the same, but have pleasure in them that do them*. But glory, honor and peace, to them who by patient continuance in well doing, seek for glory and honor, immortality and eternal life: But unto them who are contentious, and do *not obey* the truth, but obey unrighteousness; *indignation and wrath*."

Paul to the Gal. says "I say then walk in the spirit, and ye shall not fulfil the lusts of the flesh; for the flesh lusteth against the spirit, and the spirit against the flesh, and these are *contrary* the one to the other. Now the works of the *flesh* are manifest which are these; *Adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, wrath, strife, seditions, heresies, envyings, revellings, murder*, and such like: of which, as I have already told you, that they who do such things *shall not inherit the kingdom of God*. But the fruit of the spirit is *love, joy, peace, long suffering, gentleness, goodness and meekness*." "An evil tree cannot bring forth good fruit; *every tree is known by its fruit*."—Eph. 5, We are commanded as saints, to put fornication far from us, and let it not be named. Col. 3, We are here admonished to beware of such things, for "the wrath of God cometh on the *children of disobedience*." 1st Thes. 4, "For this is the will of God, even your sanctification, that ye should abstain from fornication."

You will also discover by reading the epis-

tle of Jude, that although God acknowledges men as saints, blesses them with his spirit, delivers them from trouble, and saves them from the hands of their enemies; yet, if they abide not his law, they are afterwards cursed with a sorer cursing. Thus:

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Likewise also these *filly* dreamers defile the flesh, despise dominion and speak evil of dignities.

But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

But beloved, remember ye the words which were spoken before, of the apostles of our Lord Jesus Christ.

How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.—Jude 5, 6, 7, 8, 10, 16, 17, 18, verses."

"I thus know also, that in the last days perdition times shall come. For men shall be lovers of their own selves, covetous, boasters proud, blasphemers, disobedient, to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

Traitors, heady, high-minded, lovers of pleasure more than lovers of God: Having a form of godliness, but denying the power thereof from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. Ever learning, and never able to come to the knowledge of the truth.—2nd Tim: chap. 4. 1—7, verses."

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their ears* from the truth, and shall be turned unto fables.—Chap. 4: v. 3, & 4.

Jeremiah repeatedly proclaims against it, says the prophets and priests are profane, committing adultery and walking in lies, David and Solomon were ruined for *these crimes*, nearly all the ancient churches, whether among the Jews, Gentiles or Nephites, were overthrown

by these things. Is it a wonder then that men standing in the same relation to God, having enjoyed the same spirit, and partaken of the same knowledge, should not be tempted by the same adversary? and if overcome, should not share the same fate. Surely like causes, produce like effects. The prophets also declare that it shall be so in the last days; that many should follow after "Baal." Whether prophets or priests, shepherds or pastors, they would be led into adultery, fornication and all manner of Corruptions, thereby leading the people astray. Jacob the Nephtie prophet, had like trouble in his church; the saints ran greedily after these corruptions, and endeavored to incorporate the doctrine of *polygamy*, into their faith; excusing themselves because David and Solomon had many wives and concubines, which Jacob said, was an *abomination* in the sight of the great God, and for which they were overthrown as a church, and the Lamanites possessed their inheritances as being more worthy. And God has said in the last days, that he will not have such things in his church, "nevertheless because of the spirit of adultery which shall creep in, it shall nearly be overthrown, but shall not quite, because of the promises and covenants made with the fathers, to bring in the "dispensation of the fulness of times." I would refer the reader to Isaiah, Ezk. and Jer. and many of the prophets; also, to the New Testament, book of Mormon and Doc. and Cov. containing more recent revelations, and then judge for yourself, whether God can approve of such crimes, and whether such abominations should not be "proclaimed upon the house tops," and all men warned against such evildoers. I am aware that they publish *all* who dare tell of their iniquity, as apostates and murderers, wishing to bring a mob on them to destroy the innocent. They think this will enlist the sympathies of the people in their behalf, while they brand us as mobbers. But let their threats towards us, and their utmost exertions to prevent us holding meetings in Nauvoo, wherein we were mobbed, give the lie to such assertions. We have never *tried* to injure a hair of their heads. They are in the hands of God *who* will deal with them as seemeth him good.

As to the "ancient order of things," of which so much has been said, whereby they would fain make us believe, referred to David and Solomon's time, one word only need be said: The most "ancient order" I know of, is that of Adam and Eve in the garden of Eden; If it is designed by the Almighty that man should have more than *one* wife; it looks to me, that God dealt very *partial* with Adam in the morning of creation, when their society would have been indeed pleasant to him, beside greatly facilitating the peopling and "replenishing the earth." Is not the "ancient order" which is to be brought about in the last days, that very order which existed in "Paradise?" Is

it not promised that "the Lion shall eat straw like the ox? That there shall be nothing to hurt or destroy in all my holy mountain?" That the curse will be removed from the earth, and it shall yield its strength? Surely this is the "ancient order" for which we look.

I pray God, to open the eyes of those who are "led astray" before they become alike corrupt. Was Nathan an apostate, because he told king David of his abominations, and warned him to repent? Were Jer., Ezk., and many other prophets, apostates, because they proclaimed against the iniquity of high functionaries of the church? has Sidney Rigdon apostatised, because he would not sanction polygamy in the church of Christ?

It may be urged that those who disavow such works of darkness, and knowing that they exist at Nauvoo, are inexcusable for their silence. To such, I would merely say, there is a time for every thing, and he is a fool who cries "tidings my lord" when he has no tidings to communicate.

We are also commanded to forgive our brethren even "seventy times seven," but we are not bound to bear with them, when they make *crime* a virtue, and will no longer repent. Reader, these men will tell you, that such things as I have here stated, never existed at Nauvoo. But let God judge between them and us, and let the liars curse, fall on him who lies.

W.

MR. EDITOR:

Dear Sir.—I have noticed in a late No. of the Times and Seasons the following resolution, passed by the High Council at Nauvoo; which was the first intimation I received of any such movement.

"Resolved, That Amos B. Tomlinson, Ebenezer Robinson and wife be cut off from the church for apostasy."

This is a new way truly to try a person for membership in the church of God—but it is no new thing for a *sectarian* church, to cut members off by *resolution*, without giving them a privilege of speaking for themselves, agreeable to the law of God.

But to the facts in the case.—If being a firm believer in the old and new Testaments, the book of Mormon, and book of Covenants, constitutes an apostate, then most assuredly I am one! If having implicit confidence in the prophecies and promises contained therein, that they will *all* be fulfilled, makes an apostate, then I am fully entitled to that appellation. If believing that God has set his hand again the second time to redeem the outcasts of Israel and the dispersed of Judah from their long captivity, and that he will work like himself, a wonder working God, and no power can stay his hand, constitutes apostasy, then be it known to all the world, I am an apostate! If striving to keep the law of God, and preserving inviolate the order of heaven, and wishing to live by every word that pro-

ceedeth out of the mouth of God, constitutes an apostate, then certainly I am an apostate! But if *rejecting* the order of God, treating lightly the law of heaven, and setting at defiance the commandments of the great Jehovah, as contained in his *written* word, constitutes apostacy, (which it most assuredly does,) let those who have so done, beware lest an apostate's doom be theirs.

"To the law and to the testimony, if they speak not according to this, it is because there is no light in them."

Yours, — E. ROBINSON.

We perceive that the adherents of the "Spiritual wife system," have fully satisfied themselves that they cannot maintain their ground by truth; and as a *pernicious* resort have determined to try what virtue there is in *falsehood*. The last Times and Seasons charges Pres't. Rigdon with instigating his followers to commit *MURDER*. We know verily that Pres't. Rigdon's uniform teaching has been "do violence to no man."

POETRY.

SELECTED,

FOR THE MESSENGER AND ADVOCATE.

A SONG OF THANKSGIVING AND PRAISE, FOR THE SAINTS.

Thanksgiving to the Lord of life!—to him all praises be,
Who from the hands of evil men hath set his people free;
All praise to him before whose power the mighty are afraid,
Who takes the crafty in the snare, which for the poor is laid!

Sing, oh, my soul, rejoicingly, on evening's twilight calm
Uplift the loud thanksgiving—pour forth the grateful psalm;
Let all pure hearts with me rejoice, as did the saints of old,
When of the Lord's good angel the rescued Peter told.

And weep and howl, ye evil priests and mighty men of wrong,
The Lord shall smite the proud and lay His hand upon the strong.
Wo to the wicked rulers in His avenging hour!
Wo to the wolves who seek the flocks to raven and devour:

But let the humble ones arise,—the poor in heart be glad,
And let the mourning ones again with robes of praise be clad,
For he who cooled the furnace, and smoothed the stormy wave,
And tamed the Chaldean lions, is mighty still to save!

BOOKS! BOOKS!! BOOKS!!!

BOOK of Mormon for sale, wholesale and retail, price \$1 single copy. \$10 per doz: extra binding. Pocket book fashion, for the convenience of travelling Elders, \$1.50.

Also, book of Doctrine and Covenants, price \$1.25 single copy. Gospel Reflector, Voice of Warning, History of the Priesthood, Winchester's synopsis, Prophetic Almanac for 1845, etc. etc.—For sale at this office.

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LATTER DAY SAINT'S MESSENGER AND ADVOCATE.

VOL. I.

PITTSBURGH, JANUARY 15, 1845.

No. 6.

INFIDELITY, NO. II.

I now Mr. Editor, according to promise, enter into the subject touching infidelity; what it is, the causes which produce it, and the arguments generally used to sustain it.

The Infidels, generally neither believe nor disbelieve in the bible, God etc. but for reason which they conceive to be true set them both aside as containing or rather giving an account of things which, whether true or false, are to them of no interest whatever, from the fact that it is not in the power of man to become acquainted with them, claiming at the same time as much power to do so as those who believe in them. They say! also that as there exists such a variety or multitude of contraries amongst those who profess to believe them; one sect claiming that they are right, another that they are, and so on, prove conclusively says the Infidel that the bible is false, or that the people are dishonest inasmuch as they all say that the bible is true; and each have certain principles which they say are true, and sustained by the bible. That another equally honest, declares it is contrary to the word of God. For instance the Universalists do not believe that any will be lost but that *all men* will be saved; and the idea of hell, or fire and brimstone is all nonsense to them, it only signifies a guilty conscience in them who do wrong. The Methodist regards these sentiments with holy horror, and asserts that such doctrines are all open war, and contrary to the bible (which is the standard for both) and will prove the ruin of all those who give heed to them, yea, he cannot even extend the hand of fellowship to them, because he conceives it blasphemy in the sight of heaven so to do.

In view of these things the infidel asks this question, are they both right inasmuch as they differ? do not each support their claims by evidence from the same book which book is true to the apparent satisfaction of both? and does not one enjoy as much happiness in his belief as the other in his? yes verily, but says he, they *cannot both* be right because they are opposite in nearly all of their principles and having equal confidence in both of them yet, cannot admit the truth of either, because if either have it, he can easily point out the errors of the other, and show him the way to possess it also, which he will do, provided he is honest. But as this is not done, instead of consolidating all men in one, establishing harmony and union, which is the effect of truth when observed, shows positively that they do not possess it.

Hence he considers it useless, and time ill spent to trouble himself in relation to the matter; but finds in the world of *nature* sufficient interest to call forth all the faculties of his mind and body, and by observing and studying her *laws*, he becomes acquainted with certain principles which make him happy; and he finds it more important and of greater benefit to himself to devote his time to things that he and all, *can* understand, than to trouble himself about a state of existence beyond this life, the truth of which, cannot be established, by evidence such as truth requires, or, at least by neither of the popular sects of the day. Thus the infidel feels justified, in standing aloof from all those who in his opinion, fail in producing evidence in support of their various systems. In short he knows that he has the same means in his possession, that the christian has to establish its truth, and failing to do so causes him to doubt the statements of those who testify of its truth. Thus if he is honest he will act, and acting he incurs the hatred of the christian through their fears, simply for expressing himself according to his understanding, which is so by reason of greater evidences in its favor, and the more he looks into the book of nature, the stronger the evidence that the world (called) christiandom are governed to a great extent at least, by principles totally at war with truth as presented in *nature*.

He finds that he is governed by certain laws which are eternal in their operations, because they are true; and being true, they are congenial to his nature. He knows that it is true that he exists, by reason of the principles which govern that existence being complied with; which, if not, would prove a negation of all ideas. He knows that two and two makes four, and that it always will; consequently it never had a beginning as it cannot have an end; and these truths being eternal will always produce the same effect when called into exercise. Again, he knows that his mind and body are both necessary in order to enjoy or to be benefited by these truths, or (to use a common phrase,) that they are true by reason of his organization without which, says he, there is no intelligence. Hence the idea of a God without a body, parts or passions, is to him a total negation of all ideas because it embraces nothing that can reflect upon his senses, and possesses no quality, in common with himself, being without form or figure and as a matter of course destitute of motion; for nothing can move unless some-

thing is moved, and that which is moved must be matter having form and figure.

Therefore to him the God of the christian, (according to the Westminster creed,) is a complete nondescript; having no qualities which are adapted to his mind or any other, and inasmuch as truth compels him to say, that for a *body* to exist it must have form, size and figure, he cannot believe (consistent with this truth) in such a God, supposing at the same time, that the bible sustains such an idea, compels him to reject it also; for it is impossible for him to conceive of inanimate matter without substance, much more an animate being without form, partaking of no qualities which can influence or operate upon his mind; and the idea of having faith in a thing that cannot be imagined not admitting one, idea, is worse than nonsense and too absurd to govern any man that understands his right hand from his left; consequently nothing but blind fanaticism controls those who pray to a something that is not a something, for to pray to any thing presupposes some relationship to exist; but where there is no body there is no existence, and where there is no existence, there is no idea, and where there is no idea there is no relationship, because relationship is produced by intelligence. These are some of the prominent reasons adduced by the infidel in support of his views and knowing them to be in unison with truth thus far it is not to be supposed that he can relinquish a real, for that which is but mere imagination and if true, it is placed out of the reach of mortals, and would be the height of folly for him to undertake to define the qualities of a being possessing no attribute by which he can form the least relationship.

The question now arises, are the infidels right, for it is evident that one or both must be wrong because the principles of one are exactly the reverse of the other; one believes that the earth was *created* from nothing that his God had power to speak nothing into some thing, when at the same time he could not have existed, for he has no *body* and of course destitute of form, and without form is an absence of every thing that is within the sphere of intelligence. Again the christian considers himself accountable to this God, that he is dependent upon him for all that he enjoys consequently feels it to be his duty to offer up praise and adoration for what he conceives is attained only through him, and by offending him subjects himself to his wrath and banishment from his presence, eternally after in torment, or in other words *Hell*; and that this punishment is necessary to satisfy the demands of justice, which he considers as one of the attributes of his God. Believing thus he considers that the *society* of infidels is not only dangerous, but that it is subverting to every thing that in his opinion should govern men, in order to prepare them to enjoy happiness hereafter. The infidel says that these ideas

are mere chimeras and without the least evidence, and instead of making man better, they tend to make him more miserable, from the fact that he devotes his time and labour without any assurance of becoming benefitted thereby; whereas, had the time thus lost been devoted to the study of the laws of nature with his physical & mental adaptation to them would be of use, for it is certainly as necessary to understand the truths of this world as the one hereafter (provided there is) and when a man is perfect in all things here, he would, doubtless, be better qualified for the things which you say are hereafter; hence reason tells me that my true interest is to make myself familiar with things which are known to exist, and not consume my time by endeavoring to pry into the future; you christians say that true happiness is to be obtained only by being governed by the truth. Well, suppose that a man is only capable of appreciating or retaining the truth exhibited in nature, *would* it not make him as worthy to enjoy and as capable to appreciate truth in the future world as you, who do not understand the laws of truth which govern you here? and as you say that God is *truth* and loves those who obey it that he created the earth, and the laws which govern it, that he rewards those who obey and punish those who disobey; if so, I find that by making myself acquainted with all the truth that pertains to this life, that he who judgeth me on that principle cannot condemn me, because I have been governed (in part) by the same principles that govern him.

As I said in the first place that my desire is to save all, so say I now again, and have been prompted (in bringing forward these different positions or principles) solely with a desire to give each an impartial investigation as far as I am able, my object is to arrive at facts which are as valuable when found in the brothel as in a palace, or amongst the infidels as the christians, and am as willing to give the same credit to the infidel for his truth, as when found in the christian, and consider myself bound to defend each as far as they are governed by it and no farther, and should I err in so doing I hope my readers will attribute it to the head and not the heart, I will say further, that I was once an *honest* infidel, and believed it with as much sincerity as I could any thing; yet I had errors which I could not see until I embraced Christianity. I say this from the fact that there are laws in nature which must become annihilated, admitting infidelity to be true, or at least curtailed in their operations.

Commencing with the infidel I wish to ask him a few questions. The first is, Do you maintain that intelligence is the effect of organization, or, in other words do you not believe that the intelligence which is in man exists by virtue of a combination of those elementary principles which man possesses; and

that intelligence is the product of that organization? You answer in the affirmative, (at least this is the position maintained by Volney, R. Taylor, and the master spirit Baron D. Holbach, who stands pre-eminent among the infidel writers, and to whom I feel much indebted for a great deal of valuable information, not to be found in any profane work with which I have been made acquainted). Let us reason a moment on this point. I understand you to say that truth is a principle eternal in its nature; that it is one of its laws, and that if it could be destroyed it could not be eternal; well then if intelligence is truth it must have existed before the elementary principles which compose your organization were brought together, and if so, it proves positively that it exists independent of that organization. To prove this, let us apply to the science or truth of chemistry. By the aid of that science the body of man can be decomposed, and the various elements or gasses which compose his body can be separated, and in that separate state will weigh precisely as much as when united, the question now is, is this matter thus separated intelligent? Certainly not, say you. Can that then which has in itself no intelligence have power to communicate it? In short, would this matter, which is in its separate state, without intelligence, by being brought together produce it? no, no, yet it must; provided your position is correct, but if not it proves to a certainty that intelligence is independent of organization, and that it is by reason of intelligence that matter is organized. This must be evident to the minds of all who reflect considerably upon the subject. "The same truths that are in man existed when he was a child, yet he was not capacitated to receive them from the lack or want of experience, for it is by coming in contact with these things, and understanding their uses or value that they can be appreciated or rendered useful, though in the absence of this knowledge on his part the same truths existed undeveloped to him, which fact proves that man is a dependant creature, at least that he is indebted to previous and superior intelligence for whatsoever he enjoys; for all must admit that truth is independent of man, or in other words no man can make truth an untruth; hence man lives by it and dies by it, and the man who desires to live and is unwilling to die is a man that would wish to see truth destroyed, for it is in my mind as necessary for a man to die as to live, and that by reason of his conforming to this immutable law he becomes qualified to enjoy that or those truths that he could not by any other principle.

Again, for a man to build a house presupposes him to be fully acquainted with those principles by which a house is built; but, suppose he is ignorant of them, is he not indebted to intelligence superior to his own for the accomplishment of that object, and does it not follow that by the same rule they who do un-

derstand them are indebted to a higher order of intelligence inasmuch as those principles did exist prior to theirs. It is not only Scripture, but reason says also, that intelligence is the law by which all things are governed, and that unhappiness is only by its absence, for if man had the knowledge that Jesus had, he would have the same power to overcome death, or in other words, he would destroy its bondage. Just so with the man who wants a house, if he knows how, this knowledge gives him the power, consequently he is not indebted to others, and is not a subject of bondage. This then is freedom, which is so by reason of his conforming to those laws which govern it; one of which is experience.

This reasoning shows conclusively that it is by our knowledge that we are free, for when a thing is known, the laws that govern it are known also, hence the man can show the reason, or rather tell why he knows.

Again, if knowledge constitutes true happiness, unhappiness is by reason of its absence, for a man is subject to sickness, pain and death by reason of his ignorance, for no man would endure pain if he could overcome it.

If you admit that knowledge is essential to man's happiness, then you must admit that you are unhappy, inasmuch as you are ignorant of the fact that there is a God; and this ignorance precludes you from the right of saying that there is, or is not, for the knowledge must be equal to admit either; so also in regard to the Bible, you cannot say that it is true or false without the knowledge of the fact in the case, yet you desire to know, because you could then speak warrantably, that desire being swallowed up in *knowledge*. Thus it was with Job, he said he *knew* that his Redeemer lived—that he would stand in the latter day upon the earth, and that in his flesh he would see God—Job c. 19. Now sir, here is a declaration that there is a God, and you cannot say that it is not so, consequently you cannot in truth gainsay it; you know that two and two make four, which gives you the right to say that it cannot make five seven or ten, and you would know (though all others should insist to the contrary) that they were ignorant. Now, as you doubt that the saying of Job is true, does not justify you in saying that it is false, because you cannot be in possession of evidence that will admit of it as you were not in existence, and its truth or falsity being unknown to you does not affect it. Yet if it is true; your true interest is involved, from the fact that the same principle that operates or causes the body of Job to become reanimated and bloom forth in eternal rest, would afford to you the same happiness were you a subject of its operations. Again, you look at the sun, you witness and observe its influences upon the vegetable and animal kingdom, and are willing to acknowledge that it is by reason of the warmth communicated by its rays that you enjoy the comforts that

this vegetation imparts, which not only proves that your physical existence is sustained by an influence altogether independent of the earth on which you exist, but that it is by and through it that you are indebted for what you enjoy. Hence you must admit that in that which you call nature, there is a dependency upon something entirely disconnected with it, and that dependency arises from the lack of these properties which the sun possesses. And here you must allow that it is to a higher order of intelligence, even in what you call nature that permits you to enjoy those comforts and blessings which are attainable only by obedience to its laws, and you would pronounce that man insane who should undertake to maintain his physical existence by any other way.

Let us now see if that which you call nature will carry out the principle of justice, (which you admit is one of its laws) and if it will not—and justice being true, it will show that truth is not an eternal principle by your own argument. You say that justice demands that punishment should be commensurate to crime, and that the life of one man is as valuable as that of another. Consequently no man can atone or make restitution only by what he possesses. Suppose, for instance, that a man should murder an individual, does he not destroy that which it is out of his power to restore? And does he not deprive that man whom he murders of those enjoyments which made him happy? Especially if his happiness consisted in supporting a family dependent upon him for their daily bread; and the endearment of a home which is made desolate by his death; and those children, once happy, are left destitute, without the means of support; their happiness and peace taken from them, without any just cause, are thus left to endure the pains of *hunger, disease and death*, which is made so by the hand of an *inhuman* wretch, who shed the blood of innocence. Now, I ask, will your judgment permit you to say that *no injustice* has been done, even should the death of his murderer atone for his victim, do not the wife and the children suffer? Can the life of its cause supply them with food and give them shelter from the unpitying storm? If not, then it follows that there is disorder in the laws of nature, as you term it, which at once proves the fallacy of your position.

You cannot say in reason, that those individuals who are deprived of the necessary comforts of life, had violated any of your *laws of nature* which required those sufferings in order that *justice* might be satisfied. If you do, or do not, will not alter the case, from the fact that the father, husband, or brother had given no offence by which justice claimed their lives. These things, my respected friends, demand but a moment's reflection on your part to satisfy you, that your *laws of nature* (when limited to this sphere of existence)

are altogether inadequate to satisfy the claims or demands of that principle which is justice. Examine these things, divest yourself of those short-sighted views. Seek wisdom. Try to understand your true interest, remembering that *truth* is pure freedom, and when you possess it, walk by it, then you will not have a disposition to condemn any man who is ignorant, but rather you will pity him, for you being in possession of that which alone imparts true happiness can duly appreciate its worth; while another equally honest may consider you as setting forth doctrines which he conceives (by reason of false tradition or education) would tend to destroy his peace, and the happiness of others; hence he is a slave to ignorance, but when you show him errors by virtue of the truth which you have in your possession, he will, if he loves truth, forsake his error. But whether he does or not makes no difference in your mind, you are right, and all who dissent from your testimony are wrong, consequently you are free, and have a perfect right to oppose all the errors of others, whether they are sustained by hundreds or by thousands—popular or unpopular; high or low, rich or poor, priest or people, in short wherever you find it. In my next I will endeavor to show the science of the scriptures in its *true* light, and the application of the principles to man as therein set forth, hoping, that by the blessing of God to show the world of mankind the inestimable riches of the gospel through which we are brought into a near relationship to the intelligences of heaven.

Yours Truly,

RICHARD SAVARY.

[To be continued.]

GOSPEL OF JESUS CHRIST.

Feeling a desire for the salvation of all people, I now lay before the world those principles which were taught by our Lord Jesus Christ, and his apostles, and as I verily believe the word of God, I declare that a full salvation cannot be obtained, except through obedience to all the commandments laid down in the new testament. Jesus Christ, the son of God, previous to his ascension, gives this commission to his apostles, "go ye into all the world and preach the gospel to every creature, he that believeth and is baptised, shall be saved, but he believeth that not, shall be damned; and these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover." Mark, 16th chap. 15—18 verses. Also, in Luke 24th chap. 45—50 verses, "Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, thus it behoved Christ to suffer, and to rise from the dead the third

day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and ye are witnesses of these things, and behold, I send the promise of my father upon you, but tarry ye in the city of Jerusalem, until ye be endowed with power from on high; and he led them out as far as to Bethany, and he lifted up his hands and blessed them." I understand that the apostles had not power at that time to go forth, and preach the gospel to every creature, notwithstanding all the teaching and many instructions which they had received from the Lord during his sojourn in the flesh with them, they (the apostles) were not fully qualified to preach the gospel, for they had not been endowed with the spirit of truth, which Christ promised to his apostles, before he was crucified, as it was not yet given, "howbeit, when he, the spirit of truth is come, he will guide you (the apostles) into all truth, for he (the spirit of truth) shall not speak of himself, but whatsoever he shall hear, that he (the spirit) shall speak, and he will shew you things to come." John 16th chap. 13th ver. and in Luke 24th chap. 49th verse, Jesus says "I send the promise of my father;" and John says that promise of the father, is the spirit of truth, and that spirit was to be obtained by tarrying in the city of Jerusalem.

Now in testimony of this, please turn to the 2d chap. of the Acts of the apostles, which reads thus, "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, (or the promise of the father, which is the spirit of truth, according to Luke and John,) and began to speak with other tongues, as the spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.—Now when this was noised abroad, the multitude came together, and were confounded, because every man heard them speak in his own language. And they were all amazed, and marvelled saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born? (Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, what meaneth this? Others mocking, said, These men are full of new wine." (Hear the man who is commissioned of Jesus Christ,

and qualified by the promise of the father, which promise is the spirit of truth,) "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day.—But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand maidens I will pour out in those days of my Spirit."

I want to remark here, that there are many men living in this generation, believe that Joel's prophecy was fulfilled on the day of Pentecost; I cannot understand it so by the word of God, for God says by Joel "I will pour out my spirit upon all flesh," this did not take place on the day of Pentecost, for there were only about one hundred and twenty disciples together on the day of Pentecost, and that is one flesh only, as Paul says in the 15th chap. of first Cor. 39th ver. 'all flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.' "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh;" the spirit caused men to speak in new tongues and prophecy, and see visions, and so on, the same spirit is to be poured out in the last days according to the prophecy of Joel; for I among many thousand believe God to be unchangeable, the same now he was eighteen hundred years ago, and I know if a man obey the same commandments now, as the people in the days of the apostles, he will receive the same gifts and blessings in these days, as those in the days of the apostles. Now I wish to observe, that the apostles, after having received the Holy Ghost, on the day of Pentecost, they were clothed with power, and began to preach unto the people, Jesus and him crucified. "And Peter testified this Jesus has God raised up, whereof we all are witnesses, therefore being by the right hand of God exalted, and having received of the father the promise of the holy ghost, he hath shed forth this, which ye now see and hear, and many other words, did Peter, speak unto them of the resurrection. Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do, then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost, for the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call." Peter exhort-

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ed saying "save yourselves from this untoward generation," then they that gladly received his word, were baptized; the same day there were added unto them about three thousand souls. Here my readers you will understand that the promise of the holy ghost was not confined to the apostles; neither to that nor any other particular age of the world, for Peter says, "unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call," now my readers, if this promise of the holy ghost was to continue, then certainly, faith, repentance, and baptism, must continue also, as the holy ghost was granted as the seal of their obedience, to the commandments of God. Now my readers, if all these principles are not essential; you may lay aside the whole ordinances of God, for they are all commandments of God. In proof of this, I find in the last chapter of Matthew, Jesus says to his apostles, "go ye therefore and teach all nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and lo I am with you always, even unto the end of the world, Amen." Every person possessing understanding, must allow that when Jesus said all things he did not mean apart, I know the question is often asked, on hearing a quotation from the word of God, what does it mean; for my self, I believe that when the Lord speaks or reveals his word unto the children of men, he means just what he says.

The word of God has been spiritualised so much in former days, and in these days, by commentators and teachers of many kinds of faiths. But Paul says in the 4 chap. of Ephes. 5th verse, "there is, one Lord, one faith, one Baptism," and one body, as set forth by Paul in Cor. 12th. In Gal. first chap. the apostle Paul, also says, "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." What was the gospel which Paul preached? That which was taught by Jesus Christ, Peter and the rest of his apostles; of which baptism for the remission of sins formed a part. I refer you to John the forerunner of Christ, who preached the faith on the Son of God, and baptism for the remission of sins. I read that "all Judea and Jerusalem came to John, to be Baptized of him in Jordan, confessing their sins, and John testified of him (Jesus) and said, I indeed baptize you with water, but he that cometh after me shall baptize you with the holy ghost and with fire. Then cometh Jesus from galilee to Jordan, unto John, to be baptized of him, but John forbid him, saying, I have need to be baptized of thee and comest thou to me, Jesus answered and said unto him, suffer it to be so now, for thus it becometh us to fulfil all righteousness, then he suffered him, and Jesus when he was baptized, went up straightway

out of the water, and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him, and lo, a voice from heaven, saying this is my beloved son, in whom I am well pleased," Matthew 6th chap. 3rd ver.

If it were necessary that the lamb of God, who was a holy being, should be baptized, in order to fulfil all righteousness, how much more necessary it is that we, being unholy, should be baptized for the remission of our sins, that we may lay claim to the promises of God, in these days, as well as those who obeyed the law of God, in the days of the apostles, if we believe God to be unchangeable, the same yesterday, to day, and for ever, with whom is no variableness, neither shadow of turning.

I find, in John, 3d chap, "There was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night, (to inquire concerning these things,) Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God, Nicodemus saith unto him, how, can a man be born when he is old," (Nicodemus, did not understand the birth of the water,) "Jesus answered verily, verily I say unto thee except a man be born of the water, and of the spirit, he cannot enter into the kingdom of God," thus you will see these same principles were taught by Jesus, there are many persons in these days, believe that the Saviour intended this in a spiritual sense whereas Jesus said to Nicodemus, "except a man be born of water, and of the spirit he cannot enter into the kingdom of God." We all know that the word born, or birth, signifies coming from one element into another, and this could not take place unless a man go down into the water, and be come buried in it. Paul, in writing to the Romans, in the 6th chap. says, "know ye not that as many of us as were baptized into Jesus Christ, were baptized unto his death, therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the father, even we also should walk in newness of life, for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." My readers, if we are willing, to be made in the likeness of Christ's death and burial, we must forsake sin and keep the commandments of God, we must be buried in baptism, then by coming up out of the water, we shall be in the likeness of Christ's resurrection, then we shall walk in newness of life, (by receiving the spirit of truth, which spirit is given by the laying on of hands, which I will show hereafter.) I verily know that baptism by immersion, is equally as necessary for our salvation as faith, repentance, and the gift of the holy ghost, I also believe, that all the commandments of God are equally essential to be obser-

ved. Our lord and saviour Jesus Christ said, "Ho that believeth and is baptized, shall be saved, but he that believeth not shall be damned."

I will further refer you, to first Peter, 3d chap. 18—21 verses, which I believe will prove baptism by immersion to every honest hearted man, Peter says, "for Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water, the like figure whereunto, even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answering of a good conscience toward God,) by the resurrection of Jesus Christ."

I learn by reading the book of Genesis, "and God said unto Noah, the end of all flesh is come before me," (and God said farther unto Noah, concerning this temporal salvation,) make thee an ark of gopher wood, and I find a saying like this after the ark was finished, "and Noah went in, and his sons, and his wife and his sons wives with him, into the ark," here you will see that there were eight souls went into the ark, and were saved by water, as Peter also testifies, the like figure whereunto, even baptism, doth also now save us, now my readers, if this be the like figure, then it is necessary for us to go down into the water, and be covered by the watery element, in order to be like unto the eight persons, that were saved by going into the ark, this evidently proves that a man, must be born of water, in order to be in a saved state.

I will next refer you to Acts, 10th chapter, which speaks of a certain man named Cornelius "a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always."—Notwithstanding all this, Cornelius was commanded by an angel to send for Peter, to tell him what he ought to do. You will see by this my friends after Cornelius prayed much and gave alms to the people, and had received the visitation of an holy angel he had some things to do yet, to make him an heir of the kingdom of God. When Peter came, he preached unto him Jesus, while Peter yet spake unto them, the holy ghost fell on all them which heard the word, for the Jewish brethren that came with Peter heard them speak with tongues, and magnify God, then answered Peter, "can any man forbid water, that these should not be baptized, which have received the holy ghost as well as we, and he commanded them to be baptized in the name of the Lord." Notwithstanding the Holy Ghost had been already poured out, and this is the only instance on record wherein I read of the

Holy Ghost being poured out previous to baptism.

I will farther refer you to the 9th chap. of Acts, that you may see how Paul became an heir of the kingdom of God, while on his way to Damascus, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me, and he trembling, and astonished (at the light of heaven, and the voice of Jesus,) said Lord what wilt thou have me to do, and the Lord said unto him, arise and go into the city, and it shall be told thee what thou must do. There was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision Ananias, and he said, behold, I am here, Lord, and the Lord said unto him, arise and go into the street which is called Straight and inquire in the house of Judas for one called Saul of Tarsus, for behold, he prayeth, and Ananias went his way, and entered into the house, and putting his hand on him, said brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost, and now why tarriest thou, arise, and be baptized and wash away thy sins calling on name of the Lord."

I might give various other testimonies, for instance, Philip and the Eunuch, who stopped the chariot at the first water, that he might obey the ordinance of baptism. By reading the 8th chap. of Acts you will understand that he had but a few moments previous to this, heard of Jesus for the first time.—The Eunuch went on his way rejoicing. I might also mention many others; but I have given sufficient proof that baptism by immersion is one of the ordinances of the gospel, and that it was instituted by Jesus Christ.

Now I desire to show, that according to the order of the kingdom of God, the Holy Ghost is to be conferred by the laying on of the hands, of those who have authority from God, or are called of God, as was Aaron. A disciple named, Philip went down to Samaria. See Acts 8th chap. 12th verse; "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Again see verses 14—17 same chap. "Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down, prayed for them that they might receive the Holy Ghost, (for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) "Then laid they their hands on them, and they received the Holy Ghost," there it is evident they received the Holy Ghost by the laying on of hands, for Simon, seeing that this was the case, offered them money, that he might receive that power, but Peter said unto him, thy money perish

with thee, because thou hast thought that the gift of God may be purchased with money."

For farther testimony, I refer you to Acts, 19th chap. 4th verse, "Then said Paul, John verily baptized unto the baptism of repentance, saying unto the people, that they should believe on him which should come after him that is on Christ Jesus, when they heard this, they were baptized in the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came on them and they spake with tongues, and prophesied."—See also, Heb. 6th chap. 2d verse, where Paul is urging the saints to "go on unto perfection, leaving the principles of the doctrine of baptisms, and laying on of hands, and of resurrection of the dead, and of eternal judgements." You discover in this passage that baptism is mentioned in the plural, which signifies, the baptism of water, and of the Holy Ghost, which was conferred by laying on of hands.

Now my readers I wish to refer you to the 12th chap. of Cor. by reading which you will understand the effects manifested by the Holy Ghost anciently. The apostle Paul says that "no man can say that Jesus is the Lord, but by the Holy Ghost. There are diversities of gifts, of the Holy Ghost, namely, wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, diverse kind of tongues, interpretation of tongues, dreams and visions. But all these worketh that one and the selfsame spirit, dividing to every man severally as he will, in the body or church of Christ. In which were set, apostles, prophets, evangelists, pastors, and teachers, which were given for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Ephe. 4th chap.

Now my readers having presented before you, the gospel of Jesus Christ, as it was anciently taught by Christ and his apostles which consisted of faith, repentance, baptism for the remission of sins, the gifts of the Holy Ghost by the laying on of the hands, which gifts were for the work of the ministry and edifying of the body of Christ, which were to continue until that which is perfect should come. I also wish to say to the whole world of mankind, that as God is an unchangeable being, I firmly believe that the same gospel, and plan of salvation, Holy Ghost, and graces, are equally necessary for the salvation of man, the edifying of the body or church of Christ, and the work of the ministry, in this generation, as they were eighteen hundred years ago.

I with many others, believe it takes the very same gifts, and graces now, to make the church of Christ as it did in those days that there should be no schism in the body or church of Christ.

ROBERT KINCAID.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. JANUARY 15, 1845.

Our Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

It has become so customary for Editors and others, to publish journals of their travels; and as we have just returned from a tour of upwards of two months in the eastern cities, for the satisfaction of our friends, we will give a summary of the events which took place during our journey, which to us were gratifying, as there was nothing which took place but was of the most pleasing character.

Among the churches we visited, there was a great deal of excitement; many of the principle members had either withdrawn from the church or had been cut off; and of this number were the presiding elders of the church of Philadelphia, New York, Boston, New Egypt, N. J. and Woodstown, N. J. On inquiring into the cause of the difficulties, in every instance, it was the spiritual wife system which had caused the separation, and exclusion. The course pursued by the advocates of this system, which were the travelling elders, were, that as soon as a man became dissatisfied with the teachings of these believers in polygamy, and was bold enough to express his dissatisfaction, calling the doctrine incestuous, and adulterous, he or she was immediately arraigned before the church, and charged with disobedience to the authorities; and with slandering the heads of the church; an awful appeal was made to the members of the church, at the time of the trial, and every one who dare vote in favor of the person charged, was threatened with immediate exclusion from the church by these tyrants, and thus intimidated, and compelled to obey the mandate of their masters. A notable instance of this was related to me while in Boston, old Elder Nickerson, a man who was highly esteemed in Boston, and the father of the church there; when this system, of a plurality of wives, first made its appearance there, rose up against it, as every man of virtue would, and was so deeply effected with it, that he wept over the corruption that was creeping into the church, and declared his intention and determination, to lift his voice against it; this was no sooner known, than he was besieged by two of the, so called, authorities, and threatened with exclusion, if he dare give testimony a-

against those whom he had declared he knew were guilty of great improprieties, such as called for the interference of every virtuous man; and the old gentleman was so intimidated by their threats, he shrunk from his duty, and instead of discharging it, with a manly boldness, actually lifted his hand in favor of those whose conduct he had previously deprecated in the strongest terms. Every effort of this kind was made, that the most corrupt could invent, to conceal this system from the public view. Others were cut off in private meetings, without their having any knowledge of it, till they were informed by some runner sent for the purpose, that at such a meeting they had been cut off from the church.

Every person who was known to be opposed to this system, if he or she could not be won over, or made to succumb by threats, were excluded, and their characters assailed in a most outrageous manner, in order to destroy their influence, that their testimony might not be believed. By such extraordinary means did the advocates of this system attempt to sustain themselves; but it was all in vain, for concealment was no longer possible, the truth has been made manifest, as Paul said it should, so that the world now knows, that every person, male or female, who adheres to these leaders, do it, because they are in favor of the system of a plurality of wives, and for this cause they are found numbered with them. Ignorance can no longer be plead.

A state of things of the above character, must of necessity, produce a confusion and excitement, in a greater or less degree; and such we found through the whole of our journey.

After we left this city, we made no stop until we reached Philadelphia; there we found a separation had taken place in the church, caused as above; a church was organized, to which we delivered a short course of lectures, and then proceeded to New York, found that the same causes had produced the same effects there; we delivered a course of lectures there, and formed a church, and then proceeded to Boston, and there formed another church. From thence we returned by way of New York, and passed into New Jersey, and formed two churches; returned to Philadelphia, and lectured again to the church there, and from thence came home.

At no period of our public ministry, have we been so successful in any one journey; success attended us at every place and in every step, from the time we left till we returned. We delivered as many, as would amount to nearly one lecture for each day we were gone, and we feel

that we have cause for unceasing gratitude to our Heavenly Father, for all his mercies and loving kindness, and for the glorious door of hope he has opened unto us.

On last Sunday we met with the saints in this place, in our usual place of worship, with a house full to overflowing, and lectured in the morning. In the afternoon the saints met to break bread, at which time the Lord manifested himself in so peculiar a manner as to fill the house with joy, and the hearts of the saints with gladness. We have no recollection of ever seeing a greater manifestation of the spirit of God in any place. The Lord took the work into his own hands, and let all see, that our work of faith and labor of love had not been in vain in the Lord.

The hearts of the saints were overflowing with love to God and love to men, and it was hard to refrain their lips from breaking out in loud accents of joy, and celebrating his praise in other tongues; but as all the congregation spoke but one language, the saints contented themselves with speaking in their own language. Our cup of joy is now full, the Lord has sanctified our work, and shown his approbation to our course, in so striking a manner, that pentecost itself was not more so, though more visible to the eye.

Shortly after our return, we received a letter from our beloved brother Elijah R. Swackhammer, which will appear in this number of our paper, informing us of the re-organizing of the church at Cincinnati, and their wish to unite with us; and in a day or two afterwards, we were favored with the minutes of the conference held in that place; accompanying the minutes of the conference, was a letter from Elder Seichrist, all of which will be published.—From these documents it will be seen, that the cause is onward with the eagle's flight, and that the Lord is working for us like himself,—the prophets at Nauvoo to the contrary notwithstanding.

As those at Nauvoo, who says the Lord has said, when facts show that the Lord has not spoken, but they, with a heaven-daring which might make a pirate tremble, have taken his name in vain, that they will give a sign to the world that God is not with us, that from the time they declared the falsehood in the name of the Lord, we should go backward and not forward. Now judge ye O saints, and hear ye sinners, who say the Lord has spoken when the Lord has not spoken. Scarce had the foul insult to heaven, escaped their lips, when the Lord began to work in the hearts of the saints of Cin-

cinnati, and they rose, as with the voice of one man, and threw off the yoke of falsehood; and through them the Lord has spoken louder than words, and the world may now see that they have the effrontery to speak falsely in the name of the Lord; as also the pouring out of the spirit of the Lord on the saints at Pittsburgh, since the foul slander on heaven, speak to them in loud accents—repent, repent, for your judgment slumbers not.

The calls on us at present are so pressing that we will have to place the paper in the hands of another editor, for we cannot give the necessary attention to it.

We wish all the saints to understand, that we are making all possible speed to be ready for our general conference in the spring, which will be held either in this city, or Philadelphia; the place is as yet not decided on, but soon will be, and notice given accordingly; and we wish all who expect to unite with us on this important period in our history, to be shaping their business accordingly. It is our intention, at that time, to complete the organization of the kingdom of heaven, as the Lord has directed.

Let all those who have been ordained under our hands, to be prophets, priests and kings, in this last kingdom,—unless they have by transgression rendered themselves unworthy—be making themselves ready, that they fail not to attend; as that Quorum will be, at that time, filled up, as also that of the Twelve, the presidents of Seventies, Bishops, and various presiding officers, so that the organization, may be perfect according to the pattern given to us;—for the Lord bids us make haste, and idle no time, for the time is short.

Ed.

The sayings, and doings, of the apostates at Nauvoo, are all that is necessary to show the desperate condition in which they view their own affairs. Their whole course, since we left that place last September, has been but one evidence following another, of the feelings of desperation, which pervades the breast of the whole mass. At the time of our leaving, the apostle Orson, whose surname is Hyde, followed us to St. Louis, and the efforts he made there and in other places, are before the public, and the folly of them are as well known. Their papers in the mean time were hurried forth, containing all manner of nonsense and falsehood, which any people, but those who felt their case desperate, would have been ashamed of. From thence till the present, there has been evidence multiplied upon evidence, that desperation was raging in their midst like a pestilence. Every thing that ignorance, corruption, and malice

could invent, has been resorted to in order to effect something to our injury; but all has been in vain: and when the common course pursued by corrupt men to injure those whom they dreaded, had failed, they had recourse to the heaven-daring stratagem of putting the name of the great God into the scale of corruption, to poise the ballance in their favor, by uttering false prophecies, and saying thus saith the Lord; but for this the Lord has rebuked them, in a manner never to be forgotten, and if blindness of heart had not happened unto them; and if their consciences were not seared as with a hot iron, they would blush with confusion and shame, but they, as the dog, have returned to their own vomit, and as the sow that was washed, to their wallowing in the mire. "They have made lies their refuge, and under falsehood have they hid themselves."

It was to us rather a matter of desire than otherwise, that they should exert themselves to the very uttermost, and knowing their corruption, as we did, we were perfectly willing that they should exhaust their power on us, and go all lengths their corrupt hearts dictated, so that they might have the gratification of reeking their unprovoked vengeance on us, until they were weary, and raise every tongue, and every pen, that their influence could command, for we never desired to maintain a system of religion, that men, or devils, could destroy, or in any way hinder its progress.

From the attempts made by the Nauvoo defamers, and those who were under their influence, in the incipient stages of the kingdom, and at a time when it was weaker than it ever will be hereafter, and the rapidity with which the kingdom has progressed, all may see, but those who are willingly blind, that the Lord has the work in his own hands, and the efforts of men are vain, yea, worse than vain.

Every thing that we have undertaken, has prospered in our hands far beyond our highest expectation, and we think, we may say without exaggeration, that our progress has so far been without parallel, in the history of any religious society in our country.

The paper that we commenced, under circumstances such as no other periodical in this or any other country was commenced; has progressed, and is progressing, to a height, to all appearance now, that will give it a place among the extensively circulated periodicals of the day.

The affairs of the kingdom, are now assuming an imposing aspect. We strongly doubt whether any religious society of this or any other country, according to its numbers, has so large

a proportion of men of literature, talents & intelligence, as this society, indeed, a majority of the society is of this class; men of experience and of sound mind; and what crowns the whole is, that the Lord is with us, revealing his will to us, and what we lack in knowledge is abundantly supplied.

We have conversed with few or none of the saints, but declare they have learned more about the scriptures, and the will of God in relation to his dealings with men; in the last three months, than they had learned in all their life times before.

We have no spiritual wife system to blind our eyes and corrupt our morals—and no system ever invented by men, or devils, could more effectually do it than that—for with it comes every evil work, counterfeiting, coining, stealing, perjury, and it is feared not even murder excepted. Men get a number of women around them, and have no way to maintain them but by stealing, coining, counterfeiting, and other such corrupt schemes; they are constantly liable to exposure, and in consequence, recourse must be had to lying, perjury, and every species of duplicity, to conceal; and if infants should be likely to reveal secrets, what must follow? murder, or exposure, and doubtless the former would be chosen.

Having lifted our voices against such abominations; and not only the abominations, but those who practice them, under the sanctimonious garb of religion, we have found the Lord pouring out his spirit, to strengthen us, and enlighten our minds, and comfort our hearts, and making our ways ways of pleasantness, and all our paths paths of peace.

The pressure of business on us at present is so great that we find it very inconvenient to fill the editorial chair of this paper, and, in consequence thereof, the paper for the future will be conducted under the editorial management of Samuel Bennett, M. D.; of whose abilities no man acquainted with him will doubt. We resign the paper into his hands, with the fullest assurance that he is every way capable of rendering it both useful and interesting; and we do recommend it to the reading public, as a paper every way calculated to gratify the inquiries after biblical truth: and we sincerely expect of all the saints, that no endeavor will be wanting on their parts to give it a widely spread circulation.

We shall write as much for the paper with our own pen, as if we were the editor.

With these remarks we take our leave of the editorial department for the present, with our heart full of gratitude to our heavenly father for the abundant mercy he has bestowed on us, and grateful acknowledgements to the many friends who have sustained us in this most interesting period in our history, until our affairs have assumed a character of stability and much promise.

SIDNEY RIGDON.

It would seem by the Times and Seasons and the New York Prophet, that there is a storm in the camp of the spiritual wife devotees. William Smith has come out over his own signature, in the Prophet, with rather more than innuendoes against one of his brethren of the twelve heads, charging him with a want of that brotherly regard that one apostle ought to have for another, and hopes that the rebuke he gives him, may follow him to the shores of Europe. We suppose that the apostle William thinks that the apostle Wilford, whom he considers no better than himself, should not have made so free with his character while in Philadelphia, a short time before he left for England; and, indeed, we think that the apostle William is more than half right. We cannot see, for our parts, if there should be honor among thieves, why there should not also be honor among spiritual wife men. Now if the apostle William did believe and practice what he believes, and the apostle Wilford believed, and practiced the same things, we cannot see why the apostle Wilford was not bound to defend the character of the apostle William, in Philadelphia, instead of giving a little more than hints in relation to his (William's) want of propriety. We think with the apostle William, that in all this matter he has been abused. We think the apostle Wilford was bound to pluck the beam out of his own eye, before he undertook to get the post out of the apostle William's.

COMMUNICATIONS.

Hampton, Ill. Dec. 23, 1844.

President S. Rigdon:

With feelings of no ordinary character I seat myself to address a few lines to you. Notwithstanding it has been years since I voluntarily withdrew from the "church of Jesus Christ, of Latter Day Saints," yet I have by no means been an unnoticing spectator of the course and doings of that society. With intense anxiety have I watched them. For many noble spirits—virtuous hearts, among them I have, (notwithstanding my many dark, lonesome hours) ever entertained the highest regard. As truly as I believed and valued the truth of divine revelation, so firmly did I believe the work of the "Latter day" would yet come out and prosper

gloriously. I, at this moment Sir, have the consolation to know that never, no never, has this sharp-pointed pen of mine, been raised against that work, or people, to injure or harm since I left them. Nay verily, the truth of that work I could not I dare not oppose.— Since '36 when I have been in business and seen distress all around me daily, and realized that no man was prospered in their profession more than I, many times I have set me calmly down, and soberly reflected and from the bottom of my heart have offered up strong, fervent supplications and cries to the majesty of heaven, in the name of Jesus, that He would yet work as became his dignity and "purify to himself a peculiar people, zealous of good works." To some, my conduct at times, may have appeared inconsistent and wrong, but to you sir, I can give full satisfaction.

The first bright beam of sunshine—PERMANENT ray of hope which I have been enabled to discover, since the people of God in the last days, began to apostatise—to trample under foot those sacred things committed to their charge—promising *permanent* radical and lasting reformation has now made its appearance in the separation of two of the first presidency with their friends, from the great body of that people, who work iniquity, and your *uncompromising* opposition to all their iniquities and enormous abominations committed by them in Nauvoo and elsewhere in open and known violation of all the revelations of God, ancient and modern. Permit me, my dear sir to say to you that I firmly believe that God will shortly yea speedily (except they repent, and I doubt whether they have power to do that) come out in severe and awful judgments against that people who once knew and assayed to receive his pure divine law direct from heaven, and that too in solemn assembly convened: but since receiving and acknowledging it have violated almost, if not altogether every principle of its sacred pages.

Now sir let me say to you in confidence, (for in each other we once had confidence.— And in your constancy, integrity, and virtue, I yet have the most unshaken confidence; although you remained by the side of Joseph when I could not conscientiously do so—but I can now see the reason and wisdom of your course,) that the Lord has shown to me that by a union of President Law and yourself, together with each, your friends, that all the honest in heart among the Latter Day Saints and throughout the world will UNITE also, and form that company who will follow the saviour robed in white linen "clean and white." In heart, in spirit, in faith, and in fervent prayers, I am with you, henceforth in the great work. God has shown me by vision the riches and glories of the world and the enjoyments arising therefrom, and in immediate contrast "the treasures of wisdom and knowledge from God," and bid me choose—after viewing and weighing both sides "thank God

for his unspeakable gift," I deliberately chose the latter, then said the voice "apply your heart to find out wisdom and you shall have it." From that moment to this the Lord has been very kind to me indeed. I have seen all the communications between you and Pres. Law, and I am much pleased with the spirit that they breathe. My word for it that Wm. Law and his brethren who are here with him, are men of inestimable value in the things of God. You may rely upon their word, upon their integrity of purpose to serve God, at the sacrifice of all things earthly.

I moved into this little village in 1840, and have a good home here that has cost me about one thousand dollars, but our hearts are not set upon it. We only say the will of the Lord must by us be done. We received the second No. of your Messenger and Advocate last evening directed to A. Cowles; he, W. L. and myself immediately repaired to my house and quickly run over its pages. I assure you dear brother, that we regard every thing that comes from you with intense anxiety. When we read it our spirits seemed to commingle with yours, and I can truly say I felt like rising upon the wings of the wind, and speeding my way to you, to lift my feeble voice and pen in defence of justice, truth, and injured innocence.

We are in daily expectation of your answer to Pres. W. Law's last letter to you. I do not know (as yet) whether it is my duty to wait till the northern wind ceases to freeze before I speed my way to you. One thing certain I shall move as directed. You used to tell me that "I was a man after your own heart." One thing I know that on my first visit to Ohio, from no man did I receive so much intelligence concerning the divine volume as from yourself. But you could seldom act yourself in consequence of the abominable jealousy of him with whom you were connected. And I am told by the brethren here that for the last five years you have been rather a spectator than an active adviser in those measures at Nauvoo, which have brought death upon the prophet and lasting disgrace upon the church. This gives me more confidence in you, and I am determined from this time forward to "be a man after God's own heart." Help me by your prayers. Until I see you my prayers shall be unceasing that the "work of God" may roll in power. Give my love to all my old friends.

I am yours in the bond
of the New Covenant.

W. E. McLELLIN.

P. S. We have meetings here at Pres. L's three times a week, (and sometimes oftener) last eve (Sunday) we had much of the power and spirit of God even to the prophesying of great things in the name of the Lord, which will all be fulfilled. We all feel that the time is at hand, when we must in order to abide celestial glory—arise and shake ourselves and

put on the armor. O God, give power to thy servants and give not thy heritage entirely to reproach—O save a seed—the Branch.

W. E. M'L.

For the Messenger and Advocate.

Cincinnati Ohio, Jan. 3d 1845.

Elijah R. Swackhammer, to elder Sidney Rigdon president of the Church of Jesus Christ of Latter Day Saints. Dear Brother: my heart's desire and prayer to God for you is, that grace, mercy, and peace, from God our father, and the Lord Jesus Christ may be greatly multiplied unto you, and all that adhere to the truth, for the truth's sake. It is nearly five years since I embraced the doctrine of God, and the Order of Heaven as taught in the Bible, book of Mormon and book of Doctrine and Covenants; and that too not in view of being turned from it, or of rejecting the first Presidency; or of voting that I do not want a guardian, a prophet or spokesman. For if I build again the things; viz: Sectarianism or a church without a prophet or spokesman, which myself and others have been destroying for years I make myself a transgressor; if there is any truth in Paul's testimony, Gal. 2nd 18th, which I have no inclination to do.— And Sir: I write one single transaction of the people at Nauvoo, who call themselves saints, I tremble for them, and all that follow their example. And if my head were waters, and mine eyes a fountain of tears I would weep for them until all were exhausted if they could be reclaimed. Weep O ye heavens! and gird yourself with sackcloth O ye earth! in consequence of this soul destroying and heaven daring apostacy which commenced at Nauvoo; O ye saints of God that are scattered upon the face of the earth, hear ye, what I am about to write, and tell it to your children, and charge them to tell it to their children, and let the charge go forth from generation to generation, that it may be a warning to the people of God in all coming time; viz: that on the ever to be remembered, and not to be forgotten, 8th of August 1844, (see Times and Seasons of September 2d 1844,) at a special meeting of the church of Jesus Christ of Latter Day Saints convened at the Stand in the city of Nauvoo. President Brigham Young called the audience to order, and arranged the several quorums according to their standing and the rules of the church. At which time he asked them this all absorbing and important question; viz: do you want a guardian, a prophet, a spokesman, or what no you want? If you want any of those officers signify it by raising the right hand. Not a hand was raised. President Rigdon, you have been with the church, and counsellor to President Joseph Smith almost from its commencement, and Sir, if you can point out one single transaction that will begin to compare with this, will you please to do it, for I cannot conceive of one.

Why, has all our searching in the Bible,

in the book of Mormon, and in the book of Doctrine and Covenants, and our continued prayers to the Almighty God to know his will and the order of his kingdom, for many years, been in vain, and infinitely worse than in vain? And have these Apostles and their adherents been proclaiming a falsehood for more than fourteen years to the people of America, and for many years to the people of England, Ireland, Scotland, Wales Germany, the Islands of the seas, and many other places, where they have been constantly affirming that the true church always has a prophet at its head, and if it has not it is not the church of God? And have they been testifying falsely, and that too, in the name of the Lord when they have affirmed that his order is the same in every age of the world as to its officers, ordinances, gifts and blessings; and that that order, as to its organization, is the order of heaven itself, and that that order has been given to them in these last days by no less than the voice of God the voice of Jesus Christ, by the inspiration of the Holy Ghost, and by the instruction of Angels, and that that order is to be found in the book of Doctrine and Covenants in such plainness that we might come to an understanding, and inasmuch as we erred it might be made known; and inasmuch as we sought wisdom we might be instructed, that we might repent, and inasmuch as we were humble we might be blessed from on high? No No. But the present apostacy can be accounted for upon other principles than that the revelations are not of God, and that we have not embraced the true order of heaven.

Sir, I look upon the 8th of August A. D. 1844 as one of the most important periods in the history of the church of Jesus Christ of Latter Day Saints; and upon what was done in Nauvoo on that day as the end, as it were of an old, and the beginning of a new dispensation. And although painful and next to severing the most tender ties known to mankind on earth; yet what the people did at Nauvoo on the above date, and others in other places that have followed their examples, is much more than a sufficient reason for every lover of God and consequently of the order of his church to withdraw their christian fellowship from them.

Yes dear Brother, how unspeakably painful it is to turn from those that we have so much loved because of the new covenant, and whom we remembered in our prayers, and those to, from whom we received the gospel and order of the kingdom and priesthood.— And so long as they remained in the office in the which God had placed them, I, for one, felt bound by the law of heaven and by the Holy Spirit to sustain them in their respective offices. But that law does not enjoin it upon me, nor any one, to sustain men in setting at naught the counsel of God. And the Holy Spirit in the which I received the gospel and

the order of the kingdom will not suffer me to sustain them. But it does lead me to exercise the power of the eternal priesthood, and all the faith that I can lay hold of to stop the progress of that accursed, soul destroying and heaven daring apostacy which commenced at Nauvoo. Hell seems to be moved from beneath, for while writing this last sentence on the apostacy, a sister came in from some of the apostates, who have been making a mighty effort to lead her to follow the teachings of the twelve and their adherents, and she declares that she will have nothing to do with the work in any way. To which I replied that I had told her that if she listened to them that they would lead her to apostatize.

This is the *kind of fruit* brought forth by the tree that was planted in Nauvoo the 8th of August 1844. And the blessed Jesus has given us a rule by which we are to know whether it is good or bad. For he says "by their fruits ye shall know them." Let not the elders of Israel and the saints of God be discouraged, truth is still mighty and will prevail over error. To learn what we have done in this city you will see the minutes of our conference. Amen.

For the Messenger and Advocate.

St. Louis, Dec. 29th 1844.

DEAR SIR: It is now upwards of four years since I obeyed the gospel as it was proclaimed by the Latter Day Saints. Since that time until a few months ago, I have been a regular attendant on their meetings both public and private. But since the death of Joseph in consequence of having some dubiety on my mind in regard to the twelve's authority to preside over the church; I have not attended their meetings so regularly. However a few days ago, I was requested to attend a council meeting in this place, and thinking that I might hear something brought forward to prove their authority, I attended. After some business had been attended to (viz: cutting a man from the church because he dared to believe the book of Doc. and Cov.) the president called upon me to know if I believed that Joseph Smith lived and did a prophet of the Lord, and whether I believed the twelve, to be the proper authorities to preside over that church, and whether that was the church of Christ or not. I told him I was one who did not like to receive any thing without evidence, and as he had just been informing us that, that was the place to give instructions and correct errors, I wished some evidence for the authority of the twelve. He arose and said that Joseph had placed that authority upon them just before his death. I told him that was mere assertion and I wanted some proof before I could accept it. But you may conceive my astonishment to find that instead of giving the evidence he called a vote of the meeting to cut me off. When I remonstrated against such

arbitrary proceedings, a vote was passed that I should leave the house, but as they had invited me there, I thought that if I did go out they should have the trouble to put their resolution into effect. Such are the kind of arguments the twelve and their adherents use, thus differing from the saints in all ages, who were always willing to give a reason for the hope that was in them. The elder, who is pretty well known in the taverns in this city arose and said that he did not like to hear Rigdon's name mentioned, because it always caused a bad feeling, now I would like to know why it should cause bad feelings, if he possessed the spirit of God? I don't think he would get angry at the mention of a man's name. I don't know that I should have troubled you with those lines, had my name not been brought before the public, because I care as little about their excommunication, as I would about the Pope of Rome's. But the following Sunday the public were informed that I had come to the meeting with a bad spirit; a very bad spirit truly, because I would not receive his *ipse dixit*, without evidence, and in contradiction of the revelations given.

Yours &c.

JAMES McCORD.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at Cincinnati, Ohio, Dec. 20th 1844 and Jan. 5th 1845.

Met at Bro. Hewitt's at 2½ P. M. to organize a branch of the church of Jesus Christ of Latter Day Saints, pledging ourselves to sustain Bro. Sidney Rigdon as first president of the church. Present 1 high priest, 2 of the quorum of seventies and 2 elders. Opened by prayer by elder C. Seichrist.

Timothy L. Baker (high priest) was chosen president and elder C. Seichrist clerk.

Resolved, That elder Elijah R. Swackhammer state to this meeting the reason why we have assembled ourselves together this afternoon, to organize a branch acknowledging bro. Sidney Rigdon as the first president of the church of Jesus Christ of Latter Day Saints.

Bro. Swackhammer then arose and addressed the saints, laying before them the object of the meeting, and proving from the book of Doctrine and Covenants &c., to every honest hearted saint, that bro. Sidney Rigdon is the man chosen of God to lead his people in these last days.

Resolved, That Elder C. Seichrist be first counsellor to president T. L. Baker.

Resolved, That we adjourn, to meet again on next Lord's day, at half past 10 o'clock, at Brother Hewitt's.

January 5th, 1845, conference meet agreeable to adjournment. Prayer by Elder E. R. Swackhammer.

Resolved, That Andrew P. Taylor be ordained an Elder of this church, Brother Taylor was then ordained by the laying on of hands.

Resolved, That Elder A. P. Taylor be second counsellor to president T. L. Baker.

Resolved, That Elder W. H. Seichrist act as priest to this branch.

Resolved, That Brother Jedediah Howitt be ordained a teacher to this church, he was then ordained.

Resolved, That president T. S. Baker be treasurer of this branch.

Resolved, That we be called the Cincinnati branch of the church of Jesus Christ of Latter Day Saints.

Resolved, That the treasurer procure a book, for the keeping of the records of this branch.

Resolved, That all those who sustain this organization give in their names. All the brethren and sisters present gave in their names except one sister who said she was not decided.

The following preamble and resolution was offered by Elder E. R. Swackhamer and adopted, viz: whereas the twelve, and the church at Nauvoo have most shamefully and wickedly turned away from what they have been teaching for more than fourteen years, and from what is most clearly set forth in the book of Doctrine and Covenants concerning a guardian a prophet a spokesman, and the first presidency, in that they have voted that they did not want a guardian, a prophet, a spokesman or any of these officers; and whereas in doing this they have rejected president S. Rigdon who was ordained prophet, seer, and revelator under the hands of president Joseph Smith, previous to his death according to the order of the kingdom, as set forth in the 14th section of the book of Doctrine and Covenants, and the only one of the first presidency who was left in the church whose right alone (I mean the first presidency) it was to receive the oracles for the whole church. I therefore move that we, from this time dis-fellowship them and all that follow their example in thus violating the order of heaven, until they and their adherents repent and turn to the order that God has given to us, as set forth in his revelations.

Resolved, That we feel ourselves bound by the laws of Heaven and by the spirit of God to sustain president S. Rigdon as the prophet, seer and revelator to the church of Jesus Christ of Latter Day Saints, and all that are associated with him in carrying out the principles of God as set forth in his revelations.

Resolved, That these minutes be sent to Pittsburgh, to be published in the Latter Day Saints' Messenger and Advocate.

Resolved, That we do all in our power to sustain the Latter Day Saints' Messenger and Advocate.

Resolved, That we adjourn *sine die*.

TIMOTHY L. BAKER, *Presl.*
C. SEICHRIST, *Clerk.*

Cincinnati, January 8, 1845.

Dear Brother Savary,—I feel to rejoice that mostly, if not all the respectable part of the

branch at Pittsburgh have gone in for the true order as instituted by Jehovah himself, thereby rejecting the spiritual wife system, and all such abominable systems, that bring discord and destruction into societies and families. Two weeks ago last Sunday I went to a meeting held at Brother Hewitt's, by the advocates of the twelve. Brother Swackhamer, having privilege to speak, rose and addressed the meeting about half an hour, cutting their man-made system all to pieces, and I responded, Amen. All that were then present are now with us excepting three. Dear brother I must close after writing these few lines to you for the encouragement of you and the dear saints at Pittsburgh. Our love to you and your family and the saints generally. We are as well as usual, and in fine spirits, and hope you and your family and all the saints may enjoy the same blessing. Dear brother, I hope you will write to me as soon as you receive this, and state all about the affairs of the church that would be of benefit to us, and especially with regard to our beloved Prophet Sidney. Yours in the bonds of the new and everlasting covenant.

C. SEICHRIST.

THE SAINTS IN PITTSBURGH TO THE SAINTS SCATTERED ABROAD SEND GREETING:

Our hearts are enlarged towards you brethren beloved, because you have believed the truth, and had no pleasure in unrighteousness.

We salute you in the bonds of fervent charity, our love to you is stronger than death, more durable than the grave.

We know in whom we have believed, and that HE whose we are, and whom we serve, is ABLE, and will, if we are faithful, assuredly keep that which we have committed unto him against THAT DAY.

If an *apostle*, a *PROPHET*, or an *angel of God* should preach any other gospel unto you than that you have received, let him be ACCUSED—let his name be blotted from the records of the sanctified.

Our joy in you abounds because you have resisted that revelation of the devil, by which he sought to overthrow the saints of the last days; and we ascribe ceaseless gratitude and praise to the father of all mercies, who has kept you and us in the hour of temptation, that our faith failed not; who has also brought us to a more perfect understanding of the character and wiles of the enemy of all righteousness.

We tender you, in the name of Israel's God, the pledge of our fidelity and constancy to the principles of righteousness, virtue, and truth—the organization and doctrines of the kingdom of our God and his Christ.

We avow undying hostility to the devil and all his works—murders, lyings, thefts and adulteries.

We espouse the cause of justice, mercy and equity; adopt the celestial principles of faith and love; and proclaim peace on earth, and good will to man.

We congratulate you on the brilliant prospect which opens before us—is within our reach, is ours to achieve—the glorious rest of the saints on the earth! Our hearts are turned in earnest desire towards our fathers, that we may perfect that which concerneth them; and we are well assured by the spirit which beareth record, that the anxious expectations of the fathers are towards us their children, waiting for the adoption, to wit, the redemption of the body. Shall they wait in vain? Shall we not rather show to them, by our ardent union, integrity, and undivided efforts, that the day of their release is at hand?

Again, we rejoice with you, brethren, in the deliverance which our God hath already wrought out for us, in calling us with a high and holy calling, in separating us from abominable and corrupt men, who have turned the truth of God into a lie, having sold themselves to the devil to do the work of thieving, lying, adultery, and bogus making; whose damnation plumbereth not.

In undeviating fidelity to those ineffably precious truths contained in the Bible, Book of Mormon, and Book of Covenants; we rest upon a foundation which nothing can shake; we stand firm as the throne of the eternal one!

Every attribute in the character of Deity is pledged for our complete triumph. His power, wisdom, love, justice, mercy and truth, are all enlisted in our behalf, and plighted for our success. Our cause is not our own, it is the cause of God himself! Every principle of truth revealed to man, every promise contained in the Scriptures, warrant to us, on the sole condition of our integrity—victory! victory!! eternal victory!!!

NAUVOO, — THE MORMONS.—A gentleman who has recently returned from Nauvoo, and who has some knowledge of the intentions of that people, gives it as his opinion that there will be a scattering among them in the spring. The business of the place will not sustain so large a population, and the more enterprising, particularly the mechanical class, will leave for other cities and towns where they can sustain themselves by their industry.

Already a number have left, and although the dwellings in the city are mostly occupied, it is by those in many instances who have come in from the country to spend the winter.

It has always been a mystery to us, how the population of Nauvoo were sustained—

The people generally are poor—the city has no commercial advantages—with the exception of the Temple, there are no public works or manufactories going on, whereby a large population might be employed and sustained. They produce nothing that brings money into the place, or, if they do, it is small

compared to the size and population of the city. The very provisions they consume are imported into the place—and how then, without capital to any extent, can a large population be honestly sustained, dependant as most of the people are upon their industry for support. If their city charter is repealed this winter by the Legislature, which seems probable, property of all kind will decrease in value—offices and emoluments which now afford a support to the few leading men, will be taken from them, and the hopes of their city, like the fate of the prophet, will set in gloom.
—Quincy Whig.

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THE PURPOSES OF GOD.

As time progresses, and the events of the last days are multiplying, the interest of the biblical student increases, and his desire to understand the things that were written aforetime for our learning, grows more intent, and more fervent are the deep feelings of his heart in search of intelligence pertaining to the future events of the world. For a long time party has been contending against party, and strife and dissatisfaction have been spreading abroad, and political animosities have been severing the cords of union, and unstringing the nerves of government. The voice of oppression and the voice of the oppressed are heard in the land. The rattling of the servant's chains, and the scourge of the master's rod, are all multiplying the miseries of man; and civilization, that benefactor of the human race, is used as an engine of oppression in the hands of tyrants, to scourge into submission the more unfortunate of the family of man. At a time like this, where can we look, and to whom can we look, but to the God who made us to satisfy the aching void, to allay the useless anxiety, and take away the gloom of suspense from the heart of him who desires to look into the future, and see the ultimate destiny of his race.

To this end were prophets commissioned, and messengers sent. To this end were angels consecrated, and heavenly agents authorized to bear intelligence from the throne of God to man, that the future might be opened, and the dark curtain which concealed it might be removed, and man might peruse the history of his race, until the morn of the resurrection changed the complexion of all things below.

Man, who is capable of holding communion with his God, and sensible of his privilege, cannot nor will not cease, until darkness is turned into light, and suspense into certainty, and the dark veil of futurity rolled up, and the light of invisible things illuminates his heart, and the history of his race is revealed.

To this end the prophets and apostles labored night and day before the Lord that they might understand the things to come, and were told the angels desire to look into these things—the sufferings of Christ and the glory that should follow.

In view of obtaining this end they sought for visions and revelations; the opening of the heavens, and the spirit of revelation; and the result of their researches they have recorded in the scriptures, from which we learn many important facts,

One of these important facts is that that same Jesus who was crucified is to come to this earth again, Acts 1st chapter, 10th and 11th verses, "And while they looked steadfastly towards heaven as he went up; behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." But he is not to come until many events yet future have transpired. The Jews are to say blessed is he that cometh in the name of the Lord. Matthew 23: 39, 39, "Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." And before this takes place, there are to be great commotions on the earth—wars and rumors of wars; nation to rise against nation, kingdom against kingdom; and famines and pestilences, and earthquakes in divers places, and these only the beginning of sorrows: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." Matt. 24: 6, 7, 8. Isaiah's account of what shall take place, in the 24th chapter of his prophecy, is set forth in strong language, all preparatory to his coming to reign on Mount Zion and Jerusalem. All the prophets and apostles have spoken the same things. There is not one of the sacred writers but have written of these things. The prophet Zechariah describes the precise circumstances, under which the Savior will come. It will be at a time when all nations will be gathered against Jerusalem to battle, and during that notable battle the Lord is to come and all the saints with him, and stand on the Mount of Olives. It is vain for the believers in the second coming of Christ to look for his coming at any other time, or under any other circumstances, for we have as good reason to believe he will not come at all, as to believe he will come under any other circumstances than those described by Zachariah; for all the prophets have said that wars, and great wars, will precede his coming, and to suppose no such thing will take place before and at the time of his coming, is to suppose the sacred writers were all mistaken, and if mistaken about the circumstances under which he was to come, as well might they be mistaken about the fact, and

we could doubt the fact as well as the circumstances.

The sayings of Zachariah are very strong. "All nations will be gathered to Jerusalem to battle." The expression "all nations" can leave no doubt on the mind that there will be great commotions on the earth before that battle is fought, and of so exciting a character as to put the whole world into motion. The excitement must be very great, such as was never known on this earth, when all nations can be gathered to one place in hostile array, but if nothing of this kind takes place we can have no confidence in the fact that the Savior ever will come.

But from what the Savior and the prophets have said, little doubt can remain on the mind of the candid, that there is yet future a period when for some cause or other there will be a time of general excitement among the nations and kingdoms of the earth, one rising against another, and wars following wars in rapid succession, until the nations of the earth will be in commotion, and that between this time and the Savior's coming; and that during the time of these troubles the Jews will be gathered to their own land; and at the time the Savior descends, they (the Jews) will be in their own land.

There must be causes to produce every effect, and there must be causes to produce the above effects. There must be a place of beginning, the end will be at Jerusalem, and at the time of the coming of the Savior.

We are not authorized by the Bible to anticipate any thing in the form of rest for the earth till after the coming of the Savior. Isaiah says that the Lord will turn and overturn until he shall come whose right it is to reign, plainly showing that until that time the earth will be in confusion, nothing permanent, nothing stable, all things subject to change. The nations of the earth continue in an unsettled state, changing, turning, and overturning; but when he whose right it is to reign shall come the earth shall be established and quiet. "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." Isaiah, 49: 8. At the time, according to the above sayings of the prophets, when the earth is to be established, there are to be waste heritages to be inherited. Desolations, wasting desolations, must have preceded this period of the world, so that the heritages of man had become desolate.

There are so many things said in both the Old and New Testament about the destructions, before and at the time of the Savior's coming, that no doubt can remain on the mind of the believers in his second coming, but great commotions yet await the earth, and the way of his coming will be prepared by wars and bloodsheds, famine, sword and pestilence,

and at his coming it will be a day of vengeance on the wicked. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Isaiah 35: 1-9. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time the people shall be delivered, every one that shall be found written in the book. And many of them that had slept in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel, 12: 1-3. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people

shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks; neither shall one thrust another; they shall walk every one in his path; and when they fall upon the sword they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining. And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" **Joel 2: 1-11.** "Hear this word that the Lord hath spoken against you. O children of Israel, against the whole family, which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? Will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin is for him? Shall one take up a snare from the earth, and have taken nothing at all? Shall a trumpet be blown in the city and the people not be afraid? Shall there be evil in the city, and the Lord has not done it? Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy? Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces. Therefore thus saith the Lord God: An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. Thus saith the Lord: As the shepherd taketh out of the mouth of the lion two logs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch. Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts, that in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter-house with the summer-house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." **Amos 3: 1-15.** "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear nor dark, but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem—half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall raise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague." **Zachariah 14: 1-15.** "And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as

a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 12-17. By comparing the above quotations, the question about what will precede the Savior's coming, and take place at the time of his coming must be forever settled. Add to these quotations the 38 and 39 chapters of Ezekiel, and compare them with the 14th chapter of Zachariah, from the 1st to the 15 verse, and it will be seen what is to take place at the time of his coming, and what will follow his coming.

Every thing said in all the books of revelation are to the same import, and speak but one language on this subject, so that every intelligent reader of the revelations of heaven must believe that previous to the coming of the Savior there must be wars and bloodshed such as we have not known, and yet, strange to tell, among those who call themselves apostles in the last days, it is called a species of insanity for any man to say he believed it, and also that that day was at hand when these things were to take place though they say that the coming of the Savior draweth nigh, and who does not know that if the coming of the Savior draweth nigh, these things are drawing nigh also, and a man must be an apostle with a witness, when he is calling on the world to prepare for the coming of the Lord and the order of things he organizes, is entirely without reference to what shall precede the day of his coming. We know assuredly that such an apostle as that God never sent, though it should be "I, Parley P. Pratt."

If the Lord fulfills his word, and sends, as he said he would, a spokesman, whom he calls "my spokesman," and of whom he says "he shall be a spokesman before my face;" he will enable him to arrange the things of his kingdom, in view of what is to take place preceding the day of his coming, as well as the things that shall take place at the time of his coming, as also after his coming, or else he is not capable of preparing the way of the coming of the Lord, whatever false apostles, and ignorant falsifiers may say to the contrary.

There seems to be a mistake prevailing every where in relation to the events pertaining to the last days, and great efforts have been made and are making to obtain the thousand years rest mentioned in the 20th chapter of Revelations of St. John, and in other parts of the scriptures. John's account of it is the

following:—"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that has part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

According to this account the millenium is not to come till after the first resurrection. The saints that have part in the first resurrection, and on whom the second death has no power, shall rise and reign with Christ the thousand years, and this resurrection is said by Zechariah to take place at the time of the great and final battle fought at Jerusalem. Zech. 14: 5; the same as found in the 38 and 39 chapters Ezekiel. By these testimonies of the prophets and apostles the idea of converting the world to any religious creed is not the way the coming of the Savior is to be prepared, but on a very different principle. That is, the world is fast approaching a crisis which will come, and no earthly power can prevent it or hasten it, with all the conversions the world can make, the world will at some future period, and that period before the coming of the Savior, rise up against one another, nation against nation, and kingdom against kingdom, and people against people, and fill the land with blood and carnage, and cease not until all nations are gathered together at Jerusalem, and there fight a decisive battle, at which time the Savior will come and all the saints with him, or all who have part in the first resurrection, and from that time till the end of a thousand years shall reign with Christ, and this reign is said in the 5th chapter of Revelations to be on the earth:—"And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain,

and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and has made us unto our God kings and priests; and we shall reign on the earth."

There has been much said both ignorantly and maliciously, in the papers of the Mormons, about the saints having said something about great battles being fought in the last days, and that, too, in a time of perfect peace.

Who, that believes the Bible, could say otherwise than that there would be great battles fought in the last days, and the greatest ever fought since the world began. A Mormon apostle could say it was an evidence of insanity to say so, and yet they are Christ's messengers, sent to prepare the way of his coming, and if they were asked how the way was to be prepared, what would they say? If we are to judge from the past, they would say by sleeping with other men's wives! But let these ignoramuses foam out their own shame.

(To be continued.)

The Warsaw Signal gives an account of the proceedings of many of the citizens of Hancock county, in relation to the affairs of Nauvoo and its citizens, which our readers would be gratified to know.

Both the papers published at Nauvoo seem determined to mislead the public mind; they are continually setting forth the condition of the city as prosperous, and the future anticipations as desirable, when the truth is, that within that devoted city there is every thing but prosperity; the character of the inhabitants preclude the possibility of their being any prosperity there, all the capital in the city has long since been swallowed up, and there is none left. If their situation admitted to establish factories of any kind. The only thing that has supported the city from its commencement was the immigration, and nearly all the capital the immigrants had was expended in the purchase of a few city lots, and in building a house to live in; this gave employment to the various kinds of mechanics, whose business pertained to building. This means of subsistence has come to an end. There can houses be bought in Nauvoo, and any number of them, for one half of what they cost, and persons going into the city can furnish themselves with houses at an expense so far beneath what it would cost to build them, that few are now built.

In consequence of this the building mechanics last summer had to go in great numbers to St. Louis and other places, to get work in order to obtain means to maintain themselves and families, because none was to be had in the city.

The common laborers, which form a large class of the population, unable to find business in the city, had to go out into the country and obtain it among the farmers, going from 20 to 50 miles distant in order to obtain it, and there labor to obtain food, and then bring it

into the city. The result of all this was that there was great suffering in the city; many families being reduced to limited circumstances, and deprived of all the luxuries of life, and many of the comforts.

As to Nauvoo ever being a place for extensive manufacturing of any kind, any person, at all acquainted with its localities knows it cannot be. There are many reasons for this. The idea that there can be water power obtained by means of the rapids to propel machinery is a mistake, and a great one too. The idea of propelling machinery by the current, is as idle as it is ignorant. The freezing of the river would prevent its going several months in the year, if there were no other difficulties. The idea of building a dam across any portion of the river, so as to raise the water; either from thence to dig a canal or race, or so as to erect machinery at the breast of the dam is still worse; nor do we believe that any person or persons ever seriously contemplated doing any such thing; and if they did, it would only prove that the authorities ought to take their case under consideration, for they are fit subjects for a mad house.

A dam to do any good would cost millions of dollars, and when done, would not make a water power half so good as could be obtained in other places, in the western country.

Owing to the character of the river banks, at Nauvoo, a race would have to run along the bank of the river, and subject to be overflowed at the time of the annual freshets, for a length of time at once. No sane man would ever think of erecting machinery under such circumstances.

If recourse must be had to steam, then, indeed, the location is a bad one. There has been no coal as yet found nearer than from four to eight miles from the city, and but small quantities within that distance; and wood will soon be out of the question only as brought a great distance down the river.

Another material objection to Nauvoo's ever being a place of manufacturing, or a city of any commercial importance, is the obstruction to the navigation of the river by reason of the Desmoine rapids, which are not safe for boats to pass some seasons, for many months in the year. Nauvoo lies at the head of these rapids. All the market that Nauvoo could afford for the sale of manufactured articles, would go but a very little way towards supporting a factory, and recourse must be had to other markets, and the rapids would present a strong barrier in the way, while only the distance of twelve miles would place the manufacturer beyond the difficulty.

If the Desmoine rapids of the Mississippi ever can be used for the purposes of hydraulic power, it must be at a point south of Nauvoo, where the fall is greater and the banks less formidable.

As to its ever being a place of commercial importance is out of the question. Around

Nauvoo the river forms a horse-shoe, and Nauvoo lies in the bend. Go twenty miles east, and the river can be reached at Pontoosuc in one half the distance it can at Nauvoo, and Warsaw at a distance of not more than Nauvoo. Warsaw lies below the rapids; and boats can reach it when they cannot Nauvoo. The consequence is that all the agricultural productions of the country, reach one or other of the above places, and nine-tenths of it go to Warsaw, because at that point there is no obstruction, it is below the rapids, and can be sent off at any time. Gentlemen wishing to invest capital in the mercantile business would do it at a place where it best suited the character of the business, in the district of country where they intended to operate.

In Illinois where large amounts of merchandise are exchanged, very year, for the produce of the soil, no merchant, that was master of his business, would ever think of locating himself at Nauvoo, while there was such a place as Warsaw, for the farmers of the surrounding country could reach him easier at Warsaw than Nauvoo; and then he would have no difficulty in sending his produce to market at any time. Hence it is that all the great salters of beef and pork that come into the country for that purpose never think of locating at Nauvoo, but Warsaw, or a point south.

Never since the settlement of Nauvoo has there been a salting establishment in the place, and the only reason was the difficulty in getting over the rapids. So difficult are the rapids to pass, that at certain seasons of the year the merchants of Nauvoo have their goods landed at Warsaw, and got them wagoned to Nauvoo, a distance of eighteen miles.

Instead of the prospects of Nauvoo brightening they are getting more gloomy every day: according to the reports in the Warsaw Signal, meetings are being held, resolutions being passed, which portend anything but prosperity to Nauvoo, or future peace to its inhabitants. It appears by that paper that the surrounding country are forming themselves into associations, for the purpose of taking into consideration the relations between them and the citizens of Nauvoo, appointing committees to ascertain the amount of stealing and burglaries committed in the surrounding country, and the committee of one precinct has reported upwards of \$1300 of property lost as above, all of which is charged on the citizens of Nauvoo. Now, if the citizens of Nauvoo are guilty or innocent, it is the full belief of the persons thus plundered, that it is the citizens of Nauvoo have done it, in consequence resolutions are passed, the object of which is to cease all intercourse with the people of Nauvoo. Should the surrounding country carry these resolutions into effect, the result must be fatal to a large mass of the population of that devoted city.

As we have before stated that there is a large portion of the people of Nauvoo entirely

dependant on the inhabitants of the surrounding country, for the means of subsistence, or that means off, which will most assuredly be done, if the resolutions, as above, are carried into effect, and it waits no great casuist to foresee the result, distress of the deepest and gloomiest kind, must be the result, and many families must suffer hunger with all its concomitants. The idea about raising the city into prosperity by manufacturing, is so great a humbug, that we think any one acquainted with its true condition, could only pity the necessity which drive men to such an ignorant subterfuge. The capital is not there, and if it were there, no man in his senses would lay it out there for this purpose.

The Nauvoo papers are informing the world of their trades meetings, and other things of like character, but who is the better of all these meetings, how much business do they create, why just—none. The people go and return, and the papers inform the world that they have met and adjourned. When will such folly cease in that city? It will be very apt to cease if the citizens of the surrounding country carry their resolutions into effect.

Up to the last dates these great meetings had resulted in bringing forth a willow basket and a web of worsted girting, and what advantage in that, if they could find somebody in Nauvoo that could make fifteen of these baskets in a day, he could not realize enough from them to feed a cove of woodpeckers, and who is so blind as not to see, that the mere fact of publishing to the world that there was somebody in Nauvoo who could make a willow basket, and that to, as an evidence that the city was rising to prosperity, was the effect of desperation, and that fact itself, set forth as it is, is all a reflecting mind needs, to give it a peep into the true condition of that city. Who would ever have thought of trumpeting forth the marvellous wonder that a willow basket had been made in the city where he dwelt, nobody but one in whose bosom rankled the horrors of despair, as to the fate of their city. It would be more strange if there could be a city found as large as Nauvoo, in the civilized world, where there was no person who could make a willow basket, and weave girting—articles that have been in use since the days of our fathers, and one of them comparatively gone out of use.

This, then, is the true condition of Nauvoo, her great ones being judges, that the gloom of despair which is gathering around her, can for a moment be dissipated by the all important information—that somebody has made a willow basket. But let us leave this miserable subterfuge, and attend to other matters about her and her prospects.

If the statements made to the Warsaw Signal, by the committees appointed for that purpose, be correct, then, indeed, the fate of the city is sealed; it must be so of necessity. No people, with whom we are acquainted, would

suffer such a city as the people of Illinois conceive Nauvoo to be, to exist among them. They say their cattle, their horses, their sheep, their hogs, their grain, their timber, their farming utensils, their household goods, in a word their all is falling a prey to somebody, and from the best evidence they can get, these depredations are committed by the Mormons. Now, whether the Mormons do them or not, in our judgment does not alter the case, for unless the people of the surrounding country can find out that it is not the Mormons they will deal with that people as the offenders. There is somebody doing it, and the highest degree of evidence rests on that people. Will the people of the surrounding country suffer this order of things very long? Most assuredly they will not, neither would any people on this earth, and unless the Mormons can convince the inhabitants around them, that they are innocent, the people will rise against them; they will give themselves no rest until this object is accomplished.

The state of things as represented by the committees of the different precincts, as published in the Warsaw Signal, is unsufferable. If these complaints are really founded in truth, and there are names signed to the reports which would entitle them to belief. Then the case is desperate, either Nauvoo has a banditti of as great rogues as ever lived in any place in it, or else there is an awful den of them some where else.

The whole censure, at present, from all we can learn, rests on Nauvoo, and while it rests there the public feeling cannot avoid being aroused, and unless this feeling can be removed it will surely seal the fate of Nauvoo, if they were the greatest saints that ever lived it would not alter the case, for the people with whom they have to do think otherwise, and while they think so they will act in accordance with their belief.

We have said so much to undeceive those who are disposed to be undeceived, and let the public understand the actual state of affairs at Nauvoo.

We publish the following letter from London, containing the views of some gentlemen in relation to the present interesting condition of things:—

London, Dec. 7, 1844.

Rev. and dear sir,—We fondly hope this will find you and all friends in the enjoyment of health. It is with no ordinary interest we look here at the steps you now take in originating and setting in motion comprehensive plans for the establishing of the church in all nations, for it remains beyond question steps taken upon this subject cannot fail, under your superintendence and inspection, of producing the most signal and stupendous issues, for this object, dearly beloved, we would earnestly entreat you to take up your powerful pen, with

all possible despatch, in preparing a series of bold and heart-stirring addresses to all nations, as well as otherwise taking such steps in giving the utmost publicity to the same in a journal embodying the series, printing off at least 50,000 copies, having the same also inserted in all the journals in the States favorable to the cause. A box containing an adequate supply for the editors of the European press also to be sent forth with all possible despatch. It appears also important to prepare an address to the editors of journals, public as well as religious, for the signs of the times in the occult workings of Providence speak volumes, that the time is now come for your adopting untried plans and unprecedented expedients not only for the planting of the church in the states, but also in those of Europe and distant nations. Who, dearly beloved, can look at your past efforts without seeing in you one set apart by an all-wise Providence for leading the church of Latter Day Saints into all truth, and seeing all that is wanted is publicity, we trust you will prepare such a series of addresses, with a request to all the saints and lovers of our dear Lord, to give your series the utmost publicity in all the continental languages as well as of other nations. Your special appeal for pecuniary resources will raise a sum of 20,000 pound in Europe alone, for the deep interest the cause is now exciting in all nations, with the earnest desire for instruction in things pertaining to the kingdom, call for the most dextrous efforts with all possible despatch, in your taking up a position and sending forth a powerful and well directed agency to all parts of Europe. An address upon this subject will enable you to command powerful aid, and you, dearly beloved, depend upon our co-operation for the interest of the society under your own peculiar care, get the addresses got up with all despatch, entering upon every subject at great length.

The time also is come for getting up an address for a general establishment of journals and magazines, not only in the States but in Europe, and which is a desideratum to which sufficient importance cannot be attached in your public and private councils. We regret that so little publicity has been given to the cause generally, seeing the interest the doctrine has awakened in Europe as well as all nations. You have only, dearly beloved, to take up a position upon this subject in all its details to occupy that position your profound and well known genius has long merited, and for which a kind and gracious providence has so pre-eminently fitted you. We feel sure that you will with all despatch give effect to powerful and well organized plans for planting of the church under your own immediate superintendence, and we need hardly say that the most magnificent and inviting field of usefulness is spread before you in all directions, in every part of Europe. And it is not the least of our grounds of thankfulness to the

Lord but that you will at this time devise such plans for the illumination of the nations as the signs of the times call for. It is important, also, the journal be greatly enlarged, and a depot opened for tracts and small publications for supplying Europe; their sale here will be immense. Arrangements also can be easily entered into with foreign publishers for a reprint of them, allowing you a considerable sum for the privilege, their perusal cannot fail of being greatly blessed by our eternal father, in raising up also a powerful agency in the several states, to go forth proclaiming the everlasting gospel, this is now worthy of your most serious consideration, and it remains beyond question thousands of all ranks would come out and become fellow-laborers in this great work. Could you make it convenient, with a few friends, to come yourself to Europe and make a stay here of twelve months, with the time you will pass in your visits to the states of Europe, devising the best plans for preaching the gospel, and establishing journals in all quarters. The signs of the times in the occult workings of Providence, call for active steps in sending forth an agency to God's ancient people. The present is a crisis we hope you will embrace for this object, also in the states of Europe, with a special address to them to embrace the gospel, and believe in the great Messiah, a mighty host of them might be brought over in all the states of Europe, if you can but procure an agency for Hamburg, Amsterdam and Rotterdam, as well as Russia. With a small agency the church under your care may number in Europe, before twelve months, 50,000, with a powerful native agency there attached, for the most extensive operations in all nations, paying a tribute to your genius.

We remain, dearly beloved, yours in the best of bonds,

YOUR OLD FRIENDS.

MESSINGER AND ADVOCATE.

PITTSBURGH, PA. FEBRUARY 1, 1845.

Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

SALUTATORY.

In assuming at the request of our brethren, the editorial control of this paper at this most interesting epoch, we do it with cheerfulness not unmixed with diffidence.

That which in the estimation of presumptuous mortals may be deemed an impracticable enigma, is no longer so to us. The truths of the eternal world have dawned upon our mind, and we see and do know that the God of Abraham Isaac, and Jacob hath "set his hand again

the second time, to recover his ancient covenant people." We have the united testimony of all the prophets consentaneously to the gathering of Israel literally, that the work of the Lord shall prosper in his hand, that the word which he hath spoken shall not return unto him void; but shall accomplish the thing whereunto He hath sent it.

It is in view of the solemn responsibilities which now devolve upon those who are the people of God in very deed, we have consented to devote ourselves to the present undertaking. We speak advisedly when we say, the age in which we live, is the most eventful era in the history of the human family. The work of the Father has commenced, which will result in the fulfilment of all the sayings of the prophets, which remain unaccomplished—the establishment of Zion—the gathering of Israel—the personal second advent of the Son of God as the Redeemer of Israel—the first resurrection and the thousand years rest of the living and the dead saints on the earth! The Most High hath declared, that this generation shall not all pass away until all these things are fulfilled!

There is a chain of living light to be found in the prophets, which not only develops the successive order of these events; but points us to the means employed, and the accompanying circumstances. For example, the Savior says, "this gospel of the kingdom must first be preached to all nations for a witness, and then shall the end come." We have then no just ground to expect the coming of the Son of Man, until the gospel of the kingdom has been preached to all nations for a witness, of that event. Again this presupposes the existence of inspired men on the earth; for it would be altogether impossible for the kingdom of God to exist without prophets; and it is out of the power of mortal to shew to the contrary. In exact accordance with this view, the sacred writers testify of the existence of a host of prophets in the last days.

In pursuing the sacred history of the latter day work, we shall have occasion frequently to advert to the awful apostacy of the last days, the revelation of the Man of Sin; one of the precursory events of the advent of Messiah.

Our object will be to diffuse intelligence relative to the most important of all subjects to man—on the kingdom of God; which is now established on the earth for the last time, to prepare a people, who shall through sanctification of the truth, obedience to the ordinances of God, and exceeding faith in the promises of Jehovah—enter into his rest.

We shall prove by the sure word of God,

that Sydney Rigdon is a servant called of God by revelation, and ordained in accordance with the law of God as a Prophet, Seer, and Revelator to the church and kingdom of God and that we are prohibited from receiving revelations coming as commandments, from any other source; but to treat them as vain pretenders to an authority they do not possess—deceivers of Beelzebub.

We shall insist, upon what must be evident to every reflecting mind, that there is but one order of God in the organization of his church and kingdom; one system of sanctification—the gospel as taught by the Savior and his apostles; contained also in the book of Mormon and book of Doctrine and Covenants. In contending for these principles, we shall be compelled to shew the apostles at Nauvoo and their adherents, in their true colours; as apostates to every fundamental principle of righteousness, without God, and without hope in the world.

Our chief aim shall be to unite a people, be they few or many, upon the true principles of eternal life; having a correct conception of the purposes of God in the last dispensation; understanding the things written by the prophets, and thereby seeing eye to eye. It is to such a people, the kingdom and the greatness of the kingdom under the whole heaven will be given, and no power will prevent it.

We feel assured we shall secure the support and hearty co-operation of all good men, so far as they understand our motives. The blessing of Him, from whom all blessings are; will not be wanting in the support of our feeble efforts, to vindicate His cause and character; and establish righteousness on the earth.

S. BENNETT.

THE AUTHORITY OF THE APOSTATE TWELVE.

All the enormous pretensions, and high sounding assumption of the dictatorship, by the apostate Twelve, hang upon one slender thread; to wit: the assertion that Joseph Smith invested them with the authority, to bear off the burden of the church! Sever this attenuated thread, and they fall like Lucifer never to rise again! With the revelations of Jesus Christ in our hand, we are at no loss whether to cut it or let it hang. With the word of God, which is sharper than a two edged sword, we sunder at one blow, the lying dependence; and down, down, down fall the apostate Twelve, to everlasting shame and contempt. So true is the inspired aphorism, "he that exalteth himself, shall be abased."

We shall shew by a "thus saith the Lord," that Joseph Smith had no power or authority to confer upon any one—after he had ordained Sydney Rigdon a prophet, seer, and revelator! We quote from the 14th section of the book of Covenants, "And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken if he abide in me. But verily, verily I say unto you that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and, this I give unto you, that you may not be deceived, that you may know they are not of me." We learn from this that no prophet, seer, and revelator was to be appointed during Joseph's life time, unless he forfeited his gift and standing by transgression. But in case he should so transgress, all the power that was then left him, was simply to appoint another in his stead. The moment then Joseph Smith ordained the individual, whom the Lord intended to stand in his (Joseph's) stead, that instant all power and authority as a legal revelator to the church, had departed from him; and in fact all power, in the kingdom of God; for "he shall not have power, except to appoint another in his stead."

The accursed spiritual wife revelation, came through a fallen prophet, and came to deceive. If those who had covenanted to "keep all the commandments of God, unto the end," had searched diligently for the law of God, they would have known—when the proclamation went forth to the world, that Joseph Smith had ordained Hyrum Smith, and Sydney Rigdon, as prophets, seers and revelators—that he (Joseph) was no longer the legal revelator to the church, because of transgression.

The Twelve then received all their tremendous keys and authority from a fallen prophet! who had "no power" to give! Blind infatuation! A deceived heart hath turned them aside, from the holy commandments delivered unto us.

The "spiritual wife" conclave, as we gather from the Prophet and Times and Seasons, have concluded to let us alone. We marvel that such adepts at lying and slander should so soon have exhausted their inventive genius, when not a single number of their papers has hitherto reached us, that did not exhibit a surprising aptitude in their conductors, for the manufacture of fiction. The last number of the Times and Seasons, charges President Rigdon with

inciting his friends to commit murder. They must, or they might have known, it was a gratuitous lie, when they published it. In either case they are alike criminal.

If the subject were not of too serious a character to be mirthful, it would be amusing—to watch the desperate shifts of the spiritual wife devotees, the shuffling and doubling of the filthy dreamers' is only surpassed by the marvellous expertness with which they swallow their own words—absolutely bolt them whole, without stopping to masticate them in the smallest degree. Parley P. Pratt the random "Archer," cannot draw the bow, without shooting the arrow over the house and hitting his brethren of the "twelve horns." Poor idiot! after he finds he has made a palpable error, he didn't mean to do it! "I Parley P. Pratt" shall publish a "revised" edition of my "proclamation." I didn't mean to say what I did say! I have got out of the place I was called to act in, and don't know how to go about any thing; those "pesky" Rigdonites bother me so. What shall I do? The darling bubble of plenty of wives has burst!

"I Parley P. Pratt," has issued a "proclamation" forsooth, which leaves the Autocrat of all the Russias completely in the back ground—gives the go-by to any composition, we venture to say of a man who was not safely ensconced in a straight jacket! He claims unlimited jurisdiction over the eastern churches; no one must read, write, print, buy, or sell, preach or preside, without special permission from his holiness "I Parley P. Pratt." The document is certainly a curiosity. We advise all our friends to procure a copy, for their special edification and amusement.

The superiority of mind over matter, the refined excellence of high intellectual and moral endowment, compared with sensuality—mere animal gratification, needs no demonstration; it commends itself to every man's conscience in the sight of God; it is self evident to every rational being.

It remained for the nineteenth century to develop, the most extraordinary spectacle the world has ever witnessed. The example of a people favored with the light of revelation, the gift of the Holy Ghost, and the spirit of prophecy; becoming so grossly corrupt, as to teach adultery, fornication, and bastardy and all the crimes which follow in the wake, as necessary concomitants—as celestial principles, commanded of the Lord, as the necessary prelude to the highest exaltation in the presence of God!

Horrible, well nigh unaccountable insatiation of the devil; but it is not to us inexplicable, the spirit of God has enlightened us on this subject, as it did Ezekiel detailed in the 14th chapter of his prophecy; not only so, nearly

all the prophets and apostles, bear unequivocal testimony to the fact, that it was through just such an ordeal, the saints of the last days had to pass, for the trial of their faith. Isaiah testifies that in the day when seven women shall take hold of one man, and when the Lord shall have washed away the filth of the daughters of Zion, by the spirit of judgment and the spirit of burning, in that day shall the branch of the Lord be beautiful and glorious. Jeremiah tells a fearful tale respecting the pastors who destroy the flock, who practice deceit, who prophecy lies, through whom the land is full of adultery, who cry peace, peace, when the Lord hath said there is no peace! who have said they will not walk in the old paths. Yet a remnant shall be gleaned. Ezekiel tells us, that when the punishment of the prophet, shall be as those who seek unto him, there shall be a remnant brought forth, both sons and daughters. "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." 21: 25—27.

The Lord by Hosea says, I have written unto Ephraim the great things of my law, but they were counted (by him) as a strange thing. Speaking of the day when the children shall tremble from the west he says, Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet *ruleth* with God, and is faithful with the saints. Micah winds up his instructive prophecy in the following language: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."—7: 18—20.

Zephaniah in his 3rd chapter gives a faithful picture of the work of the last days, and tells us it is a remnant of Israel, that shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth.

The burden of Malachi pours a flood of intelligence on the events of the last days, and the corruptions which shall disgrace the priestly office, the lying treachery, and adultery, which shall exist, when the Lord shall send his Messenger, to prepare the way before him; even him of whom he hath declared "he shall be a spokesman before my face."

Jesus says many false prophets shall rise, and shall deceive many, he that shall endure to the end, the same shall be saved.

Paul positively asserts, this crying apostate

cy and full development of the son of perdition, is to take place in the gathering of the saints; of course it could only refer to the Nauvoo apostasy, and it does fit accurately the condition of things existing there. 2nd These.

Peter is very plain on this subject, in writing to all those who have obtained like precious faith he says, "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. No casuistry can make this apply any where else; but to the Nauvoo apostasy; for the following reasons, these damnable heresies were to be introduced *privately*; they were to bring upon those who introduced them *swift* destruction: Where are the men who introduced the spiritual wife system? Swiftly destroyed! What, the very men who taught the damnable heresy of "spiritual wives," in flat denial of the Lord that bought them, *already* swept from the earth by a violent and bloody death? Peter does not stop here, he gives us still another key, by which we can easily unlock the mystery of the man of Sin and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." How plain! these damnable heretics, were to be men who had been teachers of the way of truth; had been in possession of the true order of God; the plan of salvation. They were to rise up among those who had obtained like precious faith. Who does not see that the application rests completely in the true church of Christ! It can apply no where else. Peter goes on and describes their character to the life, "as having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children." Again, for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandments delivered unto them." What minute particularity! after having *known* the way of righteousness, and received the commandments of the Lord, delivered to them; they were to corrupt themselves to such an unwonted extent, that the latter end was worse with them than the beginning.

We will now turn to the revelations of the last days and trace the subject in the light which they afford us. Before we commence with the book of covenants we will introduce a quotation from the sayings of Jesus Christ, found in Mathew 24 chap.

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as you think not the Son of man cometh. Who then is a

faithful and a wise servant, whom his lord hath made ruler over his household, to give them meat in due season? blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.— But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall he be weeping and gnashing of teeth.

By reading this passage in connexion with the declarations of the revelations of the last days, we can come to understanding, and learn doctrine." The Saviour refers to a certain servant in the last days, who was made ruler over his household; to give them meat in due season. The Lord says to Joseph Smith, "behold thou wast called and chosen to write the book of Mormon, and to my ministry." Again, "for behold verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand." Here then we find a servant, made ruler over the household of faith, to feed them with meat in due season. Note what follows, "and this know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me." This shews most conclusively, that no other prophet, seer, and revelator, was to be appointed, during Joseph's life time, only in the event of his transgression. One more testimony among many, will suffice for our present purpose. The Lord says to Joseph Smith and Sidney Rigdon, page 293, "And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; and it shall also, inasmuch as they are faithful, be made known unto them the land of their inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good." Joseph Smith is cut off, and Sidney Rigdon is left! What is the necessary inference? We can thus identify the servant spoken of by Jesus Christ as a ruler over his household, with that servant who was called in the last dispensation, to whom the Lord gave promise, that he should continue till his coming, if he abided in him.

The fact then of Joseph Smith's transgression, rests upon the highest degree of testimony, any thing is capable of—the truth of God! All who deny that fact deny the book of Covenants, deny the word of God, deny the work of the last days, and as a matter of necessity, can have no interest therein or in the resurrection of the just. When was it the kingdom

not the Son of man cometh. Who then is a of heaven was to be likened unto ten virgins

five of whom were wise, and five foolish? It was after that unfaithful servant was cut off. But to proceed. The Lord says, it was in consequence of transgression in the church, that all the persecution of driving from place to place had come upon them. So long ago, as Aug. 1833, we have this declaration.—“And again I say unto you, if ye observe to do whatsoever I command you. I the Lord will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.” In Feb. 1834 the question is put for ever at rest. “But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I the Lord their God shall give unto them.—Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet; and the earth is given unto the saints, to possess it forever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men. § 101, ¶ 2.

Who then dare say with the word of God in his hand, and a knowledge of the facts, that there is no apostasy? or that it has not been growing from that time until it has resulted in a complete rejection of the law of heaven, and a certain fearful looking for of wrath and fiery indignation, to be poured upon the heads of the disobedient. Will the Almighty suffer his word to fail? It is important that all interested should answer that question for themselves. Come out of her my people, that ye partake not of her sins for the day of her visitation is at hand; the groans of the poor, the cry of injured innocence, have entered into the ears of the Lord of Sabaoth; and her judgements slumber not. Bear ye witness we have faithfully warned you, your blood be upon your own heads.

For the Messenger and Advocate.

TO ALL THE SAINTS THROUGHOUT THE WORLD:

Dearly beloved Brethren, I perceive in the Times and Seasons of the 15th of December 1844; that Amasa Lyman has written as he says by the desire and full knowledge of his brethren, to all the saints throughout the world—warning them to beware of Sidney Rigdon; and what he wrote, he says, was written in an atmosphere tempered with the pure spirit of God. I suppose he means Je-

hovah; but alas the whole tenor of the epistle breathes forth a spirit more like the god of this world; it seems to make but little difference what part of the subject he takes in hand, whether it be an attempt to give the saints a sign, by which they may know how to walk, or whether he indulges in an attempt at lampooning those who are determined to uphold virtue. The same spirit of inconsistency and wickedness is manifest.

Brethren I take it for granted that all just and sensible men will consider that it is no better than a libel on the character and dignity of Jehovah, for him to say that he wrote under the influence of the Holy Spirit, which Jesus sheds forth on his true brethren; where oh where is the spirit of the Lord—where the bowels of mercy—where the meekness and lowliness which the saints are commanded to cultivate?—no matter whether it be in the old or new Testament—the book of Mormon or the revelations of Joseph Smith,—the whole of the epistle more or less is either falsehood—inconsistent unmeaning language—vulgar abuse, or in a word, railery.

But brethren far be it from me to reply to him in the same terms, and then say that the spirit that Jesus sheds forth dictates it—what honest mind that has ever read the teaching of the primitive apostles—the book of Mormon or the revelations of Jesus through Joseph; but what would fling back the assertion as false.

I will now proceed my brethren to examine the sign, that Amasa has given to the saints, by which he says they may know that Sidney is a false prophet, “Nothing that Sidney doeth shall prosper.” Brethren great is our prosperity; again “all his friends shall be afraid that he is wrong;” be of good cheer brethren and examine well into the matter, and you will find as we have in the Pittsburgh branch, that he is right. “He shall be prevailed against and shall not prevail.” Brethren we have stemmed the current of difficulty, and soon by the help of the God of truth, we shall be going up the stream—many other things has this inconsistent and perverse man written entirely out of his own mind—for Brigham Young in one of the Nauvoo papers acknowledges that they have “no new Revelations.” Who then is Amasa that we should fear him. I would say to Amasa be not so high minded; but fear lest the God of Heaven should visit you with severe judgement. It may be all true that Moses Daily has gone back to them, and has confessed that he was wrong; but that does not say that he will always be deceived by them—I will say the same of elder Marks. Time will prove who is right.—Supposing that they had a right to try Sidney and also the power to reject him; that does by no means say that they have acted wisely in doing so; they were commanded to be obedient to their leaders, but were far from being so, as even the revelations published will

prove. Supposing that Joseph did lay upon them the *burden* of the church, and give them every sign, and every token, and all the power that he possessed; then let them look to it, for the power that they possess will not bring in the Millennial rest. Will they dare to quarrel with God because that He has chosen a man to enlarge the bounds and carry on the work to completion? let them beware what they do; as well might the twelve apostles have rejected St. Paul; because that he was as one born out of due time, yet who will dare dispute the mighty power that St. Paul evinced. It made up the sum of St. Pauls rejoicing; because of the abundance of Revelation which he received that the churches that he founded came behind in no gift, of all the other churches.—If then the twelve prefer high mindedness, vulgar abuse, and blackguard language making up the sum total of railery—let it even be so. I pray that I may never be tempted to blackguard and revile them in return—Awake! Awake!! my brethren to the interest of your souls, pray often and fervently for the ornament of a meek and quiet spirit, this is what I have always heard Sidney Rigdon inculcate notwithstanding all that the twelve have stated.

I will now take up Amasa's ideas of incubation or hatching of eggs. Amasa says that elder Page had a nest of eggs here in Pittsburgh, and that he settling long and steadily upon them rotted them all, and would have continued to do so until he died, if he had not been pulled off the nest; but he speaks of a few that were just outside and got cool air, that were not rotted. Where is Amasas reason? where his common sense? who ever yet heard tell of eggs that were good being rotted by long and constant setting? there is not an old farm wife in any part of the globe, but what would say such a thing never happened; but perhaps Amasa will say the eggs never were good; then my brethren, elder Page must have made a great mistake, for he told us on several occasions that he was very much pleased with us, and he would not give the Pittsburgh branch, small as it was for all the religious people there was in Pittsburgh. As regards "Sidney Rigdon having just strength enough to pull him off the nest," I will just say that Sidney had nothing to do with it. I was present at the conference when Elder Page himself proposed that Sidney should be presiding elder. This was seconded by the lively chicks. Now it seems, because the chicks unanimously elected Sidney, that in the mind of E. P. and his brethren they became immediately rotten eggs again! Supposing that elder Page did nothing better than rot his eggs, what credit will he get in the sight of God or man. Now every one knows full well, by the aid of reason and common sense, that if the eggs in a nest become exposed to the cool air, they are very likely to get addled, and become rotten. What shall

we say then to Amasa's epistle? the world at large will laugh it to scorn, and the world does not pretend to have the Holy Ghost to aid them in what they do; yet Amasa says, he wrote that in an atmosphere tempered by the pure Spirit of God! Alas very much I fear that it was the spirit of the god of this world. The soft tones of the good shepherd, the persuasive voice of sound reason, the captivating expressions of pure and holy love, and heart felt desire to bring back the lost and wandering sheep are no where expressed, but all is lost in the angry growl of his arbitrary mind. "We have got the burden of the church laid on us by Joseph" says the twelve, and we are determined that no man shall take it away from us, especially such a thief as Sidney.—Brethren, Sidney never desired to take away from them the burden of the church against their will, all that he desired to do was to remove what God had commanded, viz: remove every thing that might prove a stumbling block to the saints of the most High. I would beg leave to ask Amasa, when the church became a burden or burdensome? if Amasa does not know, I would beg to assure him it was when the anger of the Lord was kindled against them, for the church of Jesus when it is acceptable in his sight has never been mentioned as a burden; but in every case upon record, when evil is declared against it, then it is named a burden. I have heard much about Joseph having confirmed upon them every sign and every token; but much I fear that all the blessings of God, will be coals of fire upon their heads. Brethren what will they do? the head of their church is taken.—Parley P. Pratt and the rest, think that Joseph is still their head, and that he can act better now that he is behind the veil; thus they say that Jesus is the head of Joseph—Joseph is their head. I beg leave to differ with them for this reason, the two cases are not alike, there is no analogy. Let it be borne in mind that Jesus triumphed over death, hell, and the grave, arose again and was seen of many, ascended to the right hand of the father, there to remain until the restitution of all things. This he hath proved to many, for he is still the heavenly revelator, and when he appoints a prophet, seer and revelator on earth—mankind if they will receive it are blest with an increase of knowledge, regarding things; and in many instances with considerable foreknowledge. The twelve talk very much about Joseph being still their head, I will be bold enough to ask them how they know? when did Joseph ever appear to them to confirm or to the people of Nauvoo to confirm the ipse dixit of the boasting twelve? I know that they say the revelation's of Joseph say so—because it is said that the keys of the kingdom should never be taken from him in this life nor in the life to come, there, say the twelve, didn't we say so—yes certainly—but they afterwards contedict themselves by

saving, by preaching and by publishing that all the authority and keys, that Joseph ever had was confirmed on them and they were to bear off the burden of the church! strange inconsistency—how can they have it, and yet Joseph have it? would the world at large give the least credit to such nonsense? Amasa may depend upon it, that the veriest infidel will have more honor in the sight of the God of heaven, in the exercise of reason, love, and mercy, than any of those who boast of the gifts of the Holy Ghost and yet wontonly prostitute those gifts to suit their own purposes. My brethren let us learn the real meaning of charity; let us ask of God to enable us to carry it out in practice; let us beseech Amasa and all who have had church membership, with us to exercise charity; for charity is meek and kind, is not easily puffed up, boasteth not itself; but is long suffering and ready to do good. Now my brethren I am coming to the conclusion of Amasa's epistle, on which I will make a few remarks. Amasa says that he knows that Sidney is in the society of Devils, and he and they for it: he wants nothing to do with that family. My dearly beloved brethren can it be possible that Amasa has ever learned the meaning of charity and yet make use of such language; is there a kind benevolent man that would talk in that unfeeling manner, to say nothing of the profession that he makes, and the claim that he makes to the possession of the Holy Ghost, and even breathing a celestial atmosphere at the very time of writing. Much I fear that he is laboring under strong mental delusion; much I fear that hatred and malice is too strongly portrayed in every word and every line of his epistle, for any candid reader to miss observe it. Will it not be said, is this the way and the manner in which the professed followers of Jesus conduct themselves? in a word will they not say Amasa must have made a mistake and could not have known what spirit he was off? Brethren let us pray to our Father in heaven, that the heart of Amasa and his brethren may be softened, and that their mind's eye may be opened to see their error, that they repenting of their arrogance and misdeeds, may again receive the blessings of heaven, that if possible we may meet together in the bond of peace and happiness, and be made the mutual partakers of the blessings of the everlasting Covenant, this is my prayer and heart's desire, if the God of all grace shall see fit to grant it.

A. F.

For the Messenger and Advocate.

Mr. Editor, Sir,—Permit me through your paper, which, if I am to judge from the character of a paper, is destined to hold a high rank among the periodicals of the day, to express some of my feelings, as they have been awakened by viewing the course of the religious world. There have several religious de-

nominations come into existence since my recollection. Some fourteen or fifteen years since, there arose a sect calling themselves Disciples, by their enemies Campbellites, the founders of this sect, or most of them, separated from the Baptists. At the time of their first appearance, they were assailed by the Baptists, and all other sects among whom they made inroads, with much bitterness, their enemies encountered them in their public papers; in their pulpits, and in all places; but their success was such as to change the mode of warfare, and the cry went out, "Let them alone—do not hear them—hold no argument with them;" and they were left in possession of the field, and exulted no little in their triumph, and have continued to prosper until now.

Soon after their prosperity commenced, and their enemies had retired from the field, they, in their turn, met with a great annoyance by the appearance of the Mormons; at whose appearance, the Campbellites or Disciples were found united with those who had persecuted them, making common cause against the Mormons; and every exertion was made, that the ingenuity of men could invent; but all was fruitless; the Mormons prospered, and kept prospering, until the Campbellites, who had but a short time before been masters of the field, sent forth the cry, "Let them alone—do not hear—do not go to their meetings:" thus leaving the Mormons in possession of the field, but the Mormons had hardly time to breathe after their success, till they are, in their turn driven from the field, by the separation of the Latter Day Saints.

The same scenes are acted over again by the Mormons, that had been by their enemies. Character is attacked in the most violent manner, and those who, but a few weeks before, had been lauded to the highest pinnacle of fame, are assailed with the most abusive and vulgar condescensions, and all manner of evil said of them; but, sir, I see by the late Mormon papers that they, in their turn, are retiring from the field, if I am to judge from their late papers which I have seen: the old cry is sent forth anew, "Let them alone—let them die of themselves—have nothing to do with them." Leaving the Latter Day Saints, in their turn, masters of the field.

I do not know, sir, that I understand the difference between the Mormons and Latter Day Saints, but I will here state it as I understand it, and if I am wrong you will please correct in your paper, for I am indebted to it for my acquaintance with the subject.

I understand that the Latter Day Saints believe, in common with the Mormons, in the gifts of the gospel, as laid in the New Testament church, as also prophets and revelations, and they also believe the Book of Mormon to be a revealed book, and they believe in the book of Doctrine and Covenants as originally received and acknowledged by the Mormon

church, and they contend that the Mormons have departed from the original order of the church, as set forth in the book of Doctrine and Covenants, in two points. The first is in rejecting what they call the first presidency, which, if I understand correctly, consists of three persons; one called a prophet, seer and revelator, and the other two councillors to him. And the second is, that the Mormons have, in violation of their book of Doctrine and Covenants, introduced a species of polygamy, or some scheme of things, by which certain men, having, what they call the priesthood, can have more wives than one, and, by virtue of the power of their, so called, priesthood, can get other men's wives united to them, for time and eternity, and live with them in common with their lawful wife.

From your paper I infer the above to be the important difference between the Latter Day Saints and Mormons. If in this I am not correct, please say so in your paper, that I and others may know the difference.

I, in my observations, have not seen any society gain a victory so soon, when the attack was made with so much violence, vituperation, and bitterness, as the attack of the Mormons against the Latter Day Saints, in this, sir, I congratulate you. The field is now yours, and if you have, indeed the truth I wish you God speed.

I subscribe myself your strange correspondent,
D. K.

P.S. In reading my letter, I find there is one thing I have left out, that I intended to write, viz. that in your war with the Mormons, you never have condescended to render evil for evil, nor railing for railing, but bore their abuse without recrimination. This, sir, has entitled you to much credit with all candid men, and is strong evidence of the confidence you have in the correctness of your course, that you rest your cause on the truth and justice of your principles.
D. K.

ANSWER TO THE ABOVE.

To our strange correspondent D. K. your views of the difference, between us and the Mormons, are correct. It has been our desire to make the public acquainted with the real difference between us and them; as we saw the Mormons using every effort in their power, without any regard to truth whatever, to abuse the public mind, and conceal from the public eye the real cause of our opposition to them. It is gratifying, therefore, to us to find that our efforts to disabuse the public mind have not been in vain.

If our strange correspondent, "D. K." will put it into our power, by giving us any clue to his residence, or how we can put him in possession of a pamphlet, (the trial of Elder

John Hardy, in the Mormon church in Boston) he will find facts elicited during the progress of that trial, that speaks volumes on the subject, as William Smith, who has, since these facts were disclosed, been appointed patriarch of the Mormon church, and that, too, with the perfect knowledge of the existence of these facts by the leaders of that church at the time he was appointed to that office. William Smith is one of the twelve apostles of the Mormon church, and brother to the deceased prophet. Friend "D. K." put into our power and you shall have all you can ask.—Ed.

CONFERENCE NOTICE.

After due consideration, and taking a view of the situation of the various branches of the church east, west, north, and south, and the many letters addressed to us from persons wishing to unite all their efforts with ours to push forward the cause in which we are engaged, and after seeking council from Him who never errs, we have come to the conclusion to appoint the general conference, in this city of Pittsburgh, to commence on the 6th of April, next. As the 6th comes on Sunday, that day will be devoted to preaching and the business will commence on the 7th at which time we intend that a full organization of the kingdom will take place. The first Quorum of seventy is now nearly full. We have all the materials necessary to have a full and complete organization as set forth in our preceding number of this paper.

We hope that all the friends of the kingdom of God, will give attendance, as the occasion will doubtless be interesting as well as vastly important.

We would also inform our friends, that we have a choice selection of Hymn books now in press, which will be ready for delivery on the above occasion.

SIDNEY RIGDON.

ANOTHER RESCUE.

We learn, that last week an officer having a warrant from Gov. Ford, issued on a requisition from the Governor of New York, for one Eaton, who is the king of the Nauvoo Bogus Factory, went to the Holy City to make the arrest. This, the officer did on Friday evening, without difficulty; being afraid to venture with his prisoner that night across the prairie, he took Eaton to a tavern—secured the assistance of two men to guard him, and put up for the night. About 11 o'clock, the prisoner having procured a pistol by some means unknown, presented it to the officer, and swore he was going. The officer who was in bed sprang out, and endeavored to secure the door; but was struck by Eaton, with a stick, and prevented from accomplish-

ing his object. The house being surrounded by Eaton's friends, he was carried off in triumph and the officer was mocked. And this is Holy Nauvoo, residence of Gov. Folds peaceful saluts.—*Warsaw Signal.*

NOTICE.

A man by the name of TYLER LINCOLN, who was baptized into the church of Jesus Christ of Latter Day Saints, by Freeman Nickerson, in the city of Boston Mass. in the fall of 1842 is requested to address S. G. Flagg, Pitts-burgh Post office, that his residence may be known.

POETRY.

APOSTACY OF THE CHURCH.

Zion lies waste, and thy Jerusalem,
O Lord, is fall'n to utter desolation;
Against thy prophets and thy holy men,
The Sin hath wrought a fatal combination,
Profaned thy name, thy worship overthrown,
And made Thee, living Lord, a God unknown.

Thy powerful laws, thy wonders of creation,
Thy word Incarnate, glorious heaven, dark hell,
Lie shadow'd under man's degeneration,
Thy Christ still crucified for doing well:
Impiety, O Lord, sits on thy throne, [known,
Which makes Thee, living Light, a God un-

Man's superstition doth thy truth entomb,
His atheism again her pomp defaceh;
Sin earthly, sensual, devilish, doth consume
What was thy church, thy present church dis-
graceh; [own,
There lives no truth with them that were thine
Which makes Thee, living Lord, a God un-
known.

Yet unto Thee, Lord, mirror of transgression,
We, who for earthly idols have forsaken
Thy heavenly image, sinless, pure impression,
And so in nets of vanity been taken,
—All penitent implore that to thine own,
Lord, thou no longer live a God unknown.

Yet, Lord, let Israel's plagues not be eternal,
Nor sin forever cloud thy sacred mountains;
Nor, with false flames, spiritual, but infernal,
Dry up thy mercy's ever springing fountains
Rather, sweet Jesus, fill up time, and come
To yield the Sin her everlasting doom.

A PARABLE.

There were two men, both dwellers in one town,
The one was mighty, and exceeding rich
In oxen, sheep, and cattle of the field;
The other poor having nor ox, nor calf, [hand;
Nor other cattle save one little lamb,
Which he had brought and nourished by the
And it grew up and fed with him and his,
And ate and drank as he and his were wont,
And in his bosom slept, and was to live
As his own daughter, or his dearest child.

There came a stranger to the wealthy man;
And he refused and spared to take his own,
Or of his store to dress and make him meet
But took the poor man's sheep, the poor man's
store,
And dressed it for the stranger in his house.

BOOKS! BOOKS!! BOOKS!!!
BOOK of Mormon for sale, wholesale and
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extra binding, Pocket book fashion, for the
convenience of travelling Elders, \$1.50.

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PITTSBURGH, FEBRUARY 15, 1845.

No. 8.

THE PURPOSES OF GOD.

(Continued from page 101.)

No one, we think, in any good degree acquainted with the writing of the holy prophets and apostles can doubt but that before the coming of the Savior their will be commotions and bloodshed, and sword, and pestilence, stalk abroad on the earth, and that these calamities will not cease till the Savior comes, and that all the conversions that can be made by either saints or sinners, cannot alter the case nor bring the Savior at any other time or under any other circumstances than those set forth by the sacred writers.

There was perhaps no period of the world when there was so general a peace among the nations, nor at any time in the history of the world, when there was a greater disposition among the various nations to cultivate peace with one another than there is at the present time, still the writings of the prophets and apostles are in their books recorded for all to look upon, and he who believes them must believe that the present order of things at no remote period will change, and this state of profound peace will by and by change into a state of war and bloodshed never before known, and if so there must be a time and a place where these wars will begin, and a country from whence they will emanate.

Now, if ever there was a time when revelation was needed we are surely approaching it, for notwithstanding the general peace which reigns, there are fearful apprehensions of what is laying in futurity, when we reach the place in the world's history. Even now there are discontents reigning in the minds of the people in almost if not all the nations of the earth, our own country has her fearful anticipations arising, not from the interference of other nations, but from her own citizens, her sectional interests and her political animosities and religious aspirants—one party watching another with great jealousy. We, too, have our slaves and our masters, the master watching the slave and the slave watching the master, and yet another party watching both.

Every nation and every people in the civilized world have the elements of discord among them, the peasant and lord, the serfs and czars, one groaning under oppression, and the other wallowing in luxury and excess, all portends future events of vast moment and fearful consequences.

The prophets, in reviewing the changes in what is called the civilized world through the glass of prophecy, looked down the stream of time until these elements of discord and causes of discontent, burst forth into convulsions, like us!

a volcano from the bowels of the earth, and spread their desolating fury over the whole habitable globe, and beheld all nations, on all the face of the earth, in one general scene of confusion, consternation, and dismay, and threatening a complete ruin to the whole human family, and ere the effusion of blood was stayed, Jesus, the Lamb of God appeared to put an end to death, and him who had the power of death, and still the world into silence; and silence the clangor of arms among the nations, and to restore order and peace to the earth, and establish his reign in righteousness over all nations.

Such are the facts which the apostles and prophets have left on record, as the result of their inquiries before the Lord, in searching what or what manner of time the spirit that was in them did signify, when it testified before hand the sufferings of Christ and the glory that shall follow.

Then, indeed, if there ever were a period of the world when revelation was needed, it is at the period just preceding and during the time of these calamities; and if there is any reliance to be placed on the prophecy of Daniel, we are authorized to expect that God will, and that in view of these events, reveal himself to man; for how can the God of heaven set up a kingdom, as Daniel said he would, unless he reveals himself to some body, and particularly one of the character that Daniel says he will. One that shall be able to stand in the midst of all these scenes of horror, dissolution, and general overthrow of all the nations of the earth, and be able to stand the advent of the Savior, which shall put an end to all nations on all the face of the earth and after the Savior's advent stand forever.—Dan. 2: 44.

Every intelligent reader of prophecy must see that the kingdom here spoken of by Daniel was one that was to be set up after the downfall of the Roman empire, and not one that was set up at the commencement of the Cæsars, the time of the Savior's first advent.

If we can rely with confidence on what Daniel and the other prophets have said, there is a period yet future, that the only hope left for the world is the fact that the God of heaven will set up a kingdom, and, through that, save to himself a people, that the earth should not be left as in the morn of creation, empty and desolate. To whom, then, has God made known his will? and to whom will he reveal himself, that these things may come to pass. That he has not revealed himself to the spiritual wife men, needs no comment from Did the Lord ever tell any people that

sleeping with their neighbor's wives and daughters, and their neighbors sleeping with their wives and daughters, had any thing to do with preparing the way of the Savior's coming. But this is the result of the discoveries made by these spiritual wife men, and by this system they calculate to conquer the world, or at least they say so, as one of their oldest men declared, in Boston, that when all got out of the church who did not believe in the plurality wife system, then, he said, that system would conquer the world.

This system has produced on the minds of the believers in it a hatred to the very idea of the prophecies of the Old and New Testament ever being fulfilled. They laugh and scoff at it, call it insanity. A notable instance of this took place in Nauvoo last fall, when we delivered an address upon this subject. Some days afterwards the "Lion of the Lord" mounted the rostrum and laughed and scoffed at the idea about battles being fought, and their papers have teemed with it ever since. But Peter told the world long ago that in the last days there would be mockers and scoffers, saying where is the promise of his coming, for to deny that the Savior is coming at the time of great political commotions, which shall prevail throughout the whole earth, and at the time of awful and bloody battles, and that these will immediately precede his coming is in fact to deny the promise of his coming, for the promise of his coming was predicated on the existence of the political commotions and bloody wars that should exist at the time, and for a long time previous to his coming.

These are the specious things that Mr. Marks says, deceived him, and he informs the public that he is convinced that the spiritual wife system is the system that is to prepare the way of the Savior's coming, or at least he says he is convinced that the twelve over the persons to lead the church. Now this said Mr. Marks did say to us, while at Nauvoo, that the spiritual wife system was increasing, and to use his own words, he said, "the twelve were going it with a rush," and that no person could live at Nauvoo unless he did embrace that system. How good authority Mr. Marks is, we must leave the world to judge, but if he is to be credited, he has gravely told the world that the spiritual wife system is true, and the true order of heaven. For this we have no objection. If Mr. Marks wishes to prostitute his wife and daughter and himself also, to prepare the way of the Savior's coming, it is surely his right to do so. But, to do justice to the females of his family, we do believe he never will get them to submit. In addition to this we have the following reasons to think the said Mr. Marks is not good authority. He wrote letters to us at Pittsburgh soliciting us to repair to Nauvoo, before we had any intention of going, but afterwards went. On our arrival he said to us that he had been praying to his God, and that God had revealed to him

that we were to lead the church, and that he had made a solemn covenant with God, and if no other person stood by us he would. This he told us without our making any pretensions whatever, for we never made any. Now if all this were true, then Mr. Marks has put at defiance the expressed will of God, and violated a solemn covenant he made with him, and if it is not true he told us a base falsehood, and take either horn of the dilemma, and we think Mr. Marks is not very good authority. But Mr. Marks, believing and unbelieving, saying and unsaying, does not alter the purposes of God, nor make true or false the words of the holy prophets and apostles of Jesus; neither has the biblical student any thing to do with the opinions of such unstable men. For, unstable as water, such men cannot prevail.

The great question at issue is, what circumstances were to immediately precede the coming of the Savior. This question, we think, is forever settled with as much certainty as the fact of his coming can be. So false prophets may scoff, and ignorant corrupters laugh, but after all their folly, if ever the Savior comes it will be after great battles are fought, and while bloody conflicts are desolating the world.

These scenes, which are of such weighty importance as to call forth the energies of prophets and apostles for a series of years, amounting in number to thousands. Indeed, all the prophets and apostles that God ever inspired in this world have spoken of these things, as things of the most eternal consequence of any others that have or ever will transpire on this globe, and can only be terminated by the personal interference of the son of God himself, must have a place and a time of beginning, and we have ventured and will now venture a prediction in relation to them. That is, that these last of wars, that will never end until the Savior comes, will commence on this continent, and in the bosom of this republic; and that the seeds of the disunion out of which they will grow are now sown.

This nation will, at a period now future, divide into parties, and these parties will go to war one with the other, and increase in violence until the government will lose its power, and the country be a scene of confusion and bloodshed. Party against party, and district against district, until all peace and good order will depart to return no more until the God of heaven shall take the power into his own hands. This republic has a nation laying on her western border, with whom no very good feelings exist, and that nation only wants an opportunity to avenge themselves of injuries they claim to have sustained. In addition, there is yet another nation of colored people in the south, who would gladly deliver themselves from their present condition.

To a careful reader of the prophecies, there is evidently some things said which seem to

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suit the condition of these two nations, and none others. In Micah 5: 8, we have the following saying: "And the remnant of Jacob shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces, and none can deliver."

If we are at liberty to believe the prophets there are some people among whom a remnant of Jacob shall pass, and whom they shall desolate. And also there is some people who will fall a prey to these servants, and all these things are to take place if we examine the whole connection closely among the things preparatory to the finishing the work with the nations, and bringing in the redemption of Israel.

When, then, shall these sayings of the prophets be fulfilled; and who are the people among whom a remnant of Jacob shall go and lay waste, and none be able to deliver out of their hands. The Book of Mormon says this remnant of Jacob are the Indians on our western border, but merely states the fact, without making known any of the circumstances under which it is to be done.

In relation to this matter we venture the prediction that those western natives as they are called, will fulfill this prophecy, and that on the inhabitants of this republic to the letter, and at a time when this nation has no power to deliver herself. At a time when she has ruined herself with her intestine broils, and when party is raised and at war with party, and there will be none to deliver out of their hands. That such a time as above is coming and will come on this nation, and the remnant of a mighty nation, that the prophets calls a remnant of Jacob, will rise up in their strength and lay the country waste, and will not cease until the great God shall take them in hand himself, and stop them by a people which he will raise up for that purpose, and thereby save the nation from a complete overthrow.

We again say that the prophecy of Zechariah concerning the slaves will be fulfilled on this republic, and that during the times of the political contentions that shall make this nation a scene of blood. The slaves in the south will rise in their strength, and their masters will fall a prey to them, and they will unite with the Indians, and no power will be able to deliver out of their hands till the Lord shall cause them to be subdued unto himself. And thus shall the wars begin, that shall never cease until the Savior comes. From this nation they will spread among all the nations of the earth, and rage from nation to nation, and from kingdom to kingdom, until all nations shall be gathered to Jerusalem according to the words of the prophets, and fight the decisive battle called by Ezekiel the battle of Gog and Magog, at which time the Savior will come.

It is in view of these events that the Lord commands us to organize his kingdom, that through that he may collect together his saints from one end of heaven to the other before and during the time of these desolations, decreed upon the whole earth, that he may establish them in righteousness before him, that the promise to Abraham may be fulfilled, and his seed saved, and inherit their land for an everlasting possession, never again to be thrown down, for though there is an end made of all other nations, the promise to Jacob was, that there should not be an end of him.

These convulsions, before they close, will have made an end of all the nations of the earth, not one shall be left, the kingdom of God alone, and that before the desolation ceases, will be larger than any one nation on this earth.

Such are a few of the events, in view of which we are organizing the kingdom of God, as directed by the revelation of Jesus Christ,
SIDNEY RIGDON.

For the Messenger and Advocate.

MR. EDITOR: Sir:—In reading the parable of our Savior in the fifteenth chapter of Luke, it brought to my remembrance a sermon that I once heard the bishop of the Episcopal church preach on the prodigal son, 11—32 to a very crowded house. How do you suppose he explained it? I thought at that time it was illustrated very correctly. The old son was the Jews, and the prodigal son was the Gentiles; but since I have been baptized for the remission of my sins and thereby receiving the gift of the Holy Ghost according to Peter, Acts 2, 38th verse, it gives me to understand these parables in a more correct and true sense. I have not received a college education, as the bishop above spoken of, but I depend on the spirit of God to lead and guide me into all truth; to understand what I have spoken and what I read, I will now write a little concerning the parable.

This is one of the most striking and beautiful parables in the bible, not only for its simplicity and delicateness in every part but for its adaptation to the subject which it was designed to illustrate, and for the severity of the reproof which it administered to those who had murmured against Jesus; because he associated with publicans and sinners. Some parts of the parable will be better understood and appear with more force, if we take notice of those customs on which they were founded, the younger son required of his father the portion of goods that belonged to him and the father readily bestowed them upon him; it has been an immemorial custom in the east, for sons to demand and receive their portion of the inheritance during the father's life time, and the parent however aware of the dissipated inclination of the child could not legally refuse to comply with the application, according to historical writers. The design of the

law was to protect the child from ill treatment on the part of the father; but if it could be shown that the child had separated from the paternal mansion without just cause, he was subject to a heavy fine.

The young man, after receiving his portion, immediately departed unto a far country and wasted his substance in riotous living; he began to be in want, and went and joined himself to a citizen in that country who put him to the menial employment of feeding swine. No Jew could see greater degradation than this among people of that nation; it was regarded as a great defilement to eat swine's flesh; it must therefore have been deemed more dishonorable and odious to be engaged in the employment of feeding these animals.—He would fain have satisfied his hunger with the husks the swine ate, his extreme misery induced him to form the resolution to return to his father's house. Mark the young man's reception, his follies and sins are forgotten, he is not reviled, he is not reproached by the father; but the utmost demonstrations of joy are made at his arrival; the father sees him a great way off, and recognizing his long lost son, he rushes out to meet him and falls on his neck and kisses him. The son commences the penitential confession which he had previously resolved to make; but the father interrupts him, the best robe is put upon him as a sign of honor. It was so regarded by the Jews; thus the proud scribes desired to walk in long robes. Luke 20: 46 The martyrs, by way of honor, are said to have white robes given to every one of them. Rev. 6. And the redeemed are clad in the same manner. Rev. 7, 9, 13, 14. A fattened calf was the richest viand that could be served; music and dancing were signs of honor likewise.

The object of this parable was the same with that of the two first in the chapter, with this addition, Jesus here introduced the character of the pharisees, and under the figure of the elder son he exhibited it stripped of all its deception. The circumstance that called forth the three parables in Luke 15 should not be forgotten; when the publicans and sinners drew near to Jesus to listen to his instructions, and he did not forbid them, the scribes and pharisees expressed their astonishment in the strongest terms, and murmured even that he should receive sinners, and eat with them. In the parables of the lost sheep, and lost piece of silver, Jesus illustrated the propriety of his conduct, and convinced the pharisees if they were as righteous as they judged themselves to be, there was no reason why he should seek their society, as they stood not in need of any assistance from him. In the parable before us, by painting in a masterly manner the misery into which sin plunged mankind; he showed them that sinners were objects of pity, not of scorn, and by contrasting the hatred and anger of the elder son, with the joy felt by all the rest of the family at the

prodigals return, he developed in the clearest light the misanthropic disposition of the pharisees. The parable is carried along with great judgment, until the repentant son has mingled with the family, and music, feasting, and dancing, are put in requisition to denote the common joy. At this moment the elder son who represented the pharisees, is introduced; he draws nigh to the house, the music strikes his ear, he sees the inmates engaged in the lively dance, he calls one of the servants and inquires what these things mean. The servant, as full of joy unquestionably as any other member of the household, expecting to communicate the same joy to the inquirer, tells him that his brother has returned, and that his father hath killed the fattened calf; because he hath received him safe and sound. Now mark the pharisee, is he pleased? does he rush into the house and seize his brother's hand, and bathe it in tears of blessing, that he finds himself unable to suppress? no, far from this he is angry, and will not go in. What is the matter? what excites his anger? only this, the father hath seen fit to receive the sinner into power. The elder son thinks sinners ought to be cast off, and experienced no mercy. His father appears. Let us see how he manages his case before his parent; he says, lo these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son (not my brother) was come, which hath devoured thy living with harlots, thou hast killed for him the fattened calf. Here the selfrighteousness of the pharisees is conspicuous. He had never done any thing wrong. This is his opinion of himself; but what is the fact? He is now openly violating his father's commands; who requires him to love his neighbor as himself; he hates his brother, and is angry because the father, more merciful than himself, has received him into favor! why did he never think to complain before? not a word of fault previously to this had even fallen from his lips; the fact is, he never saw any reason to complain until others were treated as well as himself. So long as he enjoyed his father's bounty alone, and the prodigal was far away suffering in sin, he felt contented, and happy; but the moment the father shows the least kindness to the prodigal, then he is angry, and will not go in. This was the real disposition of the pharisees. Why did they murmur against Christ; because he received sinners and ate with them. verse 2. Let us examine the case of this elder son a little more closely; he says, his father never gave him a kid that he should make merry with his friends. What! is this true? did not his father divide his goods with the children? verse 12, did not the father say son thou art ever with me, and all that I have is thine? verse 31. The father closes the scene by asserting the propriety of his con-

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duct. It was meet that we should make merry and be glad, for this thy brother was dead and is alive again, and was lost and is found. If the pharisees to whom these parables were originally delivered, had any sensibility, they must have felt the force of the rebuke which was here so adroitly administered.

We cannot fail to remark that every thing in this parable is calculated to have an excellent influence on morals, every thing encourages virtue and discourages vice. So we may say of our Lord's parables in general; on all occasions, whenever he was speaking in figure, or without; the direct tendency of his instructions was to induce love to God and love to man—to foster tender emotions of pity, compassion, and charity—to beget humility and meekness in the heart—to discountenance pride, ostentation, hypocrisy, arrogance, and hatred. In fine, on such a moral teacher as Jesus the world will never look again.—For his knowledge of the human heart, for his wisdom in difficult circumstances, for the simplicity and true sublimity of his parables, for his power to expose wickedness before the eyes of those who practised it, for the influence of his instructions, and above all his life itself, our Lord stands and ever must stand unrivalled throughout all the world! Reader, you will see that we have shown that Jesus had reference to the pharisees and not to the Jews and Gentiles. There are many pharisees in this age of the world, who murmur at every thing that is contrary to their own creed. If you have not obeyed the ordinances of the gospel of Jesus Christ, I hereby call on you in the name of Jesus Christ to attend to it before it is too late, for I do now testify to you that the God of heaven has commenced a work now in this our day, which cannot be put down; until the knowledge of God fill the earth. Men may mock and scoff, but the day is not far distant when they will quake with fear, and tremble at the mighty and powerful things that God will pour out upon the wicked.

J. McD.

For the Messenger and Advocate. TO ALL THE SAINTS THROUGHT THE WORLD.

DEARLY BELOVED BRETHREN:

I perceive by the Nauvoo papers of the 15th of Jan. 1845, that all is confusion among the officers of the church, in consequence of the Charter of the city of Nauvoo. Also, there are numerous meetings held by the citizens of Hancock co., setting forth their belief that the various depredations that have been perpetrated upon their property at different times, have been committed by the Mormons; or the community of persons bearing the name of Latter Day Saints, living in and about the city of Nauvoo.

Brothren why should all this confusion exist if God be for them? why all this fear and alarm if God be for them? why the sinking

expression "that it is almost insupportable" if God be for them? why the desponding expression "that it is better to make Nauvoo a common sepulchre, or burying ground than submit to lose their charter?" if God our Heavenly Father be for them who can be against them? Alas! alas!! much I fear that they begin to feel that the duty which Joseph conferred upon them is of no ordinary nature. That it is one that requires direct Revelation to enable them to perform and carry on successfully. Also to enable them to counteract the combined efforts of the world, that are now directed against them. "Joseph," say the twelve "laid the burden of the church upon us, and no man shall take it away."

Alas we see now what poor human nature is, when left to itself. Now proud, now vouching—and yet how weak. P. P. Pratt, in his proclamation, boasts that they will cause kings to bow down and worship. Yet in a few days after we hear the doleful lament, that the burden is almost insupportable.—Brethren what servant of Jehovah, under the influence of the Holy Ghost ever yet said that the duty assigned him was a hard one? The world at large would respond if the question was put, we have no such record.

This is an overwhelming and melancholy proof that they have not got the gift of "Revelation." That they are not able any longer to look to Jesus in the exercise of the true faith and ask direction of God the Father, and hear the Heavens respond my children, thy prayers are heard, go therefore and thou shalt prevail. Alas it is evident that they look toward heaven where all is a blank to them—they look around and every thing wears a portentous, dark and dreadful appearance—and this wrings from them the awful acknowledgement, that the state of things is almost insupportable.

Brothren how much need have we to pray for Zion and her stakes—for if Nauvoo has fallen from the lofty position that she once occupied, it is no more than what we also may do, if we are not careful to remember that Jehovah never issues contradictory commands, let us then bear in mind and feel very deeply humble before God to think of the cry of distress that now proceeds from Nauvoo.

Brothren is there nothing that can be done to relieve the condition of the people in Nauvoo? Let this question sink deep in the heart of every one, for we are called upon to love all men, more especially to feel for those who once held communion with us, but who now refuse the counsel of the Lord, who have called us by every bad, wicked and vulgar name that an extensive slang vocabulary can furnish, but my brethren we must be guided by the pure and unalloyed principles of love. Anger must not be allowed to dictate to us, for we are commanded to bear all things, with saint like meekness. If the exhibition of malice and angry feelings on the part of our

brethren, takes away from them their beauty and excellence of christian character, so also, it would take away from us, if we presume to rail upon them in return, or make use of any expression of joy at their unhappy state of circumstances. Brethren how shall we remedy this?—permit me to repeat one of the most important recommendations in the sacred writing, viz: "know thyself," from this we learn that we are to study our own natural temperament or condition, which if we do, then we are able to watch effectually the law of our members which is continually warring against the law of the mind. Now if we perfectly understand the different laws, by which we are governed, and yet feel that we are not able to control them, then let us ask of God who giveth to all men liberally. Celestial wisdom will aid us, and enable us to do and perform all things that God requires. Not by any means removing from us any of the laws by which we are governed, but by enabling us to find new and greater beauties in other and more lofty spheres of usefulness, so that the law of our members is absorbed and used up in the exercise of our mind under the direction of the law of the Spirit of life in Christ Jesus.

Brethren as this is the happy result of obedience to the commandments of God, so we see that if we refuse to follow the guides of heaven, and live by every word that proceedeth out of the mouth of God; so then we have to suffer in the flesh all that the flesh is heir to in this life; and carry with us the seal of condemnation to the grave, then bear it with us into the presence of God, unless some kindred spirit more obedient, having his heart filled with love, should be found to teach us the way of life; but this will never be done, if we receive not a more obedient spirit, a more living and pure spirit, than has characterized our Nauvoo brethren. Let then the fate of Nauvoo and the very circumstances which have tended to produce it, strengthen your minds. Let us blend our hearts—let us pray earnestly for wisdom, that if possible, we may be able to plead and reason with them against the course they are pursuing; and then snatch from the power of Satan those whom he delights to hold in bondage. This will, perhaps, seem hard to some of the followers of the twelve, that we should think them deceived; but what inference shall we draw, when we see that already, not only have they departed from the commands and revelations of the church, but are now about to adopt means to resist the law of these United States and the State of Illinois; seeming to prefer wholesale death by the adoption of the law of the flesh, than to have deliverance by the law of the Spirit of life, which is in Christ Jesus.

Brethren in a former number I stated that the Trumpet gave an uncertain sound in the city of Nauvoo, their own acknowledgements show that they do not know how to go forth to the battle. Joseph, on whom they relied

more than God, is now behind the veil, powerless, he speaks no more, they pray but receive no answer to benefit them; the weight of church affairs presses heavily upon them every day, as they say, by foes within and without; these, brethren, are sources of difficulty for which they have no remedy—no more do they hear the soothing voice of Revelation.

As I said in a former article I say again, Oh that they were wise! I will say now, Oh that they would be counseled by the man whom they have rejected, that they might obtain forgiveness from the God of Heaven. There is one thing certain, that unless they obtained the forgiveness and favor of heaven, that all the powers of hell will exert themselves and that successfully against Nauvoo. They have already felt that they are not able to convince the people of the surrounding neighbourhood, that they are not guilty of the things laid to their charge, and as the difficulty increases, what is there, but the intelligence of heaven can avert it.

Having made these remarks, I leave the subject for the present, and may the God of mercy, if it be possible and consistent with divine purposes, open their eyes to see their error; and may we all feel how essential it is to hunt after those who have lost their way, and are without revelation, issuing like a pure and constant stream to refresh the weary traveller, that we, and all whom God the father shall see fit to call, may richly receive of this great boon of heaven, is my humble and earnest prayer with you, my brethren, in the bond of peace: Amen.

A. F.

We make the following extract from a private letter, received from Nauvoo.

Nauvoo Jan. 25th 1845,

E. ROBINSON, Esq.

Dear Sir:—

Nauvoo appears to be going down hill very fast, property has been falling ever since you left, and I do not know how it can be much lower. The Legislature is about taking the city charters, it has passed the Senate and I expect by this time the house, as the last mail brought a letter from Babbitt stating that the house had occupied four day discussing the subject, and that there was only four in favour of granting a charter, viz: Babbitt, Backenstos, Ross, and Scott—and that nothing would save it; and again the mobs are already threatening on every side, and almost all here expect to be driven early in the spring, for my own part I wish I were in Pittsburgh or any where else than in this place, as all is uncertainty, distrust, and fear.

Yours, &c.

To the Editor of the Messenger and Advocate.

DEAR BROTHER:—Having a desire to communicate intelligence to my fellow man, I a

vail myself of the opportunity, hoping that you at the same time, have no objections to insert these few lines in your valuable periodical. It is with feelings of love towards my fellow men, that I take the privilege of writing a few words on the principle of revelation, or intelligence.

I believe that the peace and happiness of the human family depend entirely on revelation.—The apostle Paul informs us, in Romans 1st 16th, that the gospel of Christ is the power of God unto salvation to every one that believeth. It seems, from the apostle's reasoning, that this power is not limited to any particular nation, tongue, or people, Jew or Gentile, bond, or free. In the 17 verse he informs us, that in the gospel the righteousness of God is Revealed; he conveys the idea that whoever embodies that system or order of things or Gospel, that they shall receive revelation upon revelation until they know God, as he is known, and see as he is seen.

Let any humble, contrite, man or woman embrace the plan that God has laid down and they will, most assuredly, receive the spirit which will communicate revelation upon revelation, it matters not how low their circumstances may be, it will make the beggar happier than the king on his throne. Let a man receive the Spirit of revelation, and it will make him as bold as a lion, he will have no fear of man. He will mount up as on eagle's wings; there can nothing be kept from him; he is able to soar above all things, he is able to understand the designs of God in future time.

The apostle Paul informs us, in 1st Cor. 2: 9, that it is written that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath laid up for them that love him. In verse 10, he says that God had made them known unto them; but by what way did he make them known? I answer by the spirit of revelation. He also informs us, that the spirit they received searched into all things, yea, the things of God. Hear then is the blessing of revelation. The intelligent mind is able to grow and expand until it is able to comprehend all things visible, or invisible, is able to stretch into the unseen world, and is able to understand as God understands. It is through man's being in possession of that spirit that makes him like his maker.

The apostle Paul had so much intelligence, by the spirit of Revelation, that he exclaimed, the affliction of this life, which he had to suffer, was not to be compared with the glory or intelligence; that is to be revealed at the coming of our Lord Jesus Christ. Notwithstanding the many times he had been beaten with rods. Notwithstanding he had been stoned and been in perils of water, in perils of robbers, in perils of his own countrymen, and of heathen, and in the wilderness, and among false brethren. In hunger and colds, and na-

kedness, and other things, too numerous to mention.

It was through the principle of revelation or intelligence, they were in possession of that which enabled them to lay down their lives for the cause that they had espoused. It was through the principle of intelligence which they had, which was superior to all others that caused them to suffer imprisonment and dungeons, chains and fetters of iron, and martyrdom. It was their superior intelligence, that caused them to wander in caves, and in dens of the earth, on rocks and mountains, clad in sheep skins and goat skins, being destitute and afflicted. It was by virtue of their religion, that they received revelations from time to time, that increased their faith, that they were enabled to converse with Jehovah, face to face, as a man speaks to his friend. We read that Enoch walked with God three hundred years and his faith became so strong that God took him.

It was through revelation Noah and his family were saved; and all who despised revelation or intelligence perished. Here then was a temporal salvation to Noah and his family, while all those who despised revelation were destroyed.

It was by revelation from the Lord to Abraham, that caused him to leave his kindred, and go to a strange land which should afterwards be given to him, and his seed after him, for an everlasting inheritance. Also there were great blessings put on the head of Abraham; all the families of the earth should be blessed in him: how was it that he received such blessings? I answer because he believed in revelation; again Lot who was a believer in revelation, was warned by two angels that the Lord intended to destroy the cities of Sodom and Gomorrah; and because he believed in revelation, he escaped, another instance of a temporal salvation; while all who despised revelation perished in the overthrow.

Let me direct the attention of the reader to Joseph, who was sold to the Ishmalites for twenty pieces of silver, and was taken into Egypt, afterwards was sold to an officer of Pharaoh's, and he was cast into prison, by the false accusation of his mistress, and although within the walls of a dungeon, God was with him, and according to the account Pharaoh king of Egypt, had two dreams. Joseph, who was a believer in revelation, was called upon to reveal or make known the interpretation thereof which proved to be true, had it not have been that he believed in revelation, what would have been the consequence, famine, and desolation, and few or none left to have told the tale. Here then was another instance of temporal salvation, and it was through revelation. In fact we might view the bible from Genesis to Revelations and fill volumes with accounts to the same effect, all showing the necessity of revelation, but I trust the few remarks here made will have the

desired effect, for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthah, of David, and Samuel; and also the prophets, whose faith by virtue of revelation became so strong that they were enabled to subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire escape the edge of the sword, and many other things too numerous to mention.

Indeed the doctrine of the bible holds forth nothing but revelation, to every man or woman who will obey its requirements. It was the spirit of revelation that was in all the saints of God, in all ages of the world, that caused them to rejoice in looking down the stream of time, till God would perform his glorious work, it caused them to cry aloud, both day and night in the language of triumph, hail glorious day thou glorious rest of peace, when all creation's groaning shall forever cease! It was these things alone that made the saints rejoice. When they looked to the latter days, when God would commence to bring about the glorious work, which all the prophets have foretold, I would kindly intreat all those who do not believe in revelation, to cease to raise their puny arm against the Lord, and his anointed. If you desire to know the truth of these things, search the scriptures, enter into your closet, pray unto the Lord day and night to make known unto you his will, for if the bible is true—if the prophets testified correctly the Lord has one of the greatest works to perform that has ever been prepared since the creation of man. The enquirer might ask the question, what kind of a work do the prophets speak of that is to be accomplished in the latter day? Answer, it is the renewal of the Everlasting covenants; even the fullness of the gospel, which is to go to every nation to prepare the way for the second coming of the Messiah, and also for the restoration of the house of Israel from there long dispersion. See Revelations 14: 6, when John saw a time when an angel would fly through the heavens with the everlasting gospel to preach to all nations; mark the latter part of the proclamation which was to fear God and give glory to him, for the hour of this judgments has come, According to the testimony of Luke 21: 24, 25, Jesus foretells the destruction of Jerusalem, by the Gentiles, and says that the Gentiles shall have power over them, until the time is fulfilled; and then mark what a change takes place: signs in the sun, moon, and stars—distress of nations—mens hearts failing them for fear; for the powers of heaven shall be shaken.—Jesus informs us, in the same chapter, that kingdom shall rise against kingdom—nation against nation; every man's hand will be raised against his fellow. It seems that the whole earth will be in commotion; and what will be the situation of the wicked then? what will the dispensers of revelation do then? why, he

would and seek a place of safety and refuge, from the destructions and dissolutions; but alas! it will be too late.

Let us examine a little more, and see what Moses says about all this trouble, that is coming upon the Gentile world. He informs us, in Deuteronomy, 30: 1—7, that it shall come to pass when all the blessing and the curses is come upon thee, (Israel) and thou shalt call to mind, and return, and obey the voice of God, according to all that I commanded thee, thy captivity shall return, and all the curses shall come upon your enemies. And who are the enemies of Israel but the Gentiles? But the day is coming when all their power shall be done away; and he whose right it is to reign shall come, and put all his enemies under his feet. I believe, from the above quotations, the reader may perceive that unless they obey the gospel of Jesus Christ, and be partakers of the gifts of the Holy Ghost; even the gift of revelation, that they may know how to escape the judgments of God; they must suffer among the wicked. Who art thou O man that shall raise thy voice against thy maker? who art thou that shall attempt to close the mouth of Jehovah, and say you shall not speak any more? Dost thou know thou art holding a book in thine own hand, that reveals the destiny of the Gentile world? and because the Lord is making known these things unto thee that thou mayest escape the judgments which are coming on the earth, and be saved in the kingdom of God; thou art fighting against thy God, and saying we will not have any more revelation. Awake O ye kings, and queens, and princes, and noblemen, from your midnight slumber and prepare to meet the Son of God at his second advent.

Awake O ye inhabitants of the earth, both far and near, for the Lord has decreed destruction upon the face of the whole earth; for you are living in a day, the most eventful period of time, that has ever been on the earth since the creation of man. Therefore turn from your evil ways, and obey the message that Jesus has sent, that you may have part in that rest that remains for the people of God.

Yours in the bond of

the everlasting Covenant,

JOSEPH PARSONS.

For the Messenger and Advocate.

Six Mile Ferry Millin Tp. Jan. 20, 1845.

MR EDITOR Sir I am authozied by this Branch to inform you that it is in a prosperous condition and that we are receiving the manifestations of the spirit of God. We have three meetings in the week and well attended, there is a goodly number of the honest in heart in and around this place,—and many are believing—the harvest in this place is ripe. Consequently labourers are wanted.

JOHN FRAZER.

Minutes of a conference of a branch of the church of Jesus Christ of Latter Day Saints

held at the Six Mile Ferry Millin TP Pa Jan. 20th, 1845.

Met at Elder John Frazer's. And adopted the following resolutions.

Resolved, That we no longer have confidence in the twelve, nor their adherents knowing as we do, that they have been teaching and practising doctrines calculated to destroy the church of God.

Resolved, That we put implicit confidence in President Sidney Rigdon, and acknowledge him the Prophet, Seer, and Revelator, to the church of Jesus Christ of Latter Day Saints.

Resolved, That this branch be called the Six Mile Ferry branch of the church of Jesus Christ of Latter Day Saints.

Resolved, That we feel it a duty incumbent on us to do all in our power to sustain the Latter Day Saints Messenger and Advocate.

Resolved, That their be a book procured for the keeping of the record of this branch.

Resolved That a copy of these Minutes be published in the Messenger and Advocate.

JOHN FRAZER, *President*.

JOHN McDONALD, *Clerk*.

MESSENGER AND ADVOCATE.

PITTSBURGH, PA. FEBRUARY 15, 1845.

✍ Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

"And again the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom—yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church."—*Book of Cov.* §3, ¶42

"We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Revelator."—*Times and Seasons* Page 431.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 37.

On the 8th of August, 1844, at a special meeting of the church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, PRESIDENT BRIGHAM YOUNG asked the saints what they wanted. Do you want a guardian, a PROPHET, a spokesman or what do you want? If you want any of these officers, signify it by raising the right hand. NOT A HAND WAS RAISED.—*Times and Seasons*, page 637.

"You are now without a prophet present with you in the flesh to guide you."—*Brigham Young's Apostolic Epistle, Times and Seasons*, Page 618.

"A church without a Prophet, is not the church for me.

It has no head to lead it, in it I would not be. *New York Prophet*.

What a surprising tendency exists in the nature of man, to avoid the face of truth, if it should be found in conflict with their wishes, and altogether at variance with their proposed schemes of gratification.

Where is the man who will not profess his desire to obtain truth; and yet where, Oh! where, shall we find the man who is ready to sacrifice *all* at the shrine of truth? If a proposition, or the renunciation of a fact, is found to be in perfect accordance with their cherished idol, and darling theory of happiness, well and good; there is no difficulty in receiving it. But if that truth should upset their self-complacency, if their supposed righteousness should vanish before it, as the dew before the rising sun—what reason, what subterfuge, what quibbling, what casuistry, is resorted to in order to resist its force; and rather than receive it at all, the subject is proscribed—banished, as far as may be from their attention; its bare mention has become odious and painful.

This is the present condition of the "Spiritual Wife" fraternity. We have pointed out to them the truth. We have shewn them that the course which they have pursued has violated every principle of reason and revelation; and outraged common decency, and common sense. They have in return poured forth upon us a flood of sheer falsehood, malignity, and slander. We did not expect them to produce any argument, for the all sufficient reason—we know they had none to give. Their position and their conduct were incapable of being sustained by argument. The only recourse left them was to place the ban of interdiction upon the subject, in conformity with papal, that precedent of "Holy Catholic" notoriety. Indeed the genius and spirit of the old "Mother of Harlots" has fully developed itself in her modern coadjutor. The vigorous effort to suppress all books, not approved by the inquisitorial tribunal, and the express mention of certain books not proper to be used. The same domineering, dictatorial assumption of unlimited authority, over the bodies, souls and estates of her devotees. The same liberal distribution of anathemas of damnation.—

And—it would seem as though the "old Mother" had taken a "revised edition" like Parly and his proclamation—of her earthly embodiment, and was about to start with more than her youthful vigor, upon a fresh theatre of action for the establishment of universal harlotry, and universal damnation, under the new order of "Spiritual wifeism."

The Nauvoo Neighbour informs those who live in the east, and have farms or other property, which they wish to exchange for property in Nauvoo, that there is now a good opportunity to effect the exchange to good advantage, and solicits them to avail themselves of so favorable an opportunity.

Why this notice? the fact is, those owning property in Nauvoo, well understanding the present situation and portentous state of affairs in that city, would be glad to avail themselves of any opportunity of changing their property, with any person, and in any part of the country; believing that Nauvoo is destined to a speedy overthrow, and unless they can gull somebody in the east, and by false representations, get exchanges made, they will lose their all.

The true state of affairs in relation to that city, will be found in this paper, in an extract of a letter from a gentleman in Nauvoo, to his friend in this city. Property, in Nauvoo, is of merely nominal value. No man knows what will be its fate; but the worst can be anticipated. There is, at this time, in that city, a fearful looking for of judgment to come.—No man acquainted with the true state of affairs, could look for any thing but destruction. Surrounded by a large population, as hostile as human nature can feel, and as determinedly fixed in their purpose, to overthrow that city, as they could be to accomplish any object. An overwhelming majority, in the Legislature, bent on repealing their charters. In their midst is poverty, want and much distress; and their condition constantly growing worse.

Under such circumstances, who that owns property in that city but would gladly exchange it, at what they call a fair rate, for property any where else. No wonder then that the distant public are informed that property, in that city, can be obtained on exchange for property in the east, on favorable terms.

How does this notice, however tally with the reports of the trades meetings and other

reports issuing from their presses. In these reports the city is represented, in a most flourishing condition. The dawning of a bright day, they would have fain made the public believe, was just beginning to shed its rays upon them. A monstrous dam was soon to be put under construction, that was to cost, according to their own calculation, \$250,000 who does not know that such a work as that, would employ hundreds of hands, and of itself make a city, of the size of Nauvoo flourish? This in connection with their various mechanical operations, reported in their papers, would have made property in that city of great value, and the owners would rather have it there, than in any portion of the eastern country. But in the very dawn of this great prosperity, behold the people in the east are informed that property now can be had, on exchanges, to great advantage.

The bubble of this great prosperity is burst.—The only object these deceivers could have in filling their papers with the glorious future prospect of their city, was to prepare the way for this notice, and if possible gull somebody who was not acquainted with the real state of matters and things there.

That they ever had any intention of building a dam across any portion of the Mississippi, no man acquainted with the things as they exist could possibly believe; or that there was the least prospect of their various mechanical associations prospering. These operations were in view of obtaining sale or exchange for their property by deceiving some of their eastern friends, over whom they have influence.

Can any people prosper, who have to condescend to such trickery and yet say the Lord is in it. I leave the public to judge.

We have before us a copy of a pamphlet, entitled, "History of the Trials of Elder John Hardy, before the Church of Latter Day Saints, in Boston, for slander, in saying that G. J. Adams, S. Brannan, and William Smith were licentious characters;" which sets forth in language too plain to be misunderstood, the depths of sin and iniquity into which men can fall, who have once enjoyed the spirit of God, and been acquainted with the principles of the kingdom of heaven, but have turned therefrom, and "turned the grace of God into lasciviousness." "If that light which is in you become darkness, how great is that darkness!"

The disclosures are heart-rending and awful; but it is only the first chapter in the great book of disclosures of the doings and enormities of many of the leaders of that sect, which are about to be published to the world. Our Savior says, "there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops;" which will most assuredly be fulfilled, Brigham Young's declaration, speaking of the spiritual wives, "LET THEM PROVE IT," to the contrary, notwithstanding.

We would say to our brethren and friends abroad, throughout the world, be of good cheer, lift up your heads and rejoice; for the Lord our God reigneth; he is at work among the children of men, like himself, and none can stay his hand.

The progress of the kingdom is like the light of the morning; it moves onward in power, in splendor, and in great magnificence. Our hearts are made glad almost daily, by the cheering intelligence from abroad. Scarcely a mail arrives but it brings us glad tidings of good from the honest, and the upright—those who have embraced the truth for the truth's sake.

Since our last we have received communications from the saints in Missouri, Iowa, Illinois, Indiana, several from Ohio, and Massachusetts, New York, and Philadelphia, all breathing the same kind spirit of love and joy, rejoicing in the fulness of the gospel of Jesus Christ, and in the liberty wherewith the Lord has made them free; and that they are delivered from the unhallowed influence of those who would lord it over God's heritage.

PRESIDENT S. RIDGON,

Having received several pressing invitations from brethren and friends in Kirtland, Ohio, (his former place of residence) to come to that place, and lay before them the peaceable things of the kingdom of God, left this city for that place, on Wednesday the 12th instant, in good health and spirits, accompanied by Elder Samuel Bennett.

Directly after his departure a letter was received, signed by several gentlemen of high standing and influence, of that place and vi-

cinity, who never were members of the church, soliciting him, in the strongest terms, to come and make them a visit, as they called to mind, with fond recollection, the many interesting and profitable seasons of the past, which they had enjoyed in his society, and wished to renew those friendly associations, with the good feeling, warmth, and arder of old acquaintances and friends.

Our correspondents and friends will bear in mind to pay their postage, as we cannot make it a point to take letters from the post office which are not paid. We admire the course of some of our correspondents and agents, for their care and wisdom in this thing. When they wished to write to us for the press or otherwise, they have cheerfully paid the postage, but when they had any money to send, have not cumbered their own letters with it, but have handed it to the post master, for him to forward to us free, according to law, when it always comes safe to hand, without delay. While on the other hand some of our friends, wishing to assist in the great cause, have written us a kind letter, and inserted a dollar bill for the paper one year, and forwarded it without paying the postage. When it comes to hand there is fifty cents postage to be paid, which we are compelled to charge to the writer, or at least we cannot give him credit for any more than we receive, which in many instances is only fifty cents, whereas if they had handed the bill to the post master, he would have sent it without any cost to any one. Will our friends remember this?

INTERESTING DIALOGUE BETWEEN MR. S. AND W. D.

Mr. D.—I have long sought an opportunity to converse with you freely, on the strange events of the last days. Are you disengaged at present?

Mr. S.—Perfectly so. It will give me pleasure to enter upon a subject which engages my attention so completely. Draw your chair nearer the fire.

Mr. D.—With the knowledge of the fact that God has restored the fullness of the gospel to the world, and actually shed forth the gifts of the Holy Ghost, I am at a loss to determine how those who have once tasted of the good word of God, and felt the powers of the world to come—enviored as they were in their dispensation with such a cloud of witnesses; possessing the Bible, with all the instructive lessons which it contains—the Book of Mormon, which the Lord declares

contains the fulness of his gospel, and which corroborates in such a remarkable manner the uniformity of the dealings of God with the human family, and beyond all this the law of God given to them, written and placed in their hands for their guidance and instruction that they might not err in the way of eternal life, I cannot conceive how it should happen that a people so circumstanced should be found slighting all these privileges, disregarding the authority of God, trampling under their feet his law, destroying the organization of his church, and by their actions plainly saying, we will not have him to reign over us.

Mr. S.—It is truly a melancholy exhibition of that perversity and folly, which have distinguished the race. Though it is not difficult to understand how such a glaring apostasy has been produced! There never was and there never will be but one cause of apostasy—that is unbelief. The scriptures plainly teach us that all actions which is acceptable to God is the result of faith predicated on the word of God. The whole ground of controversy between God and the children of men has consisted in this, that they would not believe his word.

Mr. D.—You have stated the matter correctly. But what surprises me most of all is, that a people, under the control of the spirit of inspiration, should get so far wrong as to reject the order of God entirely.

Mr. S.—They never could depart entirely from God, while under the control of the spirit of revelation. The Lord has always been seeking a people who will submit to be governed in all things by himself. Up to this day he has not found such a people. We are told in the *last days* such a people will be found. The church over whom Joseph Smith presided as a prophet, seer, and revelator, were well pleasing in the sight of God so far and so long as they would submit to be governed by the principle of revelation.

Mr. D.—Did not Joseph Smith profess to receive a revelation authorizing himself and others to have more wives than one, and this, too, while standing as the prophet, seer, and revelator of the church?

Mr. S.—He did profess to have received such a revelation, but he was not then standing in the legal relation of a revelator to the church. The written code of the Almighty Lawgiver has scrupulously guarded this important relation to prevent deception. The 14th section of the statutes of heaven declares that no other shall be appointed to that office, save Joseph Smith, until he be taken, that is until he dies, if he abide in God. If he (Joseph) should not so abide, another shall be appointed through him to that office, and his power shall have departed from him at that appointment. Whenever his successor was appointed he ceased to stand in the legal relation of a revelator to the church. The 51st section also enacts that the keys of the mys-

teries and revelations were his only "until I, the Lord, shall appoint unto them another in his stead."

Mr. D.—It is evident that the idea of a revelator behind the veil, or a dead revelator is superlatively absurd and ridiculous, and directly at variance with that provision of the law of God to which you have referred; that in any case whether Joseph continued faithful or not; at his death another must take his place.

Mr. S.—It is not a little remarkable that the revelations received through Joseph, when closely scanned actually predict the fact that he should lose his office by transgression. We are expressly told no other shall be appointed to that office while he lives, if he is faithful, and in another revelation: nevertheless, through you shall the oracles be given to another; which is a plain intimation that he would forfeit his office and another should take it and receive the oracles for the church. Another strong intimation is given of the fact in the same section, the 85th, where Sidney Rigdon and F. G. Williams are declared equal with Joseph in holding the keys of this last kingdom, for the salvation of Zion and the nations of Israel, that through your administration they may receive the word, and through their administration the word may go forth into the ends of the earth, both unto the Gentiles and Jews. It is worthy of distinct remark that Sidney Rigdon is the only individual now living on the earth to whom this promise is made. The question naturally arises, will the Almighty suffer his word to fail?

Mr. D.—I cannot entertain the doubt that he will. That places the matter in a very strong light. How could that people at Nauvoo have rejected the individual whom God had placed in such an important position?

Mr. S.—They knew if they received him their "spiritual wife" system would be exploded, and obloquy and expulsion from the church would ensue. Their condition rendered them desperate and reckless, and having lost the spirit of God they were ripe for any enormity.

Mr. D.—What a deeply instructive practical lesson this scene of things affords. I see more than I ever before realized the immense importance of searching diligently the commandments of God, and living rigidly by the requirements of his law. How vain and foolish a creature is man. May God the eternal father keep us by his grace, and guide us by his spirit in the way everlasting, through his Son Jesus Christ. Amen.

There is no event more clearly predicted by the prophets and apostles than the awful defection which was to take place in the church of the last days. The prophets are full of it, accompanied with surprising minuteness of detail. The apostles determined the time, the place, and the circumstances, with all the graphic particularity of eye witnesses.

In the revelations of God to the children of men, in the last dispensation, the church are repeatedly admonished to be watchful and obedient; to adhere to the commandments, or "they shall be cut off." As early as 1831, they were thus warned, "Wherefore, let the church repent of their sins, and I, the Lord, will own them, otherwise they shall be cut off." Again, "Behold the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land; for verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold I the Lord have made my church in these last days, like unto a judge sitting on an hill, or in an high place, to judge the nations: for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known."

The sin of adultery is particularly and ominously guarded. "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit." In full view of this remarkably couched command, of him who is eternal and unchangeable, what an astounding fact presents itself. These very individuals to whom this was given, teaching a plurality of wives, as indispensable to the fulness of celestial glory, and multitudes professing to receive and covenanting to walk all their days by this command—absolutely in the face of angels and their creator, as though their covenant were a mere farce—receiving the hellish and outrageous principle, as a tenet of their faith, a doctrine of salvation, and acting upon it as such. This, sir, is repeatedly and emphatically mentioned; we will quote another passage: "Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory: nevertheless, I give commandments and many have turned away from my commandments, and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you; that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people."

"And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: wherefore I the Lord have said that the fearful, and the unbelieving, and all liars, and whosoever loveth

and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection."

Is it any way surprising that a people who had disregarded these repeated warnings, admonitions, and threatenings, should be found actually cast off and rejected, with their dead. To any one intimately acquainted with the condition of things existing at Nauvoo, and at the same time acquainted with the revelations of God—the ground of wonder would be if they were not cut off and signally punished.

Who could read the following extract, and doubt what is coming:—

"Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face! Behold, vengeance cometh upon the inhabitants of the earth; a day of wrath; a day of burning; a day of desolation; of weeping; of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord."

"And upon my house shall it begin; and from my house shall it go forth, saith the Lord. First among those among you saith the Lord; who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house saith the Lord."

THE MORMONS.

It is surprising to see the folly and madness of this people, with ruin staring them in the face, and without one ray of hope, they are attempting to make those, that they think are unacquainted with their true condition, believe that they will continue to build up the city; while their situation is fast approaching a condition of things, nearly resembling the Missouri tragedy, and with all the evidence that any people could have, that both them and their city are destined to an overthrow, endeavoring to get others into the same scene of desolation with themselves, as though they were determined to make the ruin as extensive as possible. It would seem, with them, that the old saying "that misery loves company," is being fulfilled to the letter, or surely, they would warn all their friends, if they have any, to stay where they were, until the fate of their city was known.

That there are awful fears among themselves that a dire fate awaits them, is beyond all controversy; as letters written, to this city, from those who reside there abundantly testify.—There is scarcely a ray of hope left, but still they would fain lead others into the common ruin, and make them bear a full share of the evil, that their corruptions have brought on themselves. Infatuated as the Jews, before complete destruction came on them, the cry was the temple of the Lord, the temple of the Lord, and continued to cry it until eternal

realities, made them feel what they refused to believe, though warned and re warned by those sent for that purpose.

The people of Nauvoo are another evidence of the same infatuation. No people so blind as a people who have corrupted the true religion of heaven; when they have put at defiance the law of God, they lose sight of all the principles of righteousness, by which society is bound together, and run into all manner of folly and wickedness; regarding no man's happiness and peace, nor their own either.—At this time the people in the surrounding country, and that almost unanimously, are forming into associations, for the express purpose of producing the overthrow of that city, and to scatter its inhabitants. Equally hostile is the Legislature of the state; from that quarter they have all to fear and nothing to hope. It would seem from the public expression, every where given, that there never was a whole state, the feelings of which, were aroused to a greater indignation against a people than the state of Illinois, is against the Mormons at present. Their papers, their public speeches, their Legislative proceedings, the general expression of public opinion, and public feeling, their various and numerous public meetings, all speak a language not to be misunderstood except by that infatuated people.

So great is their darkness of heart, and blindness of mind, that if they have one friend who feels a sufficient interest in their condition to warn them of it, he is assailed, in the most abusive manner, his character is made the butt of their indignation, and every effort is used for his destruction, so was the case of the Jews, before their desolation came to the very uttermost.

There is no instance on record, in the history of the world, where a people got themselves into the situation the Mormons are in at this time at Nauvoo, when they were not overthrown. If the great God had ever intended that that people should prevail, surely he would have prevented their getting into their present situation. But such are their gross corruptions, that not only those the people forsake them, but their God also; and if ever there were a people who were without hope, and without God in the world, the Mormons of Nauvoo are in that condition.

The means they use to sustain themselves, have no parallel in the history of nations or people, except it was the Jews, at the time, and just before their downfall. According to the reports, of the papers, and private letters, if any one in their midst, sees their danger, and is disposed to warn them; they commence stealing, and otherwise destroying their property, until they are compelled to submit to them, or be entirely ruined. Such a state of things, we are told, was in Jerusalem before and during the time of their utter destruction.

Another extraordinary means, is, the sending forth of their papers, praising themselves, and praising one another, as a law abiding people, when every body who has been and is in any good degree acquainted with them, knows to the contrary. But "I Parly P. Pratt," in a late number of the New York Prophet—assignorant a sheet as was ever published—has out stepped them all, he has warned the Illinois Legislature, to beware how they take away the Nauvoo charters, notifying them of what will be done in the east, if they do so—and a mighty alarm it is to the Democrats if it is done—the Democrats shall not have another President. Hear this all ye Democrats and take warning. "I Parly P. Pratt" has said it. Poor Parly, if he ever had any senses, they have, like a swarm of bees when their hive gets filthy, fled.

The candid mind in reviewing the condition of this people, is lead to inquire why it is, that this people is thus hastening their own ruin? There is reader a cause for this, and one that must produce this effect. They have so degraded themselves below every other portion of the civilized world in the introduction of their plurality wife system, that Nauvoo is the only place, where they can live. What, I ask the reader, would such a people do, in common society? where would they be suffered to live in their adulterous practices? No where but Nauvoo. If they leave there, there are hundreds of families whom they have ruined that must be mere vagrants in the world, unless they can get a place by themselves.

All the stealing, and counterfeiting, complained of in that city, were the result of this system, there was no other way of providing, for their spiritual wives, and how can they provide for them if driven from Nauvoo, they would have to pursue the same course, and, in that case, their fate could be easily told. No wonder then that there is horror, confusion and dismay, in that devoted city. But their judgment sleeps not, and their destruction slumbers not, well may we use the language of St. John, and say "come out of her my people that ye be not partakers of her plagues," for her destruction is sure, and her overthrow is certain. Be warned then, ye saints of God and flee from her, before you share in her ruin.

SIDNEY RIGDON.

We extract the two following letters from a pamphlet, published by Elder John Hardy, of Boston; containing an account of his trial, for the alleged slander of G. J. Adams, William Smith, and S. Brannan. The curious, in the details of spiritual wifeism, can inform themselves, by a perusal of the evidence adduced on that trial. We have a few thousands of copies on hand, and will supply our friends with them at the rate of two dollars per hundred.

Boston, Nov. 23, 1844.

New York, Nov. 13, 1844.

ELDER HARDY: SIR,—I respectfully submit the following to your disposal, with the earnest wish to aid you in the equitable measure which you have adopted in exposing to the just detestation of a high-minded public, the promulgators of a system of extreme licentiousness, no less irrational in its nature, than that of the most depraved of the human race; although its preachers pretend hypocritically to have the sanction of heaven. All virtuous people will applaud the spirited exertions which you have made to open the eyes of those who may yet be ignorant of the contemptible measure adopted by certain individuals, not merely to screen themselves from merited punishment, but to carry out their darling projects, setting at defiance the laws of God and man, and outraging common decency. About two or three evenings prior to your trial (so called) Elder Freeman Nickerson met me in Suffolk Hall, and noticing my dejection of mind, said he should like to go home with me, as he had a good deal to say to me; as we walked along he said, among other things, "Brother Eaton, if I am called as a witness during Brother Hardy's trial I shall tell the truth; I suppose that I shall be cut off for it, I expect the whole branch will be cut off, but no matter if we are, we will all be baptized and enter into a covenant. Brother Smith no doubt will be dreadful mad with me for he has got an awful temper when it is up, but I am not afraid of him, or any other man; I never was; I am ready to lay down my life for the truth. Well, Father Nickerson what kind of a character has William Smith sustained heretofore?" "Don't ask me," said he! "I don't want to say any thing about it! I don't want to get into trouble, but I mean to tell the truth if I am called upon. Don't be worried, Brother Eaton, it will all come out right." After your trial, (so called,) I reminded Elder Nickerson of the conversation which we had together, and told him I did not know what to think of him; he said, "Oh, how I wished the other evening that I had been in Brother Hardy's place, I would have acknowledged that I had done wrong, and then all the trouble would have been settled." But, said I, Brother Hardy cannot make such an acknowledgment as that, because he thinks that he has done right; and Father Nickerson, you remember what you told me the other night yourself about Wm. Smith. "Well," said he, "Brother Eaton, if we strike against our head we strike against ourselves." It is evident to my mind that Elder Nickerson has been overawed by William Smith, and made a convert to the pernicious doctrine that we must uphold the authorities of the church right or wrong, a doctrine which has paved the way to a most lamentable apostacy, with a large portion of the society, and led to turn the grace of God into lasciviousness.

Respectfully,

JOHN A. EATON.

ELDER HARDY: SIR,—I have been informed that you are about to publish your trials, before the church, for slandering G. J. Adams, William Smith, and S. Brannan, in order to defend your own character against their malicious thrusts, and expose to public view the corruptions of these men, and a certain clique that are now attempting to sustain them. If these are the objects you have in view, I can sincerely say that I commend you for this praiseworthy undertaking, for certainly to expose the secret and most extraordinary system of wickedness carried on by professedly religious men, is the laudable duty of any man that takes the least interest in the welfare of mankind. I am pleased to see any man take a bold stand in favor of the truth, and in opposition to the most contemptible scheme of iniquity that has been introduced into the church during the last two or three years, generally known by the name of the "Spiritual Wife System," thus doing may be the means of guarding the innocent and unwary female against the unhallowed attacks of a set of libertines, and retrieve the honest and orderly portion of the church from the present state of disgrace to which these unsanctified excesses have reduced the whole society, and save them from a more horrible vortex of woe, that lies in the advance, yawning for heart-rending victims of despair. So may kind heaven protect you and crown your efforts with signal success.

With regard to the course pursued of late by Elder S. Rigdon, I can say that if the book of Doctrine and Covenants is true, he, in respect to his general or public movements, has done nothing more than that which the Lord has commanded him to do; he seeks not to lead the members of the church from the original or true principles and order of the same, but is laboring to get them to return, (inasmuch as they have strayed from) and strictly adhere to them. Now, sir, I know that if what is written in the above book be true, he is the only lawful President of the church now living, and the only one holding the keys of the kingdom; and by the bye, it is said in this book, that he is equal with Joseph Smith in holding them. It has been said that he is trying to build up a church on his own responsibility;—this is utterly false; he is only officiating in his proper office, and carrying out the true principles and order of the church: those who sustain him in this capacity, are sustaining this order; all that arrogate to themselves this office, are aspirants and are acting without the sanction of heaven, and in opposition to the law of the church, and if the term apostate is applicable to any one, it is to those who have taken a stand against the proper authority or authorities of the church.

I have hitherto, and do now, give out the following as a standing challenge: "This is

to say to the public, and the church of Latter Day Saints, that I hold myself in readiness, after due notice, to meet all the men of talent in the Society, and before impartial judges, prove that either S. Rigdon is the proper man to preside over the Church, or that the book of Covenants and book of Mormon are not true. If I cannot do this I will manfully yield the point."

As regards the trial of Elder Rigdon at Nauvoo, it was a forced affair, got up by the twelve to get him out of their way, that they might the better arrogate to themselves higher authority than they ever had, or any body ever dreamed that they would have; and also (as they perhaps hoped) to prevent a complete expose of the Spiritual-wife-system, which they knew would deeply implicate themselves. This trial deserves no other name than that of a religious farce. Elder Rigdon has always been a most uncompromising enemy to this system of corruption, which accounts for many stories that have been got up by the twelve and others, that he has for sometime past been negligent with regard to his duty, and has not been much interested in the affairs of the church, &c. &c.

Indeed sir, they have publicly declared in Nauvoo, that they would not only destroy his influence, but that of all those that stood by him: of course as they cannot use truth to do this, they expect to invent and put in circulation falsehoods, and thus accomplish this desirable work!!

Yours, respectfully,

B. WINCHESTER.

Bro. Benjamin! the skill of spiritual wife men only extend to *private* teachings they have no argument for public use except *falsehood*.—They are *systematically* drilled to that. It is part of their religion. They are trying it in conjunction with spiritual wifery, as a new scheme for superior exaltation! why, don't you know they propose to *save* men by lying? The book of Doctrine and Covenants and book of Mormon is nothing to them!

CONFERENCE NOTICE.

After due consideration, and taking a view of the situation of the various branches of the church east, west, north, and south, and the many letters addressed to us from persons wishing to unite all their efforts with ours to push forward the cause in which we are engaged, and after seeking council from Him who never errs, we have come to the conclusion to appoint the general conference, in the city of Pittsburgh, to commence on the 6th of April next. As the 6th comes on Sunday, that day will be devoted to preaching and the business will commence on the 7th at which time we intend that a full organization of the kingdom will take place. The first Quorum

of seventy is now nearly full. We have all the materials necessary to have a full and complete organization as set forth in our preceding number of this paper.

We hope that all the friends of the kingdom of God, will give attendance, as the occasion will doubtless be interesting as well as vastly important.

We would also inform our friends, that we have a choice selection of Hymn books now in press, which will be ready for delivery on the above occasion.

SIDNEY RIGDON.

POETRY.

A SONG OF ZION.

BY S. RIGDON.

The time is now coming the day is at hand,
When Zion in strength and in beauty shall stand;

Awake from her slumbers, in glory arise,
And send her loud anthems to God in the skies.

Her beautiful garments, as brilliant as gold;
The splendor of which has never been told;
Though held up to view in prophetic renown,
The head of all nature with glory to crown.

In strength, her foundations in firmness are laid,
And God in her midst, her glory and head,
With light, and with truth and with righteousness, shine,
And wisdom, and grace, and with mercy divine.

From time immemorial, in prophetic lore,
She's been mark'd as the object of heav'n's kind care,
Her triumph and victory, the prophet's reward,
And Jesus her head, her king, and her Lord.

Her strength shall increase, with each rolling year;
Her power and influence, in glory appear:
Her walls in great strength, exalted on high:
Her watchmen in wisdom, shall see eye to eye.

Her great ones in darkness no longer shall lay;
The light of their truth, shall blaze as the day:
To glory and rest they will point us the road;
For all of her children are taught of their God.

O Zion the glory, and praise of the earth;
Thy conquest is certain, from time of thy birth;
Though kingdoms and nations, in ruin are cast;
Thy strength and thy power, increase to the last:

Thy travail and sufferings shall not be in vain;
Thy children, in multitudes, lengthen thy train,
In numbers, like sand that's spread on the shore,
Thousands and thousands of millions, and more.

Thy peace like a river, in righteousness flow
Thy streams of salvation—all nations shall know:
The prince, and the peasant, the noble and mean;

Find salvation in thee forever, amen.

LATTER DAY SAINT'S MESSENGER AND ADVOCATE.

Vol. 1.

PITTSBURGH, MARCH 1, 1845.

No. 9.

We have just received the following very interesting letter from Otehiiti, which will, no doubt, be read with pleasure by all who love the truth and desire the prosperity of the kingdom of Christ. The Lord has truly set to his hand again the second time, and the honest are rejoicing in Israel's God, for his arm is making bare, and he is accompanying the word with signs following:—

Otehiiti, 19th Sept. 1844.

RESPECTED BROTHER,—I have made bold to address a few lines to you, which I hope will be interesting to you, and also to all the saints who are anxious for the spread of the gospel. Brother Rogers has written to America a month or two since, giving a statement of the affairs here, that is in a political point of view, which I am sorry to say, are not much better now than when he wrote. The natives are still under arms, the greatest part of them waiting for orders from the Queen, who has gone down to some of the leeward islands. But in all probability the natives will eventually have to submit, which being the case, the quicker they do so, the better it will be for them, both in a spiritual and temporal point of view.

Brother Pratt is still at Tooboni, a small island, 300 miles from this. We received a letter from him a few days since, which brings cheering news to us. There are on the island eight or nine American mechanics, who are building a schooner there. They have all but one obeyed the gospel, and also quite a number of the natives, among which I expect are the king and one of the head chiefs of the island, as Brother Pratt wrote us they had given their names for baptism. He has organized a branch of the church there, and there is every prospect of an abundant harvest.

Brother Rogers and myself have not, owing to the unsettled state of affairs, made out quite so well on this island. Yet notwithstanding the Lord is clearing the way before us, and we anticipate ere long an abundant harvest from our labors. In a recent battle that was fought between the French and natives, there was an English missionary killed, in consequence of his foolishly exposing himself. Shortly after this accident they concluded to leave the island, all but three (their number formerly being 14) which they since have done. Thus, what has been loss to them, has been gain to us, in taking out of our way a set of men who were engaged with every energy of their soul, to destroy our influence with

the natives, and those who are left are none the less busy. We have only baptized four white persons, but there are a number more believing, who, we hope ere long will be obedient to the truth. The natives, what few we have an opportunity of talking with, are much interested, and are very desirous of hearing, it is something which appears congenial to them—something adapted to their capacities. We beg an interest in the prayers of the saints, that we may be prospered and blessed in our mission, and return in safety to the church and our families. We entreat you also to embrace every opportunity of sending us news, as I assure you every scrap we can get respecting the church will be sacred to us. Salute the saints for us.

Yours in the bond of the covenant,
BENJAMIN F. GROUARD.

For the Messenger and Advocate.

Laharp, Ill. January 28th, 1845.

PRESIDENT S. RIGDON:

Dear Brother,—This evening I take my pen to answer your letter, which came to hand yesterday. The cheering intelligence it contained, was a source of much pleasure and gratification, to hear of your prosperity in your mission to the eastern cities, and that the Lord is still working, confirming the word with signs following. In consequence of a multitude of business, I have been prevented from writing sooner, but I shall hereafter (no preventing providence) keep up that correspondence which ought to exist among brethren, to carry into effect those principles of eternal truth, which have been devised for the salvation of the human family. I am making every arrangement to come to Pittsburgh in the spring, that I may more fully engage in the work, and stand in the place whereunto I have been appointed. I see you have given Marks a passing notice. I was not a little surprised in seeing his notice in the Neighbor. A short time after I visited him, and inquired why he had pursued such a course. Said he, I have got into darkness, and know not who are right. We had a warm time, said he, (referring to being brought before the council) and they declared I should sign that paper or be expelled; I took it home, showed it to my wife, and she said sign it. I did so, and returned it. Said he, the twelve were there as my accusers. They inquired whether I believed Rigdon should stand at the head of the church? I replied, he is ordained to the highest office of any one in the church, of whom I have any knowledge. I said, gentlemen, have you any or-

dination higher than that which I have received myself? They said, No. I then inquired upon what do you predicate your authority to lead the church? They said, we were at the Mansion sometime before Joseph's death, and he said to us, Brethren, I am tired hearing the burthen of the church, you must round up your shoulders, and bear it till I rest. Said I, is that all the authority you have received? They said, yes. Mr. Marks then told me he was present when the twelve were ordained, and Brigham Young was ordained under Hyrum Smith, to the office of prophet, priest, and king, and Brigham ordained the rest of the twelve to the same office. And that he (Marks) was ordained to the same office under the hands of Joseph Smith. He also stated that he was present when you received your ordination, under the hands of Joseph Smith; that it was as follows: "I ordain you to be a prophet, seer, revelator, and translator, to be equal with me in holding the keys of this last kingdom, but not to excel: even so. Amen." He then said, I have no confidence in these fellows (referring to the twelve and others) they are as full of the devil as they can live. They will soon break up here; and some will go to the west. Will you go to the west? said I. He said, no. Said I, Brother Marks, do you remember saying to me, that you had made it a subject of prayer, and had got a testimony that Mr. Rigdon was the man to stand at the head of the church, and you had made a covenant before God, though all men forsake him you would not? Said he, I do. Well, I said, remember the consequences.

I have been informed that Erastus Snow, in conversation concerning Marks, said they had no confidence in him, but had got him where they wanted him; they had destroyed his influence!

I frequently think of the saying of the Savior: The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider.

In a conversation with Orson Pratt, a few weeks since, he commenced by saying, Do you still believe that Rigdon is the man who should stand at the head of the church? Said I, Having thoroughly investigated the subject, I am firmly established in that principle; but I am now, (as I always have been since I came into this church) open to conviction. Now, sir, if you see my error, it is your duty to correct it. Said he, Perhaps I have not wisdom enough. Said I, You stand in a place where there should be a sufficiency of wisdom to correct every error. He remained silent. I continued, I am not partial, but am satisfied with the man that God appoints; being ordained according to the law he has given on the subject, in the Book of Covenants. Said he, Brother Young has keys that Rigdon has not.

I inquired what those keys were, and how he obtained them. Said he, I was not present

when he was ordained. He either knew not what those keys were, or perhaps was ashamed to tell, and I was left without the information. I then inquired if they had filled up the quorum of the twelve since Brigham has been appointed president of the church. Said he, every officer can officiate in all the offices below him. I am aware of that, said I, but we should observe the pattern that God has given us, by keeping all the quorums perfect. The pattern may vary (said he) according to circumstances. Not in the same dispensation, said I. O, yes, said he. We were then interrupted, and our conversation closed, leaving me under the impression that he was not in possession of a sufficiency of wisdom, and, I may add, knowledge enough on that subject, to correct the errors of any man. He is, like those who adhere to the same principles, as blind men traveling in darkness, while the light of truth, and the pattern that God has given, is presented in bold relief, that the most superficial observer can discover the principles, and organization of the kingdom of God. Thus every one acquainted with the facts know that the pretended authority of these men rests on a false foundation. I will now give a short sketch of Brother Brigham's history. A few weeks ago I was at a meeting in Nauvoo, Brigham made his appearance on the stand, assuming a great deal of dignity and self-importance. In the course of his remarks, said he, some want to know whether they must observe counsel, said he, you must take counsel, but some will say we will take counsel if it is good. I say, if you exercise your judgments, and do not take the counsel of the twelve you will be damned. There is that temple to be built; some have prophesied it shall not be built, but I prophesy it shall be built; said he, I would prophesy it should be, if I knew it would not.

He then spoke of the women and boys being unruly, and they must take measures to keep them in subjection. He spoke of the mayor and other officers not doing their duty, then said he, if you will not do as I say, I will tell you what I will do, I will go off and leave you, and take as many with me as will go, like Lyman Wight. This confirms the statement of Marks. Query, If Brigham Young would give counsel that is false, and prophesy a lie, what benefit would those receive who believed and obeyed his dictation. The corruption of his heart is still furthermore made manifest, when we take into consideration his views with respect to the counsel and ordinances of heaven being administered. In a sermon delivered in La Harp, (last winter) after shamefully abusing the elders present, said he, many will go around the twelve to Joseph for counsel, and he will tell them any thing, and when they leave, he will curse them for fools, that they knew no better.

And speaking concerning your ordination, at the time those bulls of excommunication

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were hurled forth, like a thunderstorm, without mixture of mercy, said he, Joseph ordained him because he wanted to go east, to get peaches, and apples, &c. &c. Most shamefully ridiculous! That that man whom God had called to stand at the head; to counsel, ordain, and set in order all the affairs of the church in this last dispensation, that he should be permitted to trifle with the consciences of men, and abuse ordinances with which God had intrusted him. At the same time declaring if any man would speak a word against Joseph, he (Brigham) would knock them off the stand. See the blindness of the human heart, when deprived of the Spirit of God, and the light of truth. I have a better opinion of the God that I worship, for he says if Joseph should ever transgress, he should not have power, except to ordain another in his stead. Brigham Young knows the fact that you have the legal authority placed on you, and would try to hide his usurpation, under this refuge of lies and misrepresentation. The great effort of the twelve and their adherents, is to prevent their people from hearing, they dare not investigate the subject before the public. Light has come into the world, but men love darkness rather than light, because their deeds are evil. They will not come to the light lest their deeds should be reproved.

Yours respectfully,

SAMUEL JAMES.

To President S. Rigdon.

For the Messenger and Advocate.

Boston, Feb. 4th, 1845.

No. 1.

DEAR BROTHER,—I now improve a few leisure moments in the agreeable task of addressing a few lines to you on the affairs of the kingdom of our Lord and his Christ. Our prospects here in Boston, taking all things into consideration, are flattering indeed. We have leased a commodious hall, over the Boylston Market, in Washington street, where we hold meetings regularly on Sundays and Thursday evenings, and other evenings we hold meetings at private houses. Our number is at present 40, that have organized with us in full, and there is quite a number that meet with us, that have not yet joined us, and many that have turned from the apostates, and are nearly ready to give up the whole work, in consequence of the awful corruptions that have manifested themselves among the twelve and their adherents. We have had the Spirit of God manifested among us in our meetings recently in a remarkable manner, which has caused us to rejoice in the God of our salvation.

The apostates here keep an "awful quiet" on the subject of the organization of the church, which shows good sense, though not much honesty. I published in the Boston Daily Bee a challenge to all the elders of the apostates in Boston, to meet me in public dis-

cussion, on the claims of Elder Rigdon to the presidency of the church of Christ, the Doctrine and Covenants, &c. being rules of evidence. I continued its publication two weeks, but ascertained that they dared not abide the *written law*, knowing it would condemn them. I see by the "fallen prophet," that Parley P., of "spiritual wife notoriety," after giving his chum, G. J. Adams, a wholesale rebuke for swindling the saints out of money, has geneat it himself, and the poor dupes weekly bow their faces to the "grindstone," as their names in the "false Prophet" testify. If that is the only thing that will bring them to their senses, the Lord help Parley to swindle them to their heart's content. There are two of the Boston twelves that have parted with a few hundreds each, and they have Parley and Brigham's names for security. When they receive pay I will inform you! though it is hinted to me that it will be the same time that Adams goes to Russia, with his "sub-marine" infernal machines! which machines cost the saints from 3000 to 4000 dollars to my personal knowledge, and where is the money! Echo answers where, unless Isaiah may be allowed to answer, 3: 14, "Ye have eaten up the vineyard; the spoil of the poor is in your houses."

The twelves here are resorting to the most inconsistent and idiotic interpretations of scripture, to support their sinking cause, than could even be dreamed of by sectarians, and I know of no parallel, unless it is Dick's interpretation of St. John's "angel flying through the midst of heaven," which he says may be "missionaries travelling in balloons over the earth." In the course they have taken, they have caused the twelve, with Joseph, and all the prominent elders of the church to eat their interpretations of prophecy, and thereby prove themselves false teachers, even from the beginning. For instance, the 12th chap. of Rev. instead of being fulfilled in the rise and fall of the primitive church 1800 years since, all yet remains to be fulfilled in the church of the last days. The loss and restoration of the priesthood, which has been the theme of so many eloquent sermons by the apostles of this church, has, by these wise heads, been proved to be all *stuff*! and the priesthood has got to be restored at the dedication of the Nauvoo Temple!!

O, ye Pratts, and Pages, and Adamses, hide your diminished heads, while the oracles, Nickerson and Brown take the rostrum. The great red dragon, with *seven heads and ten horns*, which is to stand ready to devour the man child, and to draw the third part of the stars of heaven! is Sidney Rigdon! And the war in HEAVEN was between Michael and his angels, and Sidney Rigdon and his angels! And the dragon, the old serpent, called the Devil and Satan is Sidney Rigdon!! The whole of that chapter, and similar ones they explain in the same laughable manner, in order to support their rotten and sinking cause.

Sidney Rigdon is the seven-headed and ten-horned dragon. Sidney Rigdon is the false prophet that will call fire down from heaven. Sidney Rigdon is the self same man, or angel, that fought the battle in heaven with Michael, even Lucifer, that was cast out to the earth; and Sidney Rigdon is the Alpha and Omega of prophecy. Dear brother, I should look upon these things with astonishment, had not the Lord said, by the mouth of one of his servants, speaking of these very same characters, that he would "send them *strong* delusion, that they might believe a lie and be damned, because they receive not the truth, but have pleasure in unrighteousness," vide the spiritual wife system; therefore the most absurd and ludicrous statement that comes from them surprises me not, they being as "natural brute beasts, speak evil of the things they understand not, and shall utterly perish in their own corruptions." In my next I will give an interpretation of a certain portion of John's Revelations, something that the apostates are little aware of, and if they do not get sick of applying "Revelations" to Mormonism, then Adams will not go to Russia and convert *Michael the Prince*, I will show the twelve as spiritual wives, that two can play upon one instrument, with what success judge after reading. The spiritual wife doctrine begins to work in New Bedford: it is a system that will work out its own cure, only let it alone—the harder they deny it the faster it manifests itself. The saints here stand firm, and are rejoicing in the Lord.

Yours, &c.

JOHN HARDY.

P.S. The twelve here have been so hard pushed that one of their elders wrote 400 miles, to a man out of the church, to have him write against me, offering him pay for his trouble, but instead of complying he sent him a most withering rebuke. So much for the honesty of the Boston apostates!

J. H.

For the Messenger and Advocate.

BROTHER BENNETT:—Realizing the necessity of discharging every duty, that in the day of days, blood may not be found upon our garments. I propose for the benefit of the saints, to investigate the matter of Pres't. S. Rigdon's trial of Sep. 8th 1844.

To do so understandingly, the reader should have the Times and Seasons, and book of Doc and Cov. before him—while we proceed to consider the general features of the trial, as to legality, and propriety. What I mean by legality is—according to the law of the church, as contained in the book of Doc. and Cov. and what I mean by propriety is according to *common law*—*common justice*—and *common sense*; after which I propose to examine the Testimony in detail.

We assure them that the act of expulsion passed against President Rigdon is *void*, upon principles of *law*; because, 1st, the high

council acted without a first president. See Book of Doctrine and Covenants, sec. 5, par. 5. 2dly, the high council was not lawfully organized. Sec. 5, par. 7. 3dly, the law was not complied with in sec. 5, par. 8. 4thly the council was called by persons having *no* authority to do so at a stake of Zion, S. c. 3, par. 12. The twelve travelling high council thus acting in the office, and not under the direction of the first presidency. And, 5thly, because the charges against President Rigdon were not substantiated, as will appear when we come to examine the evidence in detail.

We say also, that the decision is *void* upon principles of *common law*, *common justice* and *common sense*. Upon principles of common law a citation should be issued by a person competent to try; accompanied by a copy of the charges, which was not the case in this instance.

2dly. The witnesses were incompetent: "a mad man or an idiot, when subject to frequent recurrence, are incompetent witnesses."—See *Rose's Crim. Evid.* 96.

3d. For reasons stated in *Gibb's Evid.* 139. 4th It is a general rule that a person who is to be the gainer or loser in the event of the cause in which he is called to give evidence is incompetent, and cannot be examined." 2d. *Hawk P. C.* 46, and 1st *McNully's Evid.* 53." Upon principles of common justice, because the most shameful efforts were made by the twelve and their associates, to forestall public opinion, by inflammatory speeches, both in public and in private. Characterized by the most outrageous falsehoods, and violent denunciations. Meetings were called in different parts of the city, at which persons were engaged, privately filling the minds of the people with the poison of prejudice. And upon principles of common sense the decision is void, because the same persons who accuse President Rigdon, denounce him, also prejudged him, by first withdrawing the hand of fellowship, then appear as witnesses, and plead against him, thus usurping the prerogative of the high council, and then, to "cap the climax" of their hypocrisy and inconsistency—after having, as they said, actually cut President Rigdon off—(*cut th' selves off*) the twelve and Orson Hyde to St. Louis, who, through Brother William Small, offered, in behalf of the twelve, that every thing which had been said against President Rigdon, should be removed, if he, President Rigdon, would come back and council with them. Void, we repeat, because the witnesses were permitted unrestrained to abuse and insult the character of President Rigdon, before the high council and the people, showing plainly two things. 1st. That the high council were unacquainted with, or regardless of their duties, and also that the witnesses were incompetent, rendered so by anger and prejudice.

And lastly void!! because the whole affair was a most ridiculous burlesque, upon civil

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jurisprudence, and insulting to reason and common sense. Now for the charges and evidence. The reader will please remember that we take their own report of the trial, and although many things which transpired at the time have been by them suppressed, but we will judge them by their own account of this most shameful affair. Here the reader is referred to the Times and Seasons, October and November, 1844.

We commence with Brigham's testimony, in par. 2, after a most singular application of "much every way," (by the way Brigham is singular, much every way you can fix him: it is said that on a certain occasion in Missouri, he took a most singular fancy to his wife's night-dress) he winds up by enumerating six or seven parties, the twelve forming the seventh or last. In par. 3, attempting to amalgamate some of the parties, he tells a most malicious falsehood, and that, too, under the solemn obligations of a witness, by saying that the adherents to the Book of Mormon, Book of Doctrine and Covenants, and will form a party in contradistinction to the adherents of President Rigdon, as the first president. Par. 4. Brigham commences doing business for the benefit of L. Wight, J. Emmet, and others; which, though rather a wholesale business, may be right for aught I know, but the inference intended in the remark relative to L. Wight, is false, and he knew it to be so at the time.

I cannot stop to notice all the irrelevant matter contained in B. Young's testimony, but the fact that he has travelled months with blood in his shoes is too good to be forgotten, but what his inveterate sores has to do with President Rigdon is more than I can imagine.

Page 748, opened with a virtual admission that President Rigdon is the first president of the church, however this admission is followed by the assertion that President Rigdon had ordained men to be prophets, priests and kings. Note, if the admission is good for any thing the ordinations were good and proper, because, 1st, the first president had already ordained persons to the same office, as will appear by Elder Marks' testimony. And, 2d, because none but a president can ordain a prophet. As long as the twelve will admit that S. Rigdon was the first surviving president, so long we may safely admit the fact of the organization of the "School of the Prophets," but if they back out of the admission which, from their inconsistency, we may expect, then we rest our case on the 85 section of the Book of Doctrine and Covenants:—

"And again verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom: as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected

in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration, the word may go forth to the ends of the earth, unto the Gentiles first and then behold, and lo they shall turn unto the Jews: and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation."

As this organization appears to be the burden of all the testimony, we wish the reader to observe that it can have no bearing whatever upon the charges, for the reasons above stated. We now present to the reader the charges, which will be found on page 649, par. 2, as follows:—

"Elder Rigdon has not conducted himself like a man of God, nor a councillor to the first presidency, since he came here from Pittsburgh." As to the 2d part of the charge, we say, had President Rigdon degraded himself so much as to have taken council of that twelve-headed, would-be presidency, we would most freely have confessed him guilty of the first part of the charge, for what honest man, to say nothing of a man of God, would have associated with so desperate a set of men, the whole question then for consideration is, has "President Rigdon conducted himself like a man of God since his return from Pittsburgh?" Not at Kirtland, not at Missouri, but for the last three weeks? Brigham finished his testimony for the present by repeating, "Elder Rigdon has ordained persons to be prophets, priests and kings." And introduced Orson Hyde, who testified to a long rignarolo of what happened to him in New Haven, and elsewhere.

2d item, That President Rigdon attempted to ensnare the people, and allure their minds by his flowery eloquence, (note) what to do O. H. Good or evil? According to your own testimony, President Rigdon repeatedly said, that he did not wish to divide or injure the people, St. Paul might be damned for the same thing if it had happened to be a damnable offence.

3d item. Orson Hyde says that the church has twelve heads; that Joseph appointed them. Though this proves nothing against President Rigdon, yet it proves one of two things—either that Orson Hyde testified falsely, or that Joseph transgressed the commandment of God. See Book of Doctrine and Covenants, sec. 14:—

"And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"2 But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint

another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be *ordained*, as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

4th item. Orson Hyde further saith, "I will now give some testimony, which has been handed to me of what Elder Rigdon has said," (without giving names) goes on to say "one of the Rigdon's party said to a brother, &c." in the name of common sense what kind of testimony is this upon which to damn a man in time and eternity, to deliver over to the buffetings of Satan! Shame! shame!!

5th item. Page 650, par. 4, Times and Seasons:—"We know by the spirit that this was in Elder Rigdon's heart." 'Tis nonsense to try to shame a blasphemer.

6th item. "Elder Rigdon threatened to turn traitor." Note, to bring iniquity to light is a virtuous act, to bring to light a good thing is no less virtuous. And the fact of their fearing exposure accounts for this same witness's journey to St. Louis, before mentioned. Orson Hyde proceeds with his testimony about things which happened in Missouri, some six years before; but in his remarks about things which happened in Missouri, it is most singular that he omitted all mention of certain affidavits put forth about that time for the special benefit of the saints—now we ask the reader what has been proven by these two witnesses against the character of President Rigdon as a man of God? We feel that every candid person who examines the evidence, will reply nothing, not one thing that can be alleged against President Rigdon's character as a man of God. But they do prove one thing, viz. that the act of expulsion is void, for the reasons before enumerated. I, Parley P. Pratt, dives at once 15 or 16 years into the past, and wading with gigantic strides up to the present, says, "I, Parley P. Pratt, invited Elder Rigdon to a council at Brother Taylor's, called by the twelve, but Elder Rigdon excused himself on account of company," further saith, "that Elder Rigdon gave an appointment for the next Thursday, to transact important business for the church," but that seven of the twelve thought proper to interrupt the business of the meeting, further saith "that Elder Rigdon pledged himself to support the authorities of the church, as now organized, and that no other business except the regular prayer meeting should be attended to; but I took the liberty to inform the people that no business would be attended to except the regular prayer meeting." So far I, Parley P. Pratt's testimony proves, (if it proves any thing) that President Rigdon did conduct himself like a

man of God, and as the president of the church, but that the twelve who were present behaved like ruffians. The rest of I, Parley P. Pratt's testimony is made up of burlesque, falsehood and nonsense, about the Maid and her Milk Pail, Gladin Bishop, Queen Victoria, &c. admitting, most reluctantly, however, that President Rigdon had declared that he would do nothing to divide or injure the church. This proves no unrighteousness in President Rigdon, unless, indeed, I, P. P. P. goes by the Irish rule of contraries, which seems to be the one adopted by the twelve, when referring to the Book of Doctrine and Covenants on the motives of President Rigdon. That is, when President Rigdon says, that he does not want to divide the church or injure the people, by their (the twelve's) rule he must be a most abominable sinner. Here endeth I, Parley P. Pratt's first lesson.

O. Hyde re-appears, and continued his testimony in relation to a circumstance which occurred 2850 odd years ago, to one of the greatest adulterers that we have any account of—Exit.

A. Lyman testifies that what the twelve have said is correct. That they have told their minds, and acted upon it. Very important testimony if one could believe him.—See second common sense reason.—Witness further saith, or rather asks a variety of questions—a singular position for a witness truly—and further saith many nonsensical things, too numerous and too foolish to be edifying to the reader. However, as it is a curiosity, the reader is respectfully referred to page 654-5 of the Times and Seasons. He finishes his testimony with the old story about Kirtland, and what a dead man had said.

Elder John Taylor.—As Elder Taylor is the only witness against President Rigdon, who seems to be governed by the rules of evidence, which should govern a witness; his remark in relation to what had been said before is the more singular; we have already said that no evidence sufficient to censure, much less to condemn the first president, was adduced upon the trial, and we repeat, that up to the commencement of Elder Taylor's remarks, the attempt to criminate President Rigdon was a perfect burlesque upon testimony. Elder Taylor first asks a question in relation to President Rigdon's mission to Pittsburgh, and answers it himself in the negative. Now, we ask, could Elder Taylor, he living in Nauvoo, be personally acquainted with what President Rigdon was doing in Pittsburgh? Well, ought Taylor to testify to a fact which he did not know? Certainly not. Now we do know that this part of Taylor's testimony is false. And can prove it false by many witnesses.

Now, what confidence can any man place in the testimony of one, who when under the solemn responsibility of a witness testifies to a fact, the truth of which he could by no pos-

sible means know? The assertion that President Rigdon had ordained to the office of prophet, priest, &c. we do not deny; but that President Rigdon does not hold that office himself we do deny, and all that is said about priests ordaining elders, &c. is evidently intended to mislead. Who does not know that prophets, priests and kings were ordained under the hands of Brother Joseph? See p. 666. And does not Elder Taylor know that President Rigdon was called by the God of Heaven, to be equal with Brother Joseph in holding the keys of this last kingdom. See Book of Covenants, Sec. 85. If President Smith could ordain to these offices cannot President Rigdon? But to proceed. Elder Taylor says, some people think these things small matters, but it was for a transgression of this kind that Satan was cast out of heaven. But what did President Rigdon do, Mr. Taylor? Got drunk? No. Steal? No. Commit adultery? No. What then? For resisting authority? For resisting authority? Yes, gentle reader. Here, then is the whole alpha and omega of this great ado about not conducting like a man of God. The first presidency resisting the authority of the twelve travelling high councillors, who are to act under his direction. I have seen many attempts (and some of them most amusing ones too) to excel in impudence, but I give it up, this is decidedly the height of impudence.

J. M. GREIG.

Brighton, Feb. 28, 1845.

P.S. The reader will please to remember that important circumstance, or rather unimportant, that we take their own report of the trial, and although many things which transpired after the trial of President Rigdon, have been suppressed by them, yet we are willing that they should be judged by their own account of this shameful affair. But in his remarks about things which passed in Missouri, O. Hyde, from some strange cause, forgot to mention certain affidavits, made in that state, for the special benefit of the saints. How forgetful some people are.

J. M. G.

For the Messenger and Advocate.

TO BRIGHAM YOUNG.

DEAR SIR,—Having been informed through the medium of the Times and Seasons and other sources, that yourself, in conjunction with your quorum, are the acknowledged leaders of that part of your church, located in Nauvoo, and a few other places; I would therefore, through this medium, take the liberty of propounding a few questions to you, not only for my own satisfaction, but for the benefit of all others, that may feel to take an interest in their eternal welfare. I will just state, that I do not profess to be a follower of the twelve, neither, do I profess to be a follower of Mr. Rigdon, but this much I do say, having had an acquaintance with many of the

followers of Mr. Smith, of some six years standing, I have been led, without the shadow of a doubt existing in my mind, to believe that the ground work of Mormonism, so called, is true as held forth by the elders of this church; and I feel that the time has fully come, for me as an individual, to reduce my belief to practice, but in consequence of the disunion which has taken place, among you as a people, I find myself placed in rather an awkward predicament, out of which, by my own wisdom, I am at a loss to know how to extricate myself; for while each party claims with an equal degree of tenacity to be the legitimate leaders of the church, by what rule shall I be able to judge the matter, except by written testimony. One thing however is certain, one of the two parties must be wrong, and consequently must fall short of that rest which remains for the people of God. Now Sir; with these facts staring me full in the face and having an ardent desire to know the truth, that I may obey it, I shall proceed to ask a few questions, and to point out some apparent discrepancies, hoping that some one of your quorum or perhaps Mr. Lyman, may feel sufficiently interested in the welfare of their species to favour us with a reply through the Times and Seasons.

In the above named paper on page 618 I find the following statement over your own signature, you are now without a Prophet present with you in the flesh to guide you.

In connection with this I shall quote from D. C. page 387. spoken by the mouth of the Prophet Joseph as follows, "I will raise up unto me a man, who shall lead them like as Moses led the children of Israel for ye are the children of Israel &c. again it is recorded on page 175 of the same book "Verily, I say unto you, that none else shall be appointed unto this gift except it be through him;" by reading the first paragraph, you will discover that the Lord has reference to a spokesman for his people, now Sir is it not very certain that either you or the Lord was wrong; for either the Lord did not mean what he said, or Mr. Young said one thing and meant another.

In the year 1831 the Lord emphatically declared, that no one should be appointed unto the gift of a revelator except through Mr. Smith, and in the year 1834 we hear him say through the same source, that he would raise up a man unto his people like unto Moses, and on the 27th day of June 1844, Joseph Smith came to his death by violent hands, and on the 15th day of August following Mr. Young comes out in an epistle to the church, and announces the solemn fact, that this generation are without a prophet in the flesh. Now the pith of your argument to me Sir appears to be this, that his Satanic Majesty for once got ahead of the Lord and actually succeeded in cheating us out of a prophet, by taking Mr. Smith away before he had ordain-

ed a man to fill that all important station, notwithstanding, the promises made on the 387 page that he would raise a prophet up appointing also in as strong language, the source from whence he should receive that ordination. I here remark Sir, had you come out and honestly told the people, that you were that prophet, there would not have been so great a discrepancy between your own testimony and that of the Lord's; but as it now stands I shall respectfully solicit Mr. Young to *unravel* that mystery.

Again on the 103rd page book of Cov. 12th paragraph, the twelve are represented as being a presiding *traveling* high council, to officiate in the name of the Lord, under the direction of the first presidency; but in this there is not one word said about the twelve having *two* counsellors, one to be stationed upon their right and the other upon their left, I find nothing to warrant this new order of things in the book of the law of the Lord; and, I must confess that it has very much the appearance of placing six wheels upon a waggon, instead of four. You, however, sir, by your superior wisdom, may be able to reconcile this new manoeuvre of yours in church tactics, to some ancient order of things, unknown to us in the eleventh hour dispensation. In your remarks, at conference, held on the 6th Oct. last. See Times and Seasons, page 683. You say, did Joseph ordain any man to take his place? You answer, *he did*. Who was it? Answer, Hyrum. And again on page 431 of the same paper, we have the following announcement, viz.: We have to announce that Sidney Rigdon has been ordained a prophet, seer, and revelator. Now, in addition to this we have the word of the Lord, spoken by the mouth of his servant Joseph. See Doctrine and Covenants, page 330. And again, verily I say unto you brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the *keys* of this last kingdom, and in the 5th paragraph of the same section there is something said about the length of time that they should continue to fill this important station; it reads as follows:—And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from henceforth **PRESIDE** over the affairs of the church and the schools, and after giving some other instructions concludes by saying, and this shall be your business and mission in all your lives, to preside in council and set in order all the affairs of the church and kingdom. We will now take a bird eye glance of this part of the subject, as presented before us in the first place. Mr. Young acknowledges if Hyrum Smith had survived Joseph, he would have stood in Joseph's place. Query—What necessity was there for this? Oh, the subject is a plain one, says friend

Young, because this church has always been led by revelation, and always will. You may find my words written or printed in a book called Times and Seasons, page 683. But what now are we to do Mr. Young? The man that should have taken Joseph's place sleeps the sleep of death. Oh, but echoes the same book, page 431, S. Rigdon has been ordained to the same office. Stop; not so fast, stammers friend Young, we acknowledge the ordination of Mr. R. but—but, Sidney would lead the people to *destruction*, Joseph said so; wonder, did the Lord know this fact, before he said that Sidney should be accounted as equal with Joseph, in holding the keys of the kingdom; and, Joseph, why did you ordain Mr. R. to be a prophet, seer, and revelator, if you knew he would lead the people to destruction? If Joseph was present with us we might hear him say, God commanded me to ordain him, and who was I, that I should resist the will of my maker? Now, sir, I ask you in the spirit of candour, laying aside every personal consideration, do you not believe, which I really think must be the fact, from your own admission, that God foreseeing that Hyrum would be called upon to pay the debt of nature at the same time with Joseph, caused the same ordination to be placed upon Mr. R.'s head, so that the full organization of the kingdom should not be broken up; otherwise for what purpose was he *ordained*? I also see in a letter written by W. W. Phelps, in answer to one written by W. Smith, published in a late number of the Times and Seasons, wherein Mr. P. assays to give a description of the interior of the temple at Nauvoo, when completed, speaking of the arrangement of the seats, he says, the first seat is to be occupied by the first presidency, the second by the quorum of the twelve, and so on, enumerating the different quorums. Now, sir, I ask how can the first presidency occupy their places in that house, when there is no first presidency acknowledged by you in your present organization? Perhaps Mr. Lyman may be able to untiddle this mystery, as he now seems to be occupying the right, left, and rear of the quorum of twelve. Ah, Amasa, you have moved one peg down, in my opinion. I will point out one more discrepancy and then bring my letter to a close. In a late number of the New York Prophet, there is a riddle put forth to the saints by P. P. Pratt, demanding the modest sum of 200 dollars to be made up to himself and two others of his brethren in the ministry. I would ask, how does this accord with the Doctrine and Covenants, page 119, where the command is given to take neither purse nor scrip. Now Mr. Pratt, had forgotten or purposely neglected to tell the saints that he owns a little bit the largest private residence, and decidedly the best house in the city of Nauvoo, and the writer of this article heard him say that it cost him 3000 dollars. What Mr. P. worth 3000 dollars, and not

willing to spend a little in the cause of truth. Mr. Benson, also one of the individuals referred to in Mr. P.'s riddle, owns a good property in the same place. This wholesale beggar or rather demanding. I must confess, savors very much like taking the fleece and letting the poor lambs go naked. In view of Mr. P.'s riddle I am led to reflect upon what I heard Mr. Joseph Smith say upon the public stand, when on a visit to that place, here is Brother Parley, said Joseph, he will tell you of his sufferings in the state of Missouri, of his sufferings in jail, and how many trials he has endured, but he don't say how much money he accumulated when on his mission to England, nor how he came by it. Poor Brother Parley, was there not a little sulphur near by about that time. Query, don't it look very much like fulfilling the old adage—keep all you have got, and get all you can. What say you, friend Parley?

I close this epistle by repeating, that I ardently invite an investigation of this subject, for he that wont reason is a bigot—he that cannot is a fool, and he that dare not is a coward.

I remain yours, &c.

Pittsburgh, March, 1845. D. J. G.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. MARCH, 1, 1845.

Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

"And again the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom—yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church."—*Book of Cov.* §3, ¶12

"We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Revelator."—*Times and Seasons* Page 431.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—*Matt.* 12: 37.

On the 8th of August, 1844, at a special meeting of the church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, PRESIDENT BRIGHAM YOUNG asked the saints what they wanted. Do you want a guardian, a prophet, a spokesman or what do you want? If you want any of these officers, signify it by raising the right hand. NOT A HAND WAS RAISED.—*Times and Seasons*, page 637.

"You are now without a prophet present with you in the flesh to guide you."—*Brigham Young's Apostolic Epistle, Times and Sea-*

"A church without a Prophet, is not the church for me. It has no head to lead it, in it I would not be." *New York Prophet.*

The delay in the present No. of the paper has arisen from the determination to have ready for distribution at conference our new Hymn Book, which is now so far advanced that we feel warranted in saying it will be for sale, neatly bound in fine morocco at 37½ cts. single copy, or \$30 per hundred.

There is in the revelations of God to the children of men, a period pointed out in the history of Adam's race, designated as a day of righteousness—a reign of peace—the Sabbath of the earth of a thousand years duration.

The fact is generally admitted, but the precise means by which it is to be accomplished, is a subject of doubtful disputation, notwithstanding the prophetic testimony is as clear on the chain of precursory events, as it is with regard to the ultimate issue.

Our design at the present is to notice the important circumstance referred to by the prophets, that a *special messenger* is to be sent to prepare the way for the coming of the Son of Man; one whose duty it is to set all things in order, and make ready for the reception of that august personage—the King of Kings and Lord of Lords. Be it remembered that Jesus of Nazareth is now coming as the lion of the tribe of Judah, to the salvation of Jacob his called, and Israel his chosen, to establish Zion, and to make Jerusalem the praise of the whole earth. No longer the despised Nazarine, but the Lord God Almighty, travelling in the greatness of his strength, to take vengeance on those who know not God, and obey not the gospel of our Lord Jesus Christ.

Isaiah, under the spirit of prophecy, breaks out in the following strain:

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she has received of the Lord's hands double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Malachi, in view of the same event, by constraint of the spirit exclaims:

"Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap? And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

We are well aware that these prophecies have respect to the forerunner of the Son of God, in his advent of humiliation; but it must be abundantly obvious, that they have especial reference to that servant, who shall be commissioned to prepare the way for the glorious advent of Israel's King; accompanied with his saintly escort, to take formal possession of the kingdom, which shall extend from sea to sea, and from shore to shore.

To those who are not mere professors in their credence of the work of God of the last days, but really believe the word of the Lord received through Joseph Smith, we shall be able to show not only that such a servant has been sent, but to point out the very individual designated by God himself as such:—

"Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold thou wast sent forth even as John, to prepare the way before me, and before Elijah which should come, and thou knewest it not. Thou did baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old."

It will be observed that the work of the forerunner of the last days, is markedly superior in its character to the mission of John

the Baptist. He comes, it is true, in the humble capacity of a proclaimer of repentance and baptism. He is first sent to prepare the way before Elijah—having no power to confer the Holy Ghost. That work being accomplished, he is called to administer the Holy Ghost by the laying on of hands, even as the apostles of old; and the Lord declares positively that they to whom he administers shall receive it.

Having acquitted himself acceptably to God in these preliminary stages—he is called to hold the keys of the kingdom of heaven; and preside in council; and set in order all the affairs of this church and kingdom, during the term of his natural life; also to hold the keys of the school of the prophets. (Sect. 85.) In the same year he is called to be a spokesman to the then revelator of the church. (Sect. 95.) In January, of the year 1841, the Lord promises to this same individual—Sidney Rigdon, "And he shall lift up his voice again on the mountains, and be a spokesman before my face." In April, of the same year, the Lord commands Joseph Smith to ordain him a prophet, seer, and revelator; which ordination was published to the world in the official organ of the church.

The crowning manifestation that God has considered him called and chosen and faithful, is found in the fact, that he has removed every man from the earth, whose authority could in any degree conflict with that of Sidney Rigdon. Above all in the fact that the Lord God has lifted the veil of futurity, and shown unto his servant the things that are coming on the earth; the wars, the distress, and the perplexity of nations—the order of the kingdom of heaven—the advent of Messiah—and the establishment of the rest of God on the earth.

This is not all, the Redeemer of Israel hath sealed these truths upon the hearts of his children, by the power of the Holy Ghost shed forth upon them, so that they can testify that they not only verily believe—but they know of a surety that the testimony which he brings is true, and that God hath sent him. The ordeal through which they have been called to pass, has been a fiery one; they have been called to withstand prophets and apostles; and to hold fast to the testimony of Jesus, in opposition to overwhelming numbers who professed to be saints. The mercy of God has

sustained and kept them, and his grace has been sufficient for their every need. He who has been with us all our lives long, will never forsake us unless we turn aside from the holy commandments committed unto us.

Brethren, how great is our calling! Let us walk humbly before the Lord, watching continually unto prayer; walking in all the ordinances of the Lord blameless; by an abiding faith on the Son of God, who loved us and gave himself for us, that he may purify us unto himself a peculiar people, zealous of good works. The righteous shall be comforted, for the Lord hath spoken it. Zion shall rejoice, for this is Zion, the pure in heart, and they shall see God. "The time, yea the set time to favor Zion has come," and all the efforts of ungodly men; apostates, or demons, can effect nothing against the truth, but will redound to its ultimate triumph.

The twelve have been calling incessantly upon the Mormons, for money and means to build the temple, and support the Priesthood, (THE TWELVE,) promising them, if they would do so, a great endowment, and great keys of power, when the temple is finished; when in truth, they never have received those keys or that endowment themselves—consequently, have no power to confer it upon others, which Parley begins to have frankness enough to acknowledge. We extract the following on this subject, from the N. Y. Prophet of Feb. 22, 1845.

We publish in this number a circular from the authorities at Nauvoo to which we call the particular attention of our readers.

The fact is, the welfare, and even the salvation of the saints abroad, as well as in the west, depends on our diligence in building up Nauvoo and the temple, and defending and protecting the place, the sanctuary, and the people there. This may seem strange to some but so it is. For instance, if Nauvoo is not preserved, built up, and strengthened; and thus kept from the power of the enemy who are seeking our destruction; then the temple will not be preserved, completed, and enjoyed by the saints; and if the Temple is lost by our neglect, then there is no Sanctuary, or place on earth where Jesus can come and reveal the fulness of the ordinances pertaining to the holy priesthood; and to the powers of heaven on the earth, so as to restore to the Church those powers by which the ancients subdued kingdoms, put to flight the armies of the aliens, broke the bondage of their oppressors; escaped the edge of the sword. Out of weakness were made

strong; waxed valiant in fight, stopped the mouths of lions; quenched the violence of fire &c. &c.

The Church of Latter Day Saints might have had them three years from the time they were first organized, as well as to have labored and groaned under oppression, poverty and misery, for fourteen years. But they have never been sufficiently united as a people, nor sufficiently united and trustworthy to OBTAIN them.

And if they are not careful, the same cause will produce the same effect now. And if it does, they will come short of the faith, blessings, and powers which alone can save them. And the Lord will withhold the greater things and the greater powers, till he can find a people that will obey him in all things.

It does appear to us that the members, some of them are slow to comprehend and realize their true interests as a people.

Do you realize my brethren, that the great struggle is now at hand which is to decide whether the kingdom of God can come with power in your midst, or whether it must be withheld till a generation is prepared to receive it? If you did you would arise as one man, and take your means and strength and throw it into Nauvoo, to build the city, the Temple; and to employ, support and defend those who have suffered and bled, and been murdered, and robbed and driven, and now again threatened with extermination.

Yea your YOUNG MEN and your MIDDLE AGED would be there with a WEAPON IN ONE HAND and a tool in the other, and their pockets lined with ALL they had, or could command, to buy materials and provision. And you would SWEAR by the living God, that Nauvoo and the Saints should be sustained, strengthened and preserved from bloodthirsty murderers and persecutors, or else be the burying place of more than THIRTY THOUSAND patriots, and martyrs in the cause of truth and freedom.

(For the Messenger and Advocate.)

Boston, Feb. 7, 1845.

To President S. Rigdon,

Dear Brother,—I take my pen to inform you of our welfare in Boston. We are happy, let this suffice; our hopes are glorious. I have been to the east as far as Portland. Preached in Bedford, near Se. 9, Maine, three times last Sabbath, to a large congregation, especially in the evening. They said it was the best preaching they ever heard. Some were deacons in the Baptist church, in that place. I left a good feeling. God is with us. Brother Hardy and Brothers Wingate and Hutchings are one. We desire your prayers that we keep humble, and so please God that your heart with ours and all of our dear brethren, may rejoice together with that joy that is unspeakable and full of glory. It appears that those men and women that the Lord has chosen from among

them that were called, are they who have ever lived peaceably, and done all that has been done in righteousness, and have not dared to lift up their heads lest the task-masters would smite us. You, sir, the apostates count standing at the head of those they say are worthless. But when they get to their spiritual wife Zenith, then shall the saying of Solomon be verified:—"Then shall the righteous man stand in great baldness before the face of such as have afflicted him, and made no account of his labors. When they see it they shall be troubled with terrible fear, and shall be amazed at the stringency of his salvation. So far beyond all that they looked for. And they repenting, and gnawing for anguish of spirit, shall say within themselves, 'This was he whom we had sometimes in derision and a proverb of reproach. We fools accounted his life madness, and his end to be without honor. How is he numbered among the children of God, and his lot is among the saints. Therefore we have erred from the way of truth, and the light of righteousness has not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts where there is no day. But as for the way of the Lord we have not known it. What has pride profited us? or what good hath riches, with our vaunting brought us? All these things are passed only like a shadow, and as a post that hasteth by; and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found; neither the pathway of the keel in the waves, &c.'"

We like to hear from you as often as you can send us all the particulars, so we may gain wisdom, for our enemies bring all of their guns to bear on us, but all are bomb proof. God Almighty is our strong hold, to which the righteous run and are safe. The wicked come up against us, but pass by with all its rage over the catract of despair, foaming in all its fury, and the smoke of their shame go up for a memorial of a fallen people; while the sons of God stands on the banks of deliverance and with a joy and gratitude to God, that they have escaped the awful catract, to which others have become a prey. Nickerson, the champion of spiritual wifery, is yet here, going on with his abominable teaching, and influenced Brother Clinton's wife to leave him, and two little babes with him; my heart aches to see such awful work. I wept and saw the bereaved family in tears. O, God! when will this cease. Brother Clinton is with us, a good brother she has been gone a week and over; broke up the family. Nickerson told her to let her husband go to hell; if he would be a Rigdonite he must be a bad man. They all ways did live in love before.

Respectfully yours,

WM. HUTCHING.

St. Louis, Mo. Jan. 13, 1845.

According to previous announcement, the branch of the Church of Jesus Christ of Latter Day Saints, in this city, met on the 12th inst. when the following resolutions were unanimously adopted:

Resolved,—That we believe God to be a wise and unchangeable being; and that when he establishes a system for the salvation of his people, it is like himself—*unchangeable*.

Resolved,—That according to the Book of Doctrine and Covenants, God has established a First Presidency, in his church, one of which to act as prophet, seer, and revelator to the church.

Resolved,—That we hold no communion with any church who do not want prophets, seers and revelators; without which they cannot receive the word of the Lord.

Resolved,—That we acknowledge and uphold Sidney Rigdon, as he is the only remaining First President of the Church of Latter Day Saints—pointed out to us in the revelations given—which church was organized after the pattern of the church in heaven.

Resolved,—That we endeavor, with the assistance of God, to obey all his commandments, to live close to him by faith in his Son Jesus, that we may enjoy more of his Spirit, and be found among the wise virgins, at the coming of our Lord.

Resolved,—That the editor of the Messenger and Advocate be requested to publish the foregoing resolutions.

WM. SMALL, President.

J. M'COARD, Clerk.

Minutes of a meeting held in the Leechburg branch, on the 8th day of Dec. A.D. 1844. A. H. Nangle was chosen to preside, and Noah Metz secretary.

On motion, 1st, Resolved that we recognize no other order than a church governed by a first presidency, and we henceforth withdraw fellowship from all who adhere to any other form of church government.

2d, Resolved, That we recognize Sidney Rigdon as the only one of the first presidency now upon earth, of which we have any knowledge, or to whom we will adhere, until we obtain an account of his death or legal expulsion from the church. And we take the Bible, Book of Mormon, and Book of Covenants, for our rule of faith and practice.

3d, Resolved, That we sustain President Sidney Rigdon in the office of first president, by our faith and prayers.

4th, Resolved, That a copy of the above be sent to the editor of the Messenger and Advocate, for publication, if he sees proper.

A. H. NANGLE, President.

N. METZ, Secretary.

For the Messenger and Advocate.

MR. EDITOR:—As I had the privilege of seeing a parable that was delivered by Orson

Hyde, in St. Louis, which will do him immortal honor in that line of business, or will show the weakness of the man. As the parable is intended to have reference to the church of Jesus Christ of Latter Day Saints, and the similitude being so false, I could not but make a few remarks on it. He says the order of the United States, and the order of the church are the same, and that when the President dies, the Vice President takes his place, that I will acknowledge. But we will look at the order of the church; we find in the 3rd section of Doc. and Cov. 11th paragraph, that of necessity there are three presiding officers to preside over the church, one of them being president over the other two, but the three united composed a trinitate president over the whole church, we also find in the 12th part of the same section, that the twelve are traveling, presiding high council, to officiate in the name of the Lord, *under the direction* of the presidency of the church; hold there reader. What is the word of the Lord, on the subject, why the twelve are to officiate *under the direction* of the presidency, they say that two of that quorum are dead, and that they cut the other off; now if that is true, that they have cut the head off, they must stand still, for they had no authority but to act under the direction of the presidency of the whole church, their head, but they say that now they have no head, for they unitedly are the head, and now the church is organized right, as much as to say it was organized wrong before. O wisdom!! wisdom!! If a man fought under Washington, and followed him till he saw him die could he step up and take Washington's sword and still say he was fighting under him when he (Washington) was dead, would he be telling the truth? I say verily nay. We also find in the 51st section of Doc. and Cov. 2nd par. speaking to Oliver Cowdery, "but thou shalt not write by way of commandment, but by wisdom, and thou shalt not command him (Joseph) who is at thy head and at the head of the church, for I (the Lord,) have given him the keys of the mysteries, and the revelations, which are sealed, until I shall appoint unto them (the church) another in his (Joseph's) stead. If God was to appoint one man in Joseph's stead, can twelve men, in truth stand up before God and say we unitedly constitute that one man? again I say nay.

We will now look at the parable, I say if the President dies the Vice President takes his place, and if he dies the speaker of the Senate takes his place, and not the whole of the members to stand up and say, we unitedly constitute the speaker of the Senate. Therefore I say that the twelve stand, in the same relation to the church as the members of the Senate do to the United States, so near as the things of God, and the things of man, will compare; therefore O saints search the words of the Lord, that you may become acquainted with the order of his kingdom; pray God to

give you his spirit, that you may be led into all truth, and that you, one and all may keep the commandments of God and be saved in his kingdom is my prayer.

Yours, &c. J. LOGAN.

We are in the constant receipt of the most cheering intelligence from our old friends, and new ones are continually adding. The exhilarating reflection is found in the fact that the Lord has taken his work into his own hand, and is operating on the hearts of the people without human effort. Thy will, O God, be done, as in heaven so on earth.

A BEAUTIFUL PARABLE.

St. Louis, Jan. 13 1845.

We have been honored, for the last eight or nine days, in this city, with the presence and instruction of Orson Hyde, and as I expect you are aware of his proneness to use parables I thought you might be edified by the following:—He was speaking on the present condition of the church at Nauvoo, and he compared it to the government of the United States, said he "when the president of the United States dies, the vice-president takes his place; just so will us. Joseph's dead, we, the vice-president, take his place." You have only to read it to see how appropriate it was to his case! Would it not have been better to have said, "the senate takes the president's place!" But this would have been too glaring, and the other did very well for men who are ready to swallow any thing, if one of the twelve says it, no matter if it contradicts reason and revelation.

Yours, &c.

JAMES M'COARD.

We publish the following letter containing the truth in relation to that hideous monster, "Spiritual Wifery" as taught and practised by the apostate Twelve and their followers.—We had vainly hoped and believed that the worst features of the beastly incarnation were confined to Nauvoo; but from information of undoubted character, we find the unseemly thing has actually pushed its way into every hole and corner, where it could gain a foothold.

If the writer intends to identify this system of things, with the doctrines contained in the book of Mormon, or the bible, he is strangely at fault; no shadow of justification can be found in either. The lesson inculcated by those sacred records, teaches us that wrath, indignation, and anguish, necessarily flow as the sequel of those abominations.

[From the Boston Investigator.]
**MORMONISM—THE "SPIRITUAL
 WIFE" DOCTRINE.**

Mr. Editor,—I return you my sincere thanks for your liberality in offering the use of your columns to any Mormon wishing to reply to any of my communications. In writing against the Mormons I feel no ill will personally towards any of them; neither do I fear their abuse. Let them honorably defend their doctrines; prove, also, if I have made any charges unsustained by evidence; if I have, I will "own up." It is my firm, honest belief, that Mormonism is calculated to uphold the worst vices of our frail nature, and as such, is an incubus on society. My object is, to show it in its true colors; and in striving to do so, I shall strictly adhere to what I know to be true, and what can be sustained by a hundred witnesses.

The "spiritual wife" doctrine, I will explain as taught me by Elder W——— as taught by Joseph Smith, Brigham Young, Elder Adams, William Smith, and the rest of the quorum &c., &c. It is as follows:—Joseph had a revelation from God, that there were a number of spirits to be born into the world before their exaltation in the next; that Christ would not come until all these spirits received or entered their "tabernacle of clay;" that these spirits were hovering around the world and at the doors of bad houses, watching for a chance, however dishonorably, of getting into their tabernacle; that God had provided an honorable way for them to come forth—that was, by the "Elders of Israel" sealing up virtuous women, and as there was no provision made for woman in the scriptures, their only chance of heaven was to be "sealed up" to some Elder for time and eternity, and be a star in his crown forever; that those who were the cause of bringing forth these spirits would receive a reward—the ratio of which reward would be greater or less according to the number they were the means of bringing forth.

This, Mr. Editor, is the substance of the "Mysteries of the Kingdom" in as few words as I can use to explain it. That it is calculated, with a little sophistry, to delude the "faithful" weakminded, is self-evident.

They reason thus. That God is no such a being as the scriptures would seem to represent, and the sectaries would believe; that woman was made for man, and those seeming jealousies of the Almighty, represented in the bible, were for the blinding of the Gentiles that they might not indulge their propensities which God gave them, without his express permission. Thus, if a child steals an apple (for which he has a good appetite) he sins; but if the father gives him the apple, there is no sin in eating it. The members of the "spiritual" brotherhood and sisterhood are bound to keep it secret from the world and those of "little faith," and if found out, to

defend each other to the last. They are at liberty to use the grossest slander and falsehood to terrify into silence those who dare oppose them. They all solemnly disavow in public; but the proof is now so palpable and self-evident, that they must father it.

I as one, can solemnly prove before any court of justice, that the doctrine was taught me; and as for its being most scandalously and unblushingly practised in Boston, Lowell, New York, Philadelphia, and its outrageous doings in the "*Holy City*" of Nauvoo, I shall prove by unimpeachable witnesses. I challenge them to disprove it, if they can, and I shall bring such a torrent of proof as will be a censure to the Eucladians of "this day and generation."

Is this a doctrine to be countenanced by men whom human nature has left with one spark of honesty or common sense? Forbid it Nature's God! Whilst I have an arm to raise, a voice to speak, or a pen to write, I will not see my fellow beings swindled, deluded, brow-beat, slandered; abused; by villains under the mask of religion.

Why, let me ask, has Parley P. Pratt, charged Elder Adams, in public print, of *swindling the saints, teaching false doctrines, "sealing people up" to eternal life ("spiritually,"* &c. &c. Let the saints answer it. Why did Joseph give Elder Adams the "sealing power," even to preaching the spiritual wife doctrine publicly? Why did Elder Adams read his "commission" from Joseph in Suffolk Hall, Boston, giving him power and "*keys*" above the Twelve? Answer that, and let Elder Adams answer for himself—no quibbling. Why did not the "first Presidency" call Elder Adams to trial and cut him off, as they have hundreds of others in like circumstances? Is not there something more than natural in this, if philosophy could find it out? Yet, with all this evidence before their eyes, the saints will still uphold this spiritual-wife *ignis fatuus*. "Oh! shame, where is thy blush?"

"The holy hypocrite is the most destructive serpent that can assail the happiness of the human family. Under the mantle of Church power he can work a greater mischief than all the villany that parades society at large.—Like the mole, he winds his way unseen even to virtue's fair citadel; and while you (having charity) think all secure, lays your fair fabric in ruins; but you are nothing the wiser—the victim is held under bonds; fear of the world's exposure, and remorse of conscience, is half-stifled in the promise of a greater reward, by the FALSE TEACHINGS of these unsanctified catiffs in the sight of God, than her true and faithful or betrothed husband could give her. Woman! as you value your fair fame, your peace of mind, and every thing that is dear to you, turn with horror and disgust from the outlines of a religion and the teachings of men whose actions insult your ears and understanding. Shun it and them as you

would a draught of poison distilled from the deadly night-shade or black hemlock. Ay more; for one would surely kill you, whilst the other would make you drag out a miserable, despised existence, *worse to the feeling heart than a thousand deaths.*"

And ye men, who boast of the likeness and nature of your God, prove ye are not "dolts and fools by ignorance made drunk"; prove, that "God has extended the sains' understanding;" that ye can "see, as ye are seen, and know as ye are known." Do consult the common sense that nature has given you, and turn with a blush from the things ye are—jackall to lions of iniquity. Do this, and I will feel more than rewarded if I can but save one fellow being from the fangs of these detestable serpents of bigotry and intolerance.

Respectfully yours,

HENRY ROWE.

Portland, Feb. 3, 1845

(From the Quincy Whig.)
MORMON MEETING.

The Mormons held a meeting at the Court House in this city on Monday evening last. Two of the brethren from Nauvoo spoke and if their speeches were evidence of their christian feeling and benevolence, Heaven help all such as are compelled to fellowship with them.

The object of the meeting and of the exertions of the two *Saints* who made themselves conspicuous on the occasion, was to create sympathy, for the poor down-trodden, persecuted Mormons, and if possible to save their city charter.

They most positively denied the charges bro't against the *Saints*, of stealing—declared that the Mormons were the most heavenly and perfect people on earth, &c. &c.

During the evening, the proceedings of a public meeting, held at Nauvoo, were read—characterized by the most vindictive and bitter feeling.

One of the resolutions of this meeting, was very abusive of the Warsaw Signal, Alton Telegraph and Quincy Whig—it charged those prints, with disseminating the principles of mobocracy, and their columns had been, and were occupied, by the "pens of murderers" to "deafen the cry of innocent blood;" but we have not the time and room to follow the proceeding through, and show their bitter malice, and hatred of every thing saving Mormonism.

This people preach up their benevolence and a great liberality towards mankind in general. But after reading their resolutions denunciatory of the presses, alluded to, what hope would there be for the safety of these presses—the Alton Telegraph, Warsaw Signal, and the Quincy Whig,—were those wretches to exercise unlimited sway. The assassin's Knife and the incendiary's torch would be the order of the day. Where they had the power they *have* destroyed one press already under a law of their own creation, and they

would have destroy every press in the Union, only such as upheld their doctrines, if they could secure the opportunity.

Away with all mock sympathy say we, they have violated the laws of the state—they have thrown a whole community into anarchy and confusion—they have abused privileges, which the people of this state in their simplicity have extended to them—then let those privileges be taken from them, and they be put on an equal with other denominations and sects. We shall refer to this again.

FROM NAUVOO

A gentleman from Nauvoo, informs us, that the great mass of the population of the city is in a state bordering on starvation. There is no business going on, and no means of obtaining subsistence only by charitable donations from the richer classes. Subscriptions are passing thro' the city for the relief of the poor, & every day baskets are carried around to collect provisions for the starving. Thefts from the Rigdonites, are numerous as ever, notwithstanding the 400 police. Indeed, this police is a protection to thieves, rather is made up of thieves in great part, who when out at night, ostensibly for the protection of property, can the more successfully perlein and hide it. *Warsaw Signal.*

RICH DECIDEDLY.

Our readers are all aware, that the city of Nauvoo is divided into two factions; the Rigdonites and Twelveites—the latter being the most numerous and far the greatest scoundrels. The Twelveites in order to force the Rigdonites into measures, commenced a system of pilfering, which became so oppressive that some of the Rigdonites could no longer stand their losses and either left the city or renounced their faith. Amongst the latter class, is William Marks, who being a man of property, sustained heavy losses by thefts, and on account of the unsettled state of his business could not leave the city.—He, therefore published a note a few weeks since in the Neighbor, renouncing Rigdon—joining the twelve, and exhorted all with whom he had any influence to do likewise. *A few days after this, all his stolen property was returned.* His harness, he says, was buried while absent. Now we call this decidedly rich; but it is of the same class of cases, with that reported by Mr. Keegan, in another column, where a saint's cow was stolen by mistake, and an equal amount of beef and a hide returned upon finding it out, with a note of apology, stating that the thief thought it was *gentle* beef. *Warsaw Signal.*

[By what authority the editor intimates that those persons in Nauvoo whom he calls Rigdonites, are scoundrels we know not, and presume that he has none.]

The Pittsburgh Morning Post, of the 10th inst., says:—The New York, Prophet, a

Mormon paper utters some direful threat against the democrats because the Legislature of Illinois repealed the Mormon city charter. He promises that the Mormons will all vote with the whigs in 1848, and defeat the democratic candidate for President. If Mr. Clay should be the next whig candidate, we may expect to see many interesting letters pass between him and his Mormon friends, and we would not be much surprised if—to make assurance doubly sure—some of the most ardent of the whig leaders should become Mormon Prophets.

Parley P. Pratt prays that he may never have the spirit of the saints at Pittsburgh. (apostates from the plurality wife system.) Parley, you put me in mind of a very strong sectarian in New Hartford, N. Y. when he could not reply to Mormonism, said to the saint with whom he was conversing, "well Mr. S. if I am wrong, I hope God will keep me wrong, and dam me for being wrong."—Your prayer Mr. Pratt, may be answered.

CONFERENCE NOTICE.

After due consideration, and taking a view of the situation of the various branches of the church east, west, north, and south, and the many letters addressed to us from persons wishing to unite all their efforts with ours to push forward the cause in which we are engaged, and after seeking counsel from Him who never errs, we have come to the conclusion to appoint the general conference, in the city of Pittsburgh, to commence on the 6th of April next. As the 6th comes on Sunday, that day will be devoted to preaching and the business will commence on the 7th at which time we intend that a full organization of the kingdom will take place. The first Quorum of seventy is now nearly full. We have all the materials necessary to have a full and complete organization as set forth in our preceding number of this paper.

We hope that all the friends of the kingdom of God, will give attendance, as the occasion will doubtless be interesting as well as vastly important.

We would also inform our friends, that we have a choice selection of Hymn books now in press, which will be ready for delivery on the above occasion.

SIDNEY RIGDON.

POETRY.

FATHER AND SON.

Son. It would content me, father, first to hear
How the Eternal framed the firmament;
Which bodies lend their influence by fire,
And which are fill'd with Winter's hoary use;
What sign is rainy, and what star is fair;
Why by the rules of true proportion
The year is still divided into months,

The months to days, the days to certain hours;
What fruitful race shall fill the future world;
Or for what time shall this round building
stand;

What lawgivers, what kings shall keep in
Mens minds with bridle of the eternal law.

FATHER. Wade not too far my boy, in waves
too deep;

The feeble eyes of our aspiring thoughts
Behold things present, and record them past,
But things to come exceed our human reach
And are not painted yet in angel's eyes;

For these submit thy sense, and say—"Thou
power!

That now art framing of the future world,
Knowest all to come—not by the course of
heaven,

By frail conjecture of inferior signs,
By monstrous floods, by flights and flocks of
birds,

By bowels of a sacrificed beast,
Or by the figures of some hidden art,
But by a true and natural presage,

Laying the ground and perfect architect
Of all our actions now before thine eyes,
From Adam to the end of Adam's seed;
O Heaven! protecting weakness with thy
strength,

So look on me, that I may view thy face,
And see these secrets written in thy brow.
O Sun! come dart thy rays upon my moon,
That now mine eyes, eclipsed to the earth,
May brightly be refined and shine to heaven;
Transform me from this flesh that I may live
Before my death regenerate with Thee.
O thou great God! ravish mine earthly sprite
That for all time a more than human skill
May fill the faculties of all my sense;
That when I think, thy thoughts may be my
guide.

And when I speak I may be made by choice
The perfect echo of thy heavenly voice."—
Thus say my son, and thou shalt know it all.

BOOK of Mormon for sale, wholesale and
retail, price \$1 single copy, \$10 per doz;
extra binding, Pocket book fashion, for the
convenience of travelling Elders, \$1.50.

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No. 10.

For the Messenger and Advocate.

Mr. Editor,—Having returned a few days since, from a visit to Lake County, Ohio, in obedience to the request of many of our old acquaintances, in that part of the country, we are inclined to give a brief sketch of our journey, which occupied a little over three weeks. In consequence of the bad condition of the roads, we were prevented from arriving as soon as we and our friends expected. In anticipation of our arrival at Kirtland, an appointment had been made for a meeting in the temple, on Sunday morning, the 16th of February, but the congregation had dispersed before our arrival, or a large number of them had dispersed. On our arrival we were welcomed by hundreds of our old acquaintances, with a warmth of feeling which clearly manifested that the ties of friendship were not broken. It had been upwards of seven years since we were in that part of the country, and great changes had taken place during our absence.

An appointment was made immediately on our arrival for meeting at candle light, and notwithstanding the night was very dark and the roads exceedingly bad, yet the temple was filled. It will seat about nine hundred persons—and we addressed a very attentive congregation, and probably as large a one as was ever gathered in that or any other part of the country, under similar circumstances. We made an appointment for the Tuesday evening following, and also the Thursday evening. On Tuesday evening again, to our great surprise, the house was filled. We again addressed the people, and again on the Thursday evening following. On Thursday evening we gave the history of Nauvoo, and the events that led to the death of the Smiths, which, of course, we traced to the introduction of the spiritual wife system; for all do know, that know any thing about it, that it was the introduction of that system which led to the death of the Smiths, and that if that system had not been introduced they might have been living men to-day. We had a fair opportunity of setting before a large congregation the operations of that system, and its effect on the people of Nauvoo; showing that it was the inlet to all the corruptions which followed. Such as bogus money making, counterfeiting, stealing, lying, perjury, and a train of abominations. We set before the people the plans used by the devotees of this system to conceal their iniquity from public view—their lying and perjuries, to ruin the characters of innocent persons, in order to hide their corruptions from the public eye. The people there had heard

of all these abominations, but were not satisfied, and were very anxious for us to go there, that they might know the truth of these reports. We think we can say with confidence that the people were all satisfied, and expressed to us great indignation at a people capable of such enormities.

An unexpected circumstance took place that evening, it was the arrival of brethren William Law and William E. McLellan, from Hampton, Rock Island County, Illinois. Brother Law addressed the congregation for some time, setting forth what he knew about the people and the affairs of Nauvoo; some of which were new to us. He settled the question forever on the public mind, in relation to the spiritual wife system, and the abominations concerning it. As Joseph Smith and others had attempted to get him into it, and in order to do so had made him acquainted with many things about it that we never knew before. The whole combined put the matter at rest, and the public mind was quieted, and all doubts removed.

The next Sunday we lectured again in the temple to a large audience. The week following we received a request from the citizens of Painsville, to go there and deliver a lecture in that place, accordingly we went, and addressed a large and respectable congregation there. During the week we received a message from some of the citizens of Cleveland, informing us that if we would accept an invitation from the citizens of that place, and lecture there, we would receive it from some of the most respectable inhabitants; with this request we were unable to comply.

We continued our lectures in Kirtland, and at the close we organized a church, and Hiram Kellogg was appointed presiding elder. During our stay there were lectures delivered by Dr. Samuel Bennett, and brethren Law and McLellan, all of which tended greatly to enlighten and settle the public mind.

We need not say that there were prejudices removed, for we did not find any to remove; the people were open, and willing to hear, and we received the kindest treatment at the hand of all with whom we had intercourse. The tongue of slander was still, and the voice of reproach was not heard. We found good feelings, and feel as if we left the same.

There was some nestling by a little band of spiritual wife folk; they felt as if their darling system of religious libertinism was rather roughly handled. They had several secret meetings, and passed some resolutions to be published in the spiritual wife papers at Nan-

voe, and Phénias H. Young went his way with them. John Young, one of their number, expressed himself, as we were informed, in one of their spiritual wife meetings, to this effect, that he would rather go to hell with that system, than to heaven with the one we taught. We think, for the honor of truth, his choice was a good one.

Many things which we learned while there, has left little doubt in our mind, that the Lord is working on the hearts of the people there, by making known to them the things that pertain to salvation, and by stirring up their minds to investigation.

If we may be at liberty to judge, we think the prospects before the church at Kirtland, are as flattering as any church we have organized. The deep interest taken in our meetings by many who never belonged to any church, and the feelings they expressed on the occasion, portends well for the prosperity of the church there, as also the many in and about that place, who, at former times have belonged and still believe the doctrines as we do, and who feel a deep interest in their dissemination; but in consequence of what they believed to be corruptions, having gained so strong a hold on the hearts of many, they stood still; but we think many, if not all of them, will unite with the church there, and we think the prospect now is, that Kirtland will not much longer be called a city forsaken, but she will yet be a place of praise.

The change in the town of Kirtland since the winter of 1838, (the time we left) is not greater than the change on the feelings of the people. At that time we left Kirtland, under circumstances calculated to try the feelings of any person capable of feeling. Public prejudice was running high, and the spirit of opposition exceedingly bitter, and so violent that our peace was entirely destroyed, but on our return all was calm—all was quiet—all was courtesy and kindness. The hand of friendship was extended, and every office of kindness was tendered to us to make our visit desirable and our stay pleasant, that any could ask.

We received many solicitations to again visit the place, and many were desirous that we should go there and spend a part of our time at least, if not make it the home of our family. All of which are under advisement.

SIDNEY RIGDON.

For the Messenger and Advocate.

At a period of the world like the present, when all are looking for and expecting important events, events of a character affecting the whole human race; threatening the whole world with convulsions and distress; changing and overturning the various forms of government, and revolutionizing all the established orders of society, and particularly one when these fears are awakened by reason of the testimony of the holy prophets and apostles of

Jesus, and that of the Savior himself. The sober and reflecting mind is led to inquire into its own fate, and the fate of those with whom it is associated.

In former days, when the servants of God were made acquainted with the changes and revolutions which were destined to rend in pieces the political and religious institutions of the world; they always manifested a strong desire to understand the fate of the kingdom of heaven, or church of Christ, with which they were associated, and what would be its fate amidst the general ruins and overthrow of the various nations of the earth. A notable instance of this is recorded of St. John, while a prisoner on the Isle of Patmos. He wept bitterly when there were none found who was able to open the book, and loose the seals thereof. John well knew that that book contained the history and fate of the church of Christ; and if there were any found that could open that book, and loose the seals thereof, he could obtain the knowledge which he desired most of all, and learn the fate of the church of Christ. The book was finally opened, and the contents thereof made known, greatly to the gratification of John.

The great desires of the prophets and apostles, and their deep researches have given us much light on these matters, and enabled us, in some good degree, to satisfy our inquiries, pertaining to this same subject. For a long series of years, the prophetic messengers sent into the world, seem to have all arrived at the same conclusions, that during a long period of the world, the fate of the church of Christ was very doubtful. Apostates were to be numerous, and corruptions were to prevail to an alarming extent, which were to combine for the destruction of the earthly existence of the church, and to continue, with other causes, to increase and prevail, until the saints were to be worn out and over come—Daniel, 7 chap. 25 verse. As, also, Rev. 13: 7, "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

These sufferings of the saints were the result, in part at least, of apostates. Every apostacy which was to make its appearance, was to have power, and the sincere and true worshippers of God, were to be brought into great straits, and great calamities were to be brought on to their head through these means, until the saints were to be worn out and overcome.

Such was to be the fate of the true church of Christ for a long series of years, following each other in succession. The prophets could see nothing but cause of sorrow and mourning, and the saints in trouble and wo, until they saw the whole organization dissolved, and the true church laid in ruins.

In the former ages of the world, whenever an apostacy made it appearance, it had power

to prevail against the true worshippers of God, and bring upon them calamity after calamity, and finally death and dissolution of the body organized; and if any escaped it was by concealment or otherwise.

The scene changed as time progressed towards a close, and the political and religious condition of the world, became diversified, and the nations and religious organizations became less formidable; broken up in diversity of opinions; separated from each other both in their political and religious institutions, until they became weaker, and a better state of feeling reigned among the various nations. Religious bigotry and intolerance greatly softened, and a greater willingness to hear and to understand for themselves, prevailed among the people generally; and after the prophets and apostles had looked into futurity, and understood the state and condition of society, as time approximates its close, they saw the condition of the true worshippers of God undergo a great change, not less so than the world at large, not less beneficial to themselves, and to the general prevalence of the true doctrines of heaven.

Though, according to the things which have come into our possession, there were apostacies from the truth to take place in these last days, and of as deep and ruinous a character, as far as putting at defiance the true doctrines of Christ was concerned, as ever had existed in any former period of the world; but the apostates were not to have power to effect the ruin and destruction of the true worshippers of the living God; but on the contrary, bring destruction on their own heads. The student of the scriptures cannot but wonder at the change which the apostles show will, in relation to these matters, take place in the last days. Peter, in his second chapter, gives the following account of the apostasy of the last days:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment: And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly: And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after, should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man

dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusations against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls—an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness: but was rebuked for his iniquity, the dumb ass speaking with man's voice forebode the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those who were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again: and the sow that was washed to her wallowing in the mire."

An apostacy of a deeper and blacker character than the one here described by Peter, never could exist. The character of the apostates are described as being of the basest kind, putting at defiance all the laws of decency and good order, being devoted to debauchery, duplicity, cruelty, and every species of corruption that ever defiled the human heart. In earlier periods of the world such an apostacy would have laid waste the true church of God, and have driven the true worshippers of God into exile or death; but mark the change, verse 1st, and bring upon *themselves* swift dis-

truction. And again in the 3d verse, Whose judgment now of a long time lingereth not, and their damnation slumbereth not. According to these sayings, all the power these apostates should have was to bring destruction on themselves, and hasten their own judgment and damnation. The testimony of all the apostles agree in this, that in the last days, when God should again set his hand to establish his church, it should be at such a period, and under such a condition of things in the world, that those who departed from the way of truth, though they could cause the way of truth to be evil spoken of, yet, in so doing, they would bring swift destruction on their own heads.

The power of apostates was to cease in the last days, and though there were to be corruptors, and that as great as ever existed in any period of the world, they would not have power to destroy as in former days, to destroy those who feared and worshipped the living God in deed and in truth; on the contrary, their folly was to be made manifest:—"But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." And their abominations made public, and swift destruction would come on themselves. Neither had they power to escape:—"For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." No effort at secrecy to conceal their abominations could save them. However privately they might bring into the church their damnable heresies, it would bring on their own heads swift destruction. They might creep into houses, it mattered not how slyly they did it, and how secretly they led astray silly women, their folly would be made manifest; they would be detected, and swift destruction would come on them, and they could not escape.

Such is the testimony of the apostles in relation to the people of the last days. It was not more certain that that servant whom the Lord raised up in the last days to give meat to his house in due season, if he should become evil, and, instead of doing as the Lord commanded him, go to eating and drinking with the drunken, and smiting his fellow servants, should be cut off, then it was that all the corruptors, who caused the way of truth to be evil spoken of, should bring on their own heads swift destruction. The same fate awaited all—the same decree was on all their heads.

Let me ask why it is that the very instant the saints begin to expose the corruptions of those who have introduced the very abominations, which the apostles have said should be introduced into the true church in the last days, these corruptors begin to cry, you are going to bring mobs on us, and have our lives destroyed? Answer, They see their fate written in the volume of truth; they surely are not so ignorant as not to see, that in case of exposure destruction will come upon them and

they cannot escape. Hence the cry of persecution. Hence the great effort to conceal. Hence the fear, dread, and dismay. Hence the fearful forebodings of judgment to come, for their judgment is not to slumber after their abominations are made manifest, neither will their destruction sleep. Do they, vain men, suppose that by crying persecution, mobs. You are bringing destruction on us, will save them? Do they not know that the decree has been long since passed in the courts of heaven, that if they did the things which they have done, that destruction and only destruction awaited them? Can they avert the judgment of God, by trying to stop the mouths of those whom they have injured, and tried to injure, regardless of the means by which they did it, not even perjuries excepted? Surely blindness has happened unto them, as it did in part unto Israel, until their destruction come to the very uttermost.

In all this matter the saints are to escape, according to the testimonies of the apostles; for it is on account of corruptions that men are to perish in the last days, and not because they walk before the Lord blameless; such are commanded to turn away from corruptions and corruptors:—"This know also, that in the last days perilous times will come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." It is one of the great privileges of the saints of the last days, that they will be preserved by keeping the commandments of God, and by walking blameless in his sight. To such the promise is that they shall overcome and not be overcome.

To the faithful, then, in Christ Jesus, we would admonish, that they walk in all godly sincerity, maintaining the doctrine of Jesus Christ in all purity and righteousness; for by this they stand or for want of this they fall. No people in the last days who have been made partakers of the Holy Spirit, can stand unless they maintain the truth in righteousness. Should they corrupt their way before the Lord, they will bring swift destruction on their own head, as some have already done, and others are doing. Let all those who are called to be saints learn one important fact, that their persecutions in the last days, will be in proportion to their corruptions; the less their corruptions the less their persecutions; and the greater their corruptions the greater their persecutions, and the promise of life is altogether dependent on their walking before the Lord blameless.

Let it also be remembered by the saints, that when they hear the cry of fear and dismay, and threatened death, among those who

Pittsburgh March 15, 1845.

BROTHER BENNETT,

have been made partakers of the Holy Spirit; that the persons making that cry, have corrupted their way before the Lord; for it is on such that the Lord has threatened judgment, and not on the faithful in Christ Jesus. If any of us commit error—to which all are liable—let us not attempt to hide it by crying persecution against those who seek redress at our hands, for the wrong done them, but let us confess our faults, redress the wrong, and cease to do evil: for if we seek to practice iniquity, by concealing it, remember the judgments of God will overtake such.

Let the judgments of God which have befallen and are befalling those who have already corrupted their way before the Lord, and caused the way of truth to be evil spoken of, be an everlasting warning to all who desire hereafter to serve the Lord in truth and in righteousness.

According to all the testimonies of the apostles and prophets, the Lord would not again, after the saints who were to make their appearance, through the ministry of the apostles, whom Jesus called, at the time of his first advent into the world, should have been worn out and overcome, and the church organized by them be broken up, and all kinds of systems grown out of it, set his hand again until the spirit of bigotry and intolerance should have so far abated, and the laws of the different nations so modified, as to admit of the existence of the true church of Christ, on the principles only of the saints keeping pure, and not corrupting the true doctrine of Christ; that they so doing would eventually overcome—but if, on the contrary, they corrupted their way, and by virtue of their corruptions, put themselves into the power of their enemies, they would bring swift destruction on their own heads.

The church of Christ in the last days, can alone exist by maintaining the form of doctrine delivered unto them, in purity and righteousness. Should any of those who have been called with an holy calling, in the last days, so far dispise their calling as to become workers of iniquity instead of workers of righteousness, in so doing they are preparing destruction for themselves, and all who follow their pernicious ways. And those leaders who introduce heresies and corruptions, so as to cause the way of truth to be evil spoken of, they may look for swift destruction on themselves, and on all who follow them.

Brethren, beloved of God, remember your holy calling; abstain from all worldly lusts which war against the soul. Possess your vessel in sanctification and honor; each one esteeming other better than himself, and the God of peace will be with you.

SIDNEY RIGDON.

I have been a constant reader of the Messenger and Advocate from its first commencement in this City, and I have occasionally read the Times and Seasons published in Nauvoo, Ill. There is a very wide difference in opinion between the conductors of those two papers and their contributors as to the person or persons to whom the first Authority or first presidency of the church of Christ, rightly and legally belongs, since the death of Joseph Smith. I think enough has been said in your papers, to forever settle the matter in the minds of all those who desire to know the truth on this subject, for the sake of the truth. There are those however who are disposed to cavil and misrepresent, in order to blind the minds of the unsuspecting.—I feel disposed, to trouble you sir, with a few remarks, relative to this subject, giving you some of my history, and some items connected therewith.

I united with the church of Christ, and was baptized by Hyrum Smith in Jackson Co. Mo. August 1831. A few days thereafter, in conference I was ordained an Elder, and in company with him traveled through to Kirtland, Ohio, preaching by the way. We reached there on the 18th of October, and on the 25th I attended a conference in Orange Township where I first saw Joseph Smith, Sidney Rigdon, Oliver Cowdery, &c. During this conference myself and nine others were ordained to the High Priesthood. Then I went home with Joseph Smith and spent some weeks with him. In the spring of 1832 I removed to Jackson Co. Mo. which was then, among us generally called Zion. In the fall of '33, I shared largely in the persecutions and injuries which the church sustained in that Co. in consequence of mob rule.—In '34 Joseph Smith with several hundred men arrived in upper Mo., in order to assist the church in regaining their rights. Affecting but little, the company was disbanded and many returned to their homes. In a conference in Clay Co., held on the 8th of July 1834. I was chosen to accompany president Smith to Ohio, where he then lived. On the 14th day of the month of Feb. '35 a general conference was called in Kirtland during which that part of the revelation given in Fayette N. Y. 1829 relative to the choosing of twelve apostles was taken into consideration, and it was determined that the time had come for them to be chosen. I acted on that occasion as one of the secretaries of the conference, and being chosen, I had to record my own name among the number of the twelve. On the 27th of the same month, in a conference Orson Hyde and myself were chosen to act as the secretaries of that quorum, and we were required to keep a record of the most important matters touching the ministry &c. of those Apostles. Now for the benefit of your read-

ers, I wish to quote some items from this Apostolic record kept by Hyde and myself.—During the above council president Smith prophesied that “if we would be careful to keep such record, it would be one of the most interesting and important ones ever seen.” During this interview he proposed this question. “What importance is there attached to the callings of the twelve Apostles, different from the other callings and offices of the church?” After some observations by others Joseph Smith in his official capacity, gave the following desision, viz: The Twelve are called to be a *traveling high council*, (not stationary) to preside over all the churches of the saints among the Gentiles, *where there is no presidency established*. They are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry—to unlock the door of the kingdom of heaven unto all nations, and preach the gospel unto every creature.—This is the virtue, power and authority of their apostleship, amen.” I wish to make one more quotation from the record of the twelve. Kirtland, May 2, 1835, a grand council of all the presiding authorities of the whole church was assembled, Joseph Smith in the chair. After the council was opened, he arose and made many observations, and among them the following. Now I want all your readers who have any doubts respecting the duty, calling, or power of the twelve to preside to hearken, Joseph Smith's words as authority are often quoted by those who think the twelve can legally preside in Nauvoo. Listen and I will give you his own words, taken verbatim as he delivered them, as Elder O. Hyde and myself placed them in the record of the twelve. The original copy of which, is now in my possession. But now for the sentiment, here it is. “The twelve apostles have no right to go into *Zion, or any of its stakes*, where there is a regular high council established, and there undertake to regulate the matters pertaining thereto: but it is their duty to **GO ABROAD** and regulate and set in order all matters relative to the different branches of the church.” One more sentence he uttered immediately following the above viz: “No standing high council has authority to go into the churches abroad and regulate the matters thereof, for this belongs to the twelve.”

The twelve at Nauvoo certainly never consult their own record, but if they ever do read it, they cannot believe it. For if the twelve did they never would, having no more than apostolic authority, try to regulate the affairs of Zion in the stake at Nauvoo. They must and do know that they are acting out of their place—above their authority.

If after, they *pretended* to cut off presidents Law and Rigdon, who with Joseph Smith constituted the first presidency, they had gone to work and appointed three of their own num-

“by revelation,” then filled up their vacancies in their own quorum, and in that attitude presented themselves before the church and the world, there would have been some semblance of the same authority and church government that is presented in the pattern in the book of Covenants. But as they now present themselves at the head—**TWELVE HEADED**—they violate the order in the book of Covenants. They go contrary to Joseph Smith's own instructions, as recorded in their record of their own proceedings.

What conclusion according to the above must we form concerning them, and all those who adhere to them? It is inevitable. They are fallen! are fallen!! And brethren you need not wonder if they have or do “become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.”

From the day that the church was first organized with the various presiding authorities, up to this day, I have always considered that according to the book of covenants, that church could not exist without a first Presidency, and that that first Presidency was the head of the church. So the twelves understand it. But the tug of war is, how many individuals compose that presidency or head? I will here venture an assertion, that no intelligent man or woman who ever belonged to that church during Joseph Smith's lifetime ever thought, that, that quorum of first presidency or head could have more than three individuals in it at a time. Now if it is true that when we cut the head off from the natural body—the body dies. Just so true it is that that part of the church who set aside the head or first presidency, consisting of three through whom the Lord said, “he would give his oracles to his church,” must inevitably die. The head contains the brain, which is said to be the seat of the mind. It also is the seat of the senses.—Take away the head, and then sensation and intelligence is gone.

Brethren do any of you wish to be members in a body or church, which has neither intelligence nor sensation? I can say I do not. If the twelve at Nauvoo had authority to set aside the first presidency, consisting of three and become head themselves, then they should have placed a quorum of three or some other number below them, in order that there might be the same number of quorums in the church. But that would not mend the matter, and I cannot see how I can help them out of the difficulty into which they have voluntarily plunged themselves, by their own free will. They have rejected the first presidency, and have (Pharisee like) assumed Moses seat for themselves. The question to my mind is clear that no church is the church of Christ according to the pattern given in the book Covenants Sec. 3 unless it has a quorum of three—and only three, as a first presidency. Any part or branch of that church assuming a different

form of government, or placing themselves under a different set of authorities is not the church of Christ, is not addressed by any revelation in that book. The revelations, directions, and promises contained there, were given to a church who were under the immediate presidency or presiding authority of THREE. Hence I said they of Nauvoo were fallen. And as they did not like to retain God in their knowledge, he has given them over to a reprobate mind, to do those things which are not convenient. God has given them up unto vile affections," Rom. 1. As president S. Rigdon's claims to the first presidency have been so ably set forth in the Messenger and Advocate, I will now only add a few things farther on that subject.

He became personally acquainted with Jos. Smith in December 1830, and from that to this, has sustained a very different relation to the church of Christ from any other man in it. Joseph had translated the book of Mormon by the gift of inspiration from God, had done a good work in that, and also in organizing the church; and being only a youth and the Lord knowing the many temptations to which he would be subject, and also knowing the age, the experience, and the integrity of Elder Rigdon's heart said to him in a revelation cov. sec. 11, par. 4: "I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which shall come from this time until the time of my coming, *if he abide in me*, and if not, another will I plant in his stead, (not twelve others,) wherefore, watch over him that his faith fail not." "Watch over him." I ask, watch over whom? Who received the command? the important command, to be the Lords watcher! and that too over the Lord's prophet. I answer, the man to whom the Lord said "now I give unto thee a commandment that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as by the apostles of old." And of whom it is said in the book of Covenants page 408, speaking of Sidney Rigdon, "he shall lift up his voice again on the mountains and be a spokesman before my face." Here are some of the greatest promises and privileges ever delivered to man, since the world began—"A SPOKESMAN BEFORE MY FACE." Watch over him that his faith fail not, lest he fall!! But if he (Joseph) transgress and fall another will I plant in his stead.

Much more might be said on this subject, but I will here introduce some important queries. What man now living has had the most extensive knowledge and experience in the church of Christ, since the year 1830?—The year of its birth. Who is it that has presided jointly—shall I say equally with Joseph Smith, in all its councils, in all its general as-

semblies? Who wrote the most revelations at the seer's mouth? Who had a vision of the glories of the eternal world, and of the sore torments of the wicked, and gazed upon them jointly with Joseph Smith? Who sat day after day, month after month, and year after year, and assisted in translating the old scriptures by the power of inspiration, and by that labor accumulated a fund of intelligence concerning the things of God, surpassing any man now living? Who is it, on whom the Lord suffered the heavy hand of affliction to fall and abide for years in Nauvoo, that he might neither loose his priesthood, nor yet go into those abominations for which the Lord caused the overthrow or downfall of that man who, if he had been faithful, would have stood at the head of the kingdom of God Almighty, when Jesus made his second appearance? And finally, who is it to whom the Lord has opened the heavens and shown the pattern upon which his kingdom should be organized; and the principles by which it must be governed, in order to be prepared for the events that are coming on earth, and in order to bring in everlasting righteousness. To fill the world with righteousness, peace, and joy in the Holy Ghost? Yes, who is it that with every power and faculty of his soul, publicly and privately, opposes every species of iniquity, usurpation and violation of the laws of God and man, in the church or kingdom of God; and who recommends to the saints by all his teachings, and by his daily examples to work righteousness and righteousness only, in order to be redeemed? I answer distinctly and emphatically that that man is President Sidney Rigdon. I feel my interest identified with his, and I feel also to stand by him in all righteousness before God, while he stands as a man of God to plead with the world.

W. E. McLELLIN.

(For the Messenger and Advocate.)
LAMENTATION FOR THE DAUGHTER OF ZION.

1 How doth the city sit solitary! She that was full of people, how is she become as a widow. She that was great among the nations, beheld she doth mourn, for her prophets sleepeth in the dust, and her twelve horns are lopped off; her priests and her elders have exalted themselves, and her virgins are afflicted. For virtue has departed away!

2 How hath her gold become dim! and the law of heaven they have changed; for the word of the Lord they regard not; and good tidings they will not receive! for their prophets have given them vain and foolish things, and their iniquity they have not discovered; for they boast of the burden, and are exalted in sin. For their light has ceased to shine!

3 O, thou daughter of Zion! Consider what thou hast done! Shall a woman destroy her young, or hide them in a secret place? Or shall the poor faint for hunger! For the meek

and the poor you despise! For thy breach is as great as the sea! Thy virgins and thy young men are fallen; and thy beauty has faded away!

4 O, thou daughter of Zion! thou hast taken of the cup and art drunken. Thou hast made thyself wicked for thy inheritance is turned to strangers, and thy temple is a fabric of pollution! thine enemies counsel against thee, they hiss, and laugh thee to scorn! They say, Behold the day they have looked for has come—for her sceptre hath ceased to sway!

THOMAS F. WILLIAMS.

MESSENGER AND ADVOCATE.

PITTSBURGH, PA. MARCH, 15, 1845.

Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

"Will our friends and agents remember this.

"We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Revelator."—*Times and Seasons* Page 431.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 37.

On the 8th of August, 1844, at a special meeting of the church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, PRESIDENT BRIGHAM YOUNG asked the saints what they wanted. Do you want a guardian, a PROPHET, a spokesman or what do you want? If you want any of these officers, signify it by raising the right hand. NOT A HAND WAS RAISED.—*Times and Seasons*, page 637.

"You are now without a prophet present with you in the flesh to guide you."—*Brigham Young's Apostolic Epistle*, *Times and Seasons*.

TO OUR PATRONS:—In consequence of publishing and printing the *Hymn Book* in season for our conference, it has put our paper back for several days; and as we are all anxious to make preparations for the conference, we have concluded to pass over the 1st of April No. and date the next paper on the 15th of April—By so doing we shall be able to give our subscribers the proceedings of the conference at a very early day and save ourselves much anxiety.

Our friends will lose nothing by this arrangement, as they will receive their full complement of papers, (24 No's.)

No circumstance has occurred since the days of the advent of Jesus Christ, more remarkable in its character, than the coming forth of the Book of Mormon. More than fourteen years have now elapsed since this singular record first emerged from its hiding place, di-

vulging the secrets of generations long since gathered to their fathers, and proclaiming the commencement of a series of stupendous events, affecting intimately every nation, kindred, tongue, and people, under the whole heaven.

Although there is no kind or degree of evidence wanting, which is usually admitted sufficient to establish the truth of any record of whatever kind; indeed we venture to say, it possesses characteristics peculiarly its own, which indelibly stamp upon its pages, the impression of eternal truth; yet it has hitherto failed to excite that deep and general interest, which the intrinsic importance of its contents demand. We are not at a loss to determine why it is so. This may be aptly styled the artificial age. The opinions, the manners, the pursuits, nay even the religion is made for show; men dare not think without a preceptor; it would indeed be at the eminent hazard of the thousand and one diverse systems of truth, should men once get it into their heads that they were permitted to exercise a little thought. An unnatural morbid sentiment prevails, which effectually blocks up the avenues, to the most valuable and exalted field of human investigation; in the attainment of that intelligence, which can only satisfy and fill the "aching void, of the immortal spirit that is in man. "The Bible contains all that is necessary for our salvation." The canon of scripture is full." These are the maxims of a race of zealous religionists, who propose to evangelize the world, and bring about the devoutly to be desired condition of things, when all shall know the Lord, from the least unto the greatest." We do not impugn their motives; but we altogether disallow the adequacy of their proposed plan of accomplishing the object. The means are not equal to the end. Is it not a fact that sects and parties are multiplying annually, amongst Christians, we mean those who profess to believe sincerely in the divine authenticity of the Bible, and that it contains all that is necessary for salvation. In the name of all that is reasonable, then, we ask, how is it possible that men shall all see "eye to eye," by the full canon of Scripture contained in the Bible? Solve me this problem.

It is because we believe that all scripture given by inspiration of God is profitable, and

because we receive the testimony of the Bible as verily true, we reject the anti-Christian and absurd notion, that the canon of Scripture is complete. At least thirty inspired records are mentioned in the Bible, which are now not known to be extant! So that if the Bible contains all that is necessary to salvation, these were supererogatory works of inspiration, and Peter did not understand the matter when he declared they were all profitable. Those who hold the maxim that the canon of scripture is complete in the Bible, also hold another maxim equal in absurdity with it, and a palpable contradiction in itself to the other two. The Bible is the only rule of faith and practice. If the Bible contains all that is necessary for salvation, and if nothing is to be believed that is not found in the Bible, how came either of these erroneous dogmas into existence? Certainly neither of them are found in the Bible. So far from it, the whole genius and spirit of that inspired record, is diametrically opposed to the imposition of such a moral incubus. If there is any principle taught in the Bible, it is that God never had a people existing on the earth, whom he acknowledged, that he did not reveal himself to them, made known to them his will, and poured upon them the spirit of inspiration. It is a virtual rejection of the Bible, to say that it contains all that is necessary to the salvation of man. It is in effect saying that the Bible is unworthy our credence. Amos declares, "Surely the Lord God will do nothing but he reveals his secret unto his servants the prophets." Solomon says, "Where there is no vision the people perish!" David says, "Truth shall spring out of the earth." John, in his sublime history of future events, shown him by the angel says, "I saw another angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon earth; to every nation, kindred, tongue, and people." The Bible, in short, contains a string of prophecies and promises, with regard to a future glorious epoch in the history of the human family, when God shall reveal unto them the abundance of peace and truth; and it is by that means alone that the knowledge of God can ever cover the earth, as the waters cover the sea.

What then is the Book of Mormon? It is a true record of a branch of the house of Israel

—of the ancient inhabitants of this continent; to whom the Savior personally appeared and administered, after fulfilling his work at Jerusalem. Know ye not how he told the Jews, "Other sheep I have which are not of this fold, them also I must bring in;" at this time, "that there may be one fold and one shepherd." You will observe it was a branch of the house of Israel to which he there refers, for he distinctly says, "I am not sent but to the lost *sheep* of the house of Israel." The Redeemer's mission, then, had respect to another branch of the house of Israel, not of the Jewish fold. The Book of Mormon relates what that mission was, and how it was accomplished. It is an additional evidence of the truth of the gospel, or God's plan of saving men, in contradistinction to all the systems invented by men or devils. To the honest inquirer after truth, it is therefore of greater value than the riches of the whole world. It is surrounded by a thousand testimonies of its truth, and the best of all is, it leads those who follow its direction to the Lamb of God, that taketh away the sin of the world;" to the fountain of all wisdom and knowledge, that they may drink deep of the waters of life, and be satisfied; that they henceforth live "holy, harmless, undefiled, and separate from sinners."

We shall revert to this subject again.

Is it true that we have given us in the person of Jesus of Nazareth, a perfect example of obedience to the principles of eternal salvation? By imitating the pattern which he has left us by treading the path which his footsteps have hallowed, who was the way, the truth, and the life, we can enter the holiest of all whither the forerunner hath for us entered.

Although it is necessary we should make our ingress by the door, "into the sheepfold, that we may be constituted legal heirs according to the promise—that is not *all* which is requisite to secure the "inheritance of the saints in light." It is not enough that we yield obedience to the first principles of the doctrine of Christ, unless we go on unto perfection, "by patient continuance in well doing unto the end."

The standard of excellence which is erected by the Saviour, is nothing short of the perfection of Deity. "Be ye perfect, even as your

father who is in heaven is perfect" This implies the renunciation of all evil, and the advocacy and practice of all good. We are at once directed to God as the source of unmingled good. "The works that I do," remarkable declaration, "are the works which I have seen my father do." In acting then upon the principles which you see do govern me in my life you can become perfect even as your father who is in heaven is perfect, and this is the only road that leads thereto.

Some professing religionists have such a mean opinion of their God, that they insist, He has required of his creature man more than he is able to give; in other words, it is impossible for man to keep the commandments of God.

It is recorded of Jesus Christ, that "he was tempted in all points like as we are, yet without sin." Do we ask by what principle did he overcome? Hear his answer, "resist the Devil, and he will flee from you." There is one principle which we must think, more than any other means in our power, conduces to our victory over the Devil, and all his works—watching, unto fasting and prayer. In what condition did the Son of God encounter that memorable onset of Satan, in the wilderness? And how gloriously did he triumph on that principle. How remarkably he admonished his disciples to the performance of this duty or means of victory.

To those who have diligently perused the sacred records, we would ask, in what condition, and under what circumstances, do we find men in every age, and in every clime, seeking and obtaining power with God and power with man, by the out pouring of the Spirit of God; so that no power save that of God, could withstand them? Go thou and do likewise, and the kingdom is yours by the will of the Father.

President Rigdon has returned from a very agreeable visit of several weeks, to Kirtland, Ohio, whom we had the pleasure of accompanying. The very friendly and cordial reception we met with deserve our warmest thanks. President Rigdon delivered several addresses to very large and attentive audiences in the Temple, and we have every reason to believe that a general good feeling exists in Kirtland and the adjacent country. President

Rigdon organized a branch of the church in that place, and we feel assured a good work is begun there, which, by the blessing of God will result in an abundant harvest.

TO THE SISTERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, THIS EPISTLE IS PARTICULARLY DIRECTED.

If ye love me keep my commandments.—John 14: 15. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.—2 John, 1: 9.

In all ages of the world God has been pleased to give certain laws or commandments, both for the temporal and spiritual salvation of man; but we propose at this time to confine our subject more particularly to those sayings of Jesus Christ, and his immediate followers, unto which, by yielding ourselves obedient, will, in the end, procure our exaltation to a celestial glory, for in vain do we call him Lord, Lord, if we do not the things he has commanded us, consequently it is of the last importance for us to understand the rule or criterion whereby we may be able to judge between truth and error, and to come in possession of this knowledge for ourselves, aside from the testimony of others, keeping in view the words of him who spake as never man spake; by their fruits shall ye know them. We, as a people, profess to believe in the principles set forth in the Old and New Testaments, also in the record of the Book of Mormon, and in the authenticity of the Book of Doctrine and Covenants, so called, I would here remark that that man or woman who is willing to yield implicit obedience to the principles of eternal truth, as spread over the face of the two last named books, and carry them out in their lives, as their rule of faith and practice, cannot fall short of that rest which remains for the people of God, they being pure from the fountain of eternal truth, and unadulterated by the interpolations of men. For my own part I freely acknowledge my willingness to abide by the doctrines laid down in those volumes, and in these we do not find a single precedent on record, that goes to establish the doctrine, that God ever gave a law to man, having in view his eternal salvation, at the expense of a part or portion of his creatures; and if he never gave any such law to mankind, in former ages of the world, we have no reason to believe that he ever will, or Malachi did not understand the true character of that God whom he represented, for God has declared, by his mouth—For I am the Lord, I change not, therefore ye sons of Jacob are not consumed. Now James says, 1st chapter 17th, Every good gift, and every perfect gift is from above, and come down from the Father of lights, with whom is no variableness, neither shadow of turning. Again, Book of Doctrine and Covenants, sec. 37, par. 1, Listen to the

voice of the Lord your God, even alpha and omega, the beginning and the end, whose course is one eternal round, the same yesterday to-day, and forever. Numbers 23: 19—God is not a man that he should lie, neither the son of man that he should repent. The Psalmist says, 103: 63, the Lord executeth righteousness and judgment for all that are oppressed. Psalm 89: 142, Justice and judgment are the habitation of thy throne. From the above quotations we understand, first, that God, in his character, is unchangeable; which brings me to this conclusion, that the gospel that was preached unto Abraham, as spoken of by Paul, Gal. 3, was the same that is preached by those having authority in the present age of the world. The believing and practising of which will save a man in the kingdom of God. And, in the second place, we learn that he executeth judgment for all the oppressed. I now ask if it is not a system of oppression to lead a man, standing at the head of a family of interesting children, into a covenant to obey every revelation or every order coming from a certain source, asking no questions, and in a few days after one of his daughters to be demanded as a *wife* for a married man, and not a question to be asked by the father. I have come to this conclusion, that every thing coming in the shape of a commandment or revelation, purporting to come from God, whether given by the mouth of man, woman, or child, and which in itself is in the least calculated to sever the bonds of affection, which bind man to his fellow-man—husband to wife, parents to children, and which in itself is calculated to sap the foundation of that union which binds and cements the family circle together, and which in its nature must have a tendency to create jealousy, envy, strife and fraud, and to bring anarchy and confusion upon a body of people. Such a revelation, I say in my opinion, is not from God, or God has not revealed himself in his true character in former revelations, and to prove this position shall be the burden of this subject. Truth being my object, I shall appeal to the law and to the testimony in that day when our first parents came forth from the hands of their creator, he made use of the following strong but beautiful language. See Gen. 2: 24, Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be *one flesh*. Now, it is very evident from this saying of the Lord, that he did not even admit of the possibility of a subsequent command being given, which would have a tendency to sever that union. We will also listen to the teachings of Brother Paul upon this subject for a few moments—Husbands, love your wives, even as Christ also loved the church, and gave himself for it—Eph. 5: 30, and in the 31 verse repeats the word of the Lord as contained in Gen. Again in Paul's first letter to Corinth, 7: 2, Nevertheless, to avoid fornication, let every man have his own wife, and

let every woman have her own husband. 3d verse, Let the husband render unto the wife due benevolence. What is this Paul says? Husbands (in the plural) love your wives, not husband (in the singular). But to place this subject beyond all possibility of controversy, he says, and let every woman have her OWN husband. Now, says the polygamist, Paul did not see down through the dark vista of time, the good things that were in reserve for us. No, this delightful state of things never entered the head of little Paul, notwithstanding he ascended into the third heavens, and saw things which were unlawful for him to speak. Ah, says little Snow, Paul was a granny! Yes, echoes W. W. Phelps, and so is Sidney. What! Brother Sidney had a view of the third heavens (See Doc. and Cov. page 346) and yet it did not enter your head, no more than it did brother Paul's, that a man should have from ten to five hundred women, married or not married to them. Why, Paul, you must have made mistake, some how or other, when you said, let every woman have her own husband. Query, Could a woman have her own husband if he was held as common stock by five or ten women?

Sisters, did you ever think of this? Would not this be a co-partnership concern, to all intents and purposes? I will now quote from Doctrine and Covenants, page 148: Thou shalt not lie. He that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit. And if he repent not shall be cast out. Thou shalt not commit adultery; and he that commits adultery, and repenteth not, shall be cast out. But he that has committed adultery, and repents with all his heart, and forsaketh it, and doth it no more, thou shalt forgive. But if he doth it again, he shall not be forgiven, but shall be cast out.

Again, on page 204: Verily I say unto you, as I have said before, he that looketh upon a woman to lust after her; or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith, and shall fear. Wherefore I the Lord have said, that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the scoerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

On page 174 there is a principle laid down for well worthy our consideration. And if he or she shall LIE, he or she shall be delivered up unto the LAW of the LAND.

On page 262, the Lord, in speaking to Martin Harris, says as follows:—And again I command thee, that thou shalt not cover thy neighbor's wife. But, says the objector, this

revelation was binding upon him only to whom it was given. To this I reply, what is binding upon one, as a rule of faith, is binding upon another.

We will now review what we have above written. It would appear that the liar shall be cast out if he repents not. And it is also very evident that a man, according to the word of the Lord, is bound to love his wife—not wives—with all his heart, and if he ever looks upon another woman to lust after her, shall deny the faith, and shall not have the spirit. Here I anticipate an objection, which is this: the twelve at Nauvoo, and their adherents do not look upon the marriage contract as being binding, except the ceremony is performed by one possessing the sealing power. To this objection I answer—Why then did God give the commandment so far back as the year 1831, for the sealing power was not then given, and why did he say he that committeth adultery the second time shall not be forgiven. And even him that looketh upon a woman to lust after her shall not have the spirit. Ah, say those men, with eyes full of adultery, it does not mean what it says, or, at any rate, we are a royal priesthood—a chosen generation; it is for us to offer up spiritual sacrifices; for unto us pertaineth the blessings, and the promises, and beside all this is committed unto us the fullness of that priesthood. So that whatever we bind on earth is bound in heaven. So that if R. should take a notion to H.'s wife in his absence, all that is necessary to be done is to be sealed. No harm done, no adultery committed; only taking a little the advantage of rights of priesthood. And after R. has gone the round of dissipation with H.'s wife, she is afterwards turned over to S. and thus the poor silly woman becomes the actual dupe to two designing men, under the sanctimonious garb of rights of the royal priesthood. H. by and by finds out the trick which was played off upon him in his absence, by his two faithless friends. His dignity becomes offended, (and well it might) refuses to live with his wife, but to beeven with his companions in iniquity, takes to himself three more wives. Kind reader, be not startled at the above recital of facts. I received the account from one who said he was acquainted with the facts. But to return to our subject, we quote again from Doc. and Cov. page 174—And if he or she shall lie, he or she shall be delivered up unto the law of the land. And on page 334—Therefore I, the Lord, justifyth you and your brethren of my church, in befriending that law, which is the constitutional law of the land. And as pertaining to laws of man, whatsoever is more or less than these cometh of evil.

What is this the Lord has been saying? Answer, We are to befriend, or in other words to sustain the laws of the land. Question. Am I acting in accordance with the laws of the land, by committing adultery? Am I not committing adultery if I have a wife, and have

carnal connection with another woman or women? And by so doing am I not violating the laws of the land? The Lord makes use of still stronger language than the above, and is more to the purpose. Doc. and Cov. page 194—For he that keepeth the laws of God has no need to break the laws of the land. Wherefore be subject to the powers that be, until he reigns, whose right it is to reign. I would now ask those pretended friends of the law of God, if they really believe the above quotations to be the word of God? If you answer in the affirmative, I would further ask, by what authority do you make the word of God of none effect, by practising polygamy, and that in its worst forms, and lying by the wholesale to cover up your deeds of darkness?

In the Book of Mormon, page 133, the Lord speaking by Jacob saith, Wherefore I the Lord God will not suffer that this people shall do like unto them of old. Wherefore, my brethren hear me, and hearken to the word of the Lord, for there shall not any man among you have save it be one wife, and concubines he shall have none; for I the Lord God delighteth in the chastity of women. And whoredoms are an abomination before me. Thus saith the Lord of Hosts. And on the 132 page, in speaking of David and Solomon, makes the following declaration, Behold, thus saith the Lord, this people begin to wax in iniquity: they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son. Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

What is this he saith? Why, a man shall have but one wife, and concubines none, for this reason—and its one of the best of reasons—he delighteth in the chastity of woman. What do we gather from this? Why, we learn one important fact at least; if a man has ten wives, nine of the ten are unchaste women. Moreover, if it was an abomination in the sight of the Lord for David and Solomon to have more than one wife, it was and is an abomination in his sight for others to have more than one. Hold, not so fast, say our friends in the west, do you not see that the Lord speaks this to the descendants of Joseph, upon this continent in that age of the world? And not only so, if you will read a little further you will hear the Lord say, by the mouth of his servant Jacob, "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."

It is needless for me to say more, as it is a subject well understood by all those who are at all acquainted with the contents of the Book of Mormon, that the system of having more wives or concubines than one, as practised by the authorities standing at the head of the APOSTATE church at Nauvoo, is predicated

upon the word of the Lord to Jacob, as above quoted. And that there has been a revelation given to the church, or part of said church, we readily admit. According to this revelation every high priest is entitle to the modest number of *ten wives*. Furthermore it is a principle of exaltation. Now, that the sealing power has been committed to certain men in the church supposing we admit, yet in order to make that principle effectual and valid in the sight of heaven, it must be done in accordance with the economy or laws of God. For instance, supposing that in the month of March, 1844, Joseph Smith, by virtue of the power vested in him, delegated the sealing power to B. Young, H. C. Kimball, and others; on the 27th June following Joseph Smith is called upon to yield up his spirit into the hands of him who gave it. Now, as the church of Jesus Christ is organized with prophets and apostles, for there must needs be a first presidency according to the order of the kingdom. Sidney Rigdon, according to the Book of Covenants, being the legitimate (and the only one) spokesman before the face of the Lord, to lead his people, but is not acknowledged in his place and standing by Young and Kimball, they placing themselves at the head. Now, with these facts before us (for I believe them to be such) I would ask, in the name of the Lord, what is their sealing power worth? As God lives! and as my soul lives, under these circumstances, I would not give the balance of two blue beans for it, for that very moment they, by their folly and wickedness, rejected the Lord's prophet, that very moment God rejected them with all the powers he had delegated unto them, "so mote it be."

We will now turn our attention to an investigation of the merits of the above revelation. It is a fact undenied by the leaders of the above system, that that revelation was given for the ostensible purpose of raising up seed unto the Lord.

The writer of this article was a resident of the city of Nauvoo on year, and during that time I never heard of more than three or four births having taken place there for which no fathers could be found. I then believed, in the honesty of my heart, that these were similar cases to many others that takes place in all other cities. I think it very likely, however, that a certain Mrs. T. living some forty miles from Nauvoo, may be able to throw a little light upon the above subject, for it has been told me by those who say that they had it from her own mouth, that she has had as many as sixteen girls at one time at her house, for the purpose of procuring abortion. I ask, in the name of humanity, is this the way to raise up seed unto the Lord? To say nothing about the number who are guilty before God of a certain sin, for which the Lord slew a certain individual for, in a former age of the world, recorded in Gen. 38: 8—10.

There is a certain feature embodied in that

revelation, to which I invite the attention of every honest man and woman. It is this:—David did not sin in the case of Uriah, save in the death of Uriah. And Hyrum Smith did say—this I can prove from the best testimony—that Solomon did not sin in having many wives and concubines, but that his sin consisted in worshipping their heathen Gods.

What does all this go to prove? In the first place it proves that God never gave that revelation, because it carries a lie upon its face to begin with, or the words of Jacob, as contained in the Book of Mormon, page 133, are not the words of God, because he has declared emphatically that God was displeased with David and Solomon, and that these things were an abomination in his sight. Secondly, I contend that if the revelation was really from God, and they believed it to have been given by him for the purpose of raising up seed, there would no violent nor artificial means be made use of for the purpose of thwarting nature in her course! If the sisters of this church would read the Book of Mormon and Book of Doctrine and Covenants more than they do, and withal be prayerful and humble before the Lord, they would find less time to listen to the teachings of these men, who have beyond all manner of doubt, made a covenant with death and an agreement with hell.

John says, Hereby we know that we know him; if we keep his commandments; and he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. In the New York prophet, under date Feb. 22, there is an article over the signature of P. P. Pratt, at which I wish to take a glance. Now, I would like to talk a little to brother P. for he is my father in the gospel. Brother P. do be honest, and tell us candidly, are you wrongfully accused of practising polygamy? Have, or have I not written the truth, as set forth in this article, in the presence of that God who will judge the world in righteousness? Do you not know that I have stated facts in this letter to which you are knowing? Did you not touch the system of polygamy in Salem, Mass. and John E. Page was called upon to settle it, when there? To say nothing about how much the Sundial has taught and practised it himself, according to his own confession? Keep mum, John, you are in the occupancy of a glass house. And now, brother Parley, as to bogus making, I would ask you one or two questions. Can you tell me what that powerful press, with a long lever, is intended for, or to what use it has been appropriated, in the room in the N.W. corner of Theodore Turley's brewery and gun-smith shop, in Nauvoo? And what use that crucible was put to, standing on a small furnace in one corner of said room? I once made free to ask Mr. T. to what use that lever was put, and he said it was to "mash" fingers and toes under. But, to be candid, if I did not know better, I should think it was to mash (make)

heads under. And just now I would like to ask brother Turley a question. Pray where did you get that five dollar counterfeit bill from which you passed upon me about three days before I left Nauvoo? Can you answer that question, Brother Turley? Now, brother Parley, I wish you would take little time, and answer some of my questions, but I pray do not call it all foul and malicious falsehoods, for we that do *know* better will not believe you. There is one declaration of brother P.'s worthy of notice. He says those that publish and those that patronize the Messenger and Advocate, their object is to procure the murder of all the men, women, and children of the saints! Stop, not so fast, brother Parley, do you not know that I have three daughters in that devoted city, Nauvoo, so that I am satisfied in my own mind, that the above charge is as destitute of truth as it is void of common sense. Not but that brother P. is a man possessed of good common sense, but he makes a wrong use of it sometimes. For instance, you have essayed to take hold of the rudder of the ship, instead of being employed in trimming her! Don't forget the rocking boat, brother Parley! And do you really aim at innocence, virtue, and truth? This be the truth, why then do you teach one set of principles in public and teach different principles in private, and practice them too? You know, as God lives, this is TRUTH!

You further say, if the Saints at Pittsburgh had any sense of law or justice left, to say nothing of mercy or humanity, they would prove the saints guilty, and only destroy them according to law.

I would ask you another question, Did you know that brother German, formerly of New York, has been driven to insanity in consequence of his wife Susan having left him? Did you know that I saw said Susan leave Cincinnati, on my way to this place in Nov. last, in company with G. J. Adams, for Nauvoo? Did you know that I occupied said Adams' berth on board the steamer the two nights I remained in Cincinnati; but where he slept I did not SEE? Question, Did or did not your quorum send a man out to preach after the high council at Nauvoo had cut him off from the church, upon his own confession, and the testimony of a young woman from Jersey, formerly from New York, she having the fruit of their illicit intercourse in her arms at the time? This man is now considered to be in good standing among you, and is now, I believe, preaching in the east, and is since married to another woman, but refused to marry the object of his deception. She said that he had promised to marry her. This was Sparks! Does not the Book of Covenants expressly say, that all contracts of marriage shall be held sacred and inviolate? Your own family told me of a young woman that was set completely beside herself in consequence of a disappointment of the above nature; but out of

respect to the young woman I do not give her name. The man, who is a high priest, is still in good standing in the church! Such fellows should be treated with contempt by every honest man and woman.

In conclusion, I would say, that whatsoever things are lovely, whatsoever things are honest, and whatsoever things are in accordance with the pure principles of eternal truth, let all these be held up in broad relief, for the examination of all mankind, for truth will bear its own weight. The principles of eternal truth require not the covering of falsehood to sustain them. And that man who resorts to stratagem and falsehood, for the purpose of imposing his principles upon virtuous females, leading astray the honest and unsuspecting into byways and forbidden paths, bringing ruin and disgrace upon whole families. These are they that are sons of Belial. They may talk about their sealing power, and the fullness of the priesthood being committed unto them, and their having women sealed up to them, (the apostles) for the purpose of exalting them to kingdoms, principalities, and powers!

SISTERS! I tell you, as God lives, your sealings are calculated to bind the fetters of darkness upon you, and to bring you down to the chambers of death! I call upon you therefore, in the name of the Lord, to break asunder from you the bands that bind you, to this system of things. Believe their teachings no longer, and frown such men from your society. For those are they that cannot become saviours upon Mount Zion! These are they that cannot be numbered with the one hundred and forty and four thousand, these are they that cannot stand to see the Savior come, these are they that cannot have part in the first resurrection, these are they that must suffer the torments of hell. I therefore exhort every honest man, woman, and child to come out from among them. I, also, in the name of the God of my fathers, call upon the husband of my daughter, Wm Pitt, in the city of Nauvoo, to come out of her, and bring with him his wife and my other two daughters, and God will bless you, for the Lord, not me, has spoken this word. In a word I call upon all my eastern friends, living in and about Nauvoo, to come out of her. Among those that stand foremost of my friends, are John Wolff and family, and Albert Gregory and family, L. R. Foster, and Dr. John Beruhisel.

After the close of the conference in this city. I hope to visit my old friends in the city of New York, if advisable. And I pray my heavenly father to bless the saints, and preserve them from the power of those who are seeking your eternal destruction.

I remain yours, &c.

J. GIBSON DIVINE.

Pittsburgh, March 24, 1845.

For the Messenger and Advocate.

Why is it that God will call man to judge

ment for the deeds done in the body? It is because of the responsibility which rests upon him in this state of probation. And he has that responsibility because of his intelligence. It was because man possessed the principle of intelligence, that light came into the world, as a law for man's actions. That law, and all the requirements that God has ever made upon man, have been in strict accordance with man's best interest. Man never was nor never will be condemned for having power or intelligence. But having power to choose or to refuse existing in him, God will call him into judgment and reward him for the right use of his intelligence and power, or he will receive his punishment for "loving darkness rather than light," for living beneath his privileges, and for abusing his rights as the Lord of this lower creation.

But man could not have received a reward for not violating that law, had there not been an opposition inciting him to evil. For all rewards are fixed upon the principle of the power to choose the good and refuse the evil. But how was man to know what was good from that which was evil. I answer, the God who formed him into man, did not leave him until he had given him a rule of action, had given him light, had given him a law adapted to his capacity. But to answer this question more fully we will look at man more minutely, after he was placed in this sphere of action, with spirit and body united. After man had been created, he walked erect in the garden and communed familiarly with his Creator, and that too without a veil intervening. Here he received not only the principles upon which he could exercise faith, but he received actual knowledge of things as they were, and went forth to act upon them. But his partner Eve, not having the understanding which he had, violated the commandment which God had given, through or by the suggestion of an enemy. Adam saw the condition of his companion, that she was severed from him by that act. He looked upon the consequences of her disobedience, and understandingly stepped forward and partook with her of the same transgression. Paul, in looking over this subject, says in his letter to Timothy, that "the man was not deceived." By that act the first pair came understandingly to the knowledge of good and evil.

Then having the plan of redemption made known unto them, by revelation from their Creator, and good on the one side, and evil on the other clearly before them; they were taught that to do good would obtain a reward, a redemption from the fall, and an eternal life at the right hand of God. But to do evil, at the suggestion of the enemy, would bring condemnation before God, and before all intelligent beings, and the punishment of separation from God, and consequently from the society of all the good—of all the holy; and finally an

eternal death, or separation of body and spirit in the eternal world.

Surely with these principles before them Adam and Eve could go forth on earth and act understandingly, knowing the consequences. They and their posterity could go and "work out their salvation with fear and trembling." Here I can see a beauty and an excellence in the economy of God in his creation or formation of bodies for the habitation of intelligence or spirits.

But if the opposite of good and evil did not exist, if man in his sphere of action were not subject to influences, and if he had not an independent power of choice, then I cannot see how he could be brought into judgment, and be either rewarded or condemned. Because when there is but one object presented, and but one kind of influence attending, there can be no choice; and if no choice there can be no reward given. Choice is preferring one thing above another. If, then, there is in man power to select or choose, we can see plainly how he will be rewarded or punished according to his actions. If man can have no reward according to his deeds, then he can gain no honor. If no honor, then no glory. If no glory, then he can have no eternal life. And without eternal life in prospect, what would man be in this world? Only a notable monument of folly in the work of that Deity who created him. Again, if the enemy had not power to bring up motives before the mind of man, as well as the Lord, how could man exercise that noble power of intelligence existing in him, upon the right exercise of which depends all his future happiness? If good and evil are not placed before him, so nearly equal in their motives, that he would sometimes scarcely know which to choose, in order to his greatest good; then where the propriety in those sayings in holy writ, "Choose you this day whom you will serve." "That he may know to refuse the evil and choose the good," &c. We can see by the above how it is all men will be judged according to their actions while in life. It will be because they abused the intelligence which they possessed, and rejected and trampled upon the revelations of God.

WM. E. McLELLIN.

MERCY TEMPERING JUSTICE.

Had not the milder hand of mercy broke
The furious violence of that fatal stroke
Offended justice struck, we had been quite
Lost in the shadows of eternal night:
Thy mercy, Lord, is like morning sun,
Whose beams undo what sable night hath
done:
Or like a stream, the current of whose course
Restrained a while, runs with a swifter force;
Oh, let me glow beneath those sacred beams,
And after bathe me in these silver streams;
To thee alone my sorrows shall appeal;
Hath earth a wound too hard for heaven to
heal?

HOPE IN GOD.

In thee, dear Lord, my pensive soul respire,
Thou art the fulness of my choice desires;
Thou art that sacred spring, where waters
 burst

In streams to him, that seeks with holy thirst;
Thrice happy man, thrice happy thirst to
 bring

The fainting soul to so, so sweet a spring;
Thrice happy he, whose well resolved breast
Expects no other aid, no other rest;
Thrice happy he, whose downy age hath been
Reclaim'd by scourges from the prince of sin,
And early season'd with the taste of truth,
Remembers his Creator in his youth.

DEPENDENCE ON GOD.

Even as the needle that directs the hour,
Touch'd with the loadstone, by the secret
 power

Of hidden nature, points upon the pole;
Even so the wavering powers of my soul,
Touch'd by the virtue of thy Spirit, flee
From what is base, and point alone to thee.
When I have faith to hold thee by the hand,
I walk securely, and methinks I stand
More firm than Atlas; but when I forsake
The safe protection of thine arm, I quake
Like wind-shaken reeds, and have no strength
 at all,

But like a vine, the prop cut down, I fall.

GIVE A TRIFLE.

BY D. C. COLESWORTHY.

It is a trifle—give a mill
To help the poor along;
Tis not the amount—it is the will
That makes the virtue strong.

"I have but little," never say,
"Twill not avail to give;"
A penny if you give to-day
Will make the dying live.

It is the spirit—not the gold
Upon the waters cast—
That will return a hundred fold,
To cheer and bless the last.

Then give a trifle cheerfully,
From out thy little store,
With interest it will come to thee,
When thou wilt need it more.

DIED.—In Nauvoo, Hancock County, Ill' on the 15th February last, Mr. Asa Works' son, aged 83 years, after a lingering sickness of about six months. Mr. Works was one of the few remaining soldiers of the revolution, who fought under General Washington. Full of zeal for his country and his home he entered the army at the early age of eleven years, and was wounded at the battle of Monmouth, New Jersey, and in the great cause of independence had to endure many hardships and privations. About three years since he became a member of the Church of Jesus Christ of

Latter Day Saints, after having endured all the afflictions and persecutions which that people had to endure in the State of Missouri, in 1838. And although his blood had been shed in the cause of liberty, yet was he drove from his home by a ruthless mob for worshipping God according to the dictates of his own conscience. He endured all these things with patience, knowing that God would judge the wicked. When he came to gather up his feet, and resign his spirit to him who gave it, he could exclaim, "I have kept the faith!" Thus fell asleep a patriot in the cause of his country and his God, in full assurance of a glorious resurrection; when the Son of Man shall set his feet on the Mount of Olives, and the voice of oppression is no more heard.

BOOK of Mormon for sale, wholesale and retail, price \$1 single copy, \$10 per doz: extra binding, Pocket book fashion, for the convenience of travelling Elders, \$1.50.

CONFERENCE NOTICE.

After due consideration, and taking a view of the situation of the various branches of the church east, west, north, and south, and the many letters addressed to us from persons wishing to unite all their efforts with ours to push forward the cause in which we are engaged, and after seeking counsel from Him who never errs, we have come to the conclusion to appoint the general conference, in the city of Pittsburgh, to commence on the 6th of April next. As the 6th comes on Sunday, that day will be devoted to preaching and the business will commence on the 7th at which time we intend that a full organization of the kingdom will take place. The first Quorum of seventy is now nearly full. We have all the materials necessary to have a full and complete organization, as set forth in our preceding number of this paper.

We hope that all the friends of the kingdom of God, will give attendance, as the occasion will doubtless be interesting as well as vastly important.

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MESSANGER AND ADVOCATE, OF THE CHURCH OF CHRIST.

VOL. I.

PITTSBURGH, APRIL 15, 1845.

No. 11.

A SERMON DEDICATED TO THE SAINTS OF THE LAST DAYS.

BY S. RIGDON.

"Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land: wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet."—Book of Cov. §18, ¶5.

The above text, which is taken from the book of Doctrine and Covenants of the church, demand the strictest attention of all who profess to be members of the church of Christ. They were written particularly for their use and benefit, and in every respect suited to their present and future condition, be that as it may. It is said in the book of Mormon, that the Lord had this government established for the purpose of building his church under its protection, or words to this effect; clearly intimating that the laws and institutions of the government were every way suited to the end for which they were intended.

If our text has any meaning at all, it establishes one fact beyond controversy, that such are the laws of this land, that in order to obtain salvation, it is not necessary to break them; that they are of a character that every duty can be performed and requirement complied with, that is in any way connected with our salvation, without violating in any degree or trampling on the political institutions of the country.

When the Lord says that he organized or caused political institutions to be organized for a particular purpose, we have all confidence that they were every way calculated to obtain the end for which they were instituted, and when, by after revelation, he says to those, for whose benefit he said he had caused them to be established, and after the church had been organized by special direction from himself, that in order to keep his commandments, they (the church) need not break the laws of the land, we feel ourselves at liberty to believe, that there is nothing pertaining to the salvation of that church or people, which renders it necessary for them to violate the laws of the land, and that every violation of the laws of the land, is uncalled for. In this case the language is very expressive, that those who keep his commandments, need not break the laws of the land. He does not say that those who profess to keep his commandments, will not break the laws of the land; he only says they need not do it. The same as to say that there is nothing in his commandments that bring men into collision with the laws of the land, and if they do violate

them it is not by virtue of his commands that they do so; for as far as keeping his commandments are concerned, they would not have driven them to such a necessity.

It is worthy of remark that the sayings in the Book of Mormon, were written before the church was organized. Thus authorizing the people, who believed the book to believe that, if on the belief of that book, and according to the things contained in it, they should be organized into a church, they could do it in a country, and among a people, where the Lord had previously prepared a code, of laws suited to the up-building of the cause in which they were engaged. Query, was this a false expectation or was it not? Or did the Lord, in causing the laws to be framed, do it for the purpose of causing those who believed the Book of Mormon to be persecuted? And those persecutions to be brought on by reason of the commandments of the Lord compelling those who obeyed them to break the laws? To obtain this object the Lord need not have given himself much trouble, to have had a special government formed for this purpose, any government would have answered his purpose. But to suppose this would only be to insult the Deity.

When the Lord said that he had given freedom to this nation, and caused the government to be organized so as to make it a place suited for building his church, he could have but one meaning, and that was, that in this land he could build his church, without being brought into contact with the municipal laws of the country; and this view of the subject is put for ever at rest by the words of our text. We are here told that the commandments of the Lord do not come in contact with the laws of the land, and no man who keeps them need break the laws. From the above view of the subject, we learn firstly, that every commandment which renders it necessary to break the laws of the land in order to keep it, is not of God, or it was not given for salvation. And, secondly, that those who obey such commandments, are not promoting the things of salvation.

No fact we think can be plainer to those who believe in the Book of Mormon, and the Book of Doctrine and Covenants of the Church, than the first position we have taken. Should it be admitted that the laws of this country, where the Lord has cast our lot, and where he has commanded us to build his church, were in opposition to the laws of God, so as to subject those who keep the laws of heaven to punishment, we should like to know why it was that the Lord said he had caused this go-

vernment to be established for the express purpose of having his church built up in it, or under its protection? What is the use of government? The answer is, to protect the rights and interests of those who are its subjects. Take this conservative principle from governments, and they are curses instead of blessings to any people. The only object a God could have in establishing a government for the benefit of any people, was that the people, for whose sake it was organized, might be protected by its laws and institutions. In this case it was said to be done for the purpose of establishing the laws of heaven in it, and for the building up of the church of Christ in it. Now we ask why establish a government for this purpose? No man can answer otherwise, than that those who belonged to that church, when built, might be protected by its laws and political institutions; for no other object but this could be, that was worthy of God, yea, we might say of men; but should it so happen, that in the course of events, the Lord should deliver commandments which were in opposition to the laws of this land, and thereby make the government punish those who obeyed them, of what avail would the government be? None, only to be an engine to inflict punishment on those who obeyed the requirements of heaven; and pray what use was a government of this description to those whom the Lord had separated to himself? All must answer, none; but a great evil—a great curse. Are we, then, to understand the Lord as saying, that he caused liberty to be established on this land, that his church might be cursed in it, and the blood of his saints shed? no man in his senses will or dare say it. What then; why, if the Lord did do as the Book of Mormon says he did, he certainly never intended to give commandments in opposition to the political institutions which he had caused to be established. If it should be otherwise, we must charge the great Jehovah with a duplicity and baseness that would make the baser sort of men blush.

We ask the reader to notice, particularly, that the Lord is said to have caused this government to be formed, long before his church was in existence, for the purpose of building his church in it, in his own due time. Had not the Lord power enough, and wisdom sufficient, having before him, at the same time, the entire platform of his church, being the author of both himself, to adapt the one to the other, so that the laws and institutions of the two need not come into collision? Who will answer he had not? We presume none. Then if the platform of this government was such as not to admit of the introduction of all the laws of the kingdom of heaven and not be in contact with them, who is to blame? The Lord declares he was the author of both; either, then, he lacked ability or else will to do so, and in either case a man must have a sorry opinion of his God.

But our text comes happily to our relief, and declares that no man need break the laws of the land, in order to obey the religious institutions of heaven, the same as to say that the political and religious institutions of heaven were not in opposition to each other, and he who obeyed the religious institutions of heaven, had as good a right to the protection of the political institutions, as those who obeyed the political institutions only. But let us suppose for a moment, that the Lord does give a commandment that is in violation of the laws of the land, and cannot be kept without breaking them, and what then becomes of our text? In that case need a man break the laws of the land in order to keep the laws of God? Judge ye, and what becomes of the truth of the Book of Doctrine and Covenants, and of the Book of Mormon, and when they fall, what becomes of the church?—all perish together.

Hence we conclude, and we think justly too, that any commandment or revelation that comes, in the last days, which is in opposition to the laws of this land, is not of God, for God cannot contradict himself, or else he ceases to be God, or else it is not given for salvation.

But some may say the Lord gives revelation to be only for a limited time, and then they are superseded by others. However true this may be in other cases, it cannot be in this; for the difficulty in the Book of Mormon gets into our way, that the Lord organized this government, or caused it to be done, for the purpose of building his church in it, and should he ever at any time give revelations commanding his people to do things which are in opposition to the laws of this land, he would impeach his own character.

View it in what point of light we can, and it amounts to the same thing, that as soon as there comes a commandment from the Lord, which is in opposition to the laws of the land, there is an end to both the Book of Mormon and the Book of Doctrine and Covenants; and as long as we believe these to be of God, so long shall we believe that any commandment coming, it matters not who from—prophet, apostle, revelator, or seer, that cannot be kept without breaking the laws of this land, is not of God, unless it is given in wrath, and intended to be a curse to those to whom it is given.

Our second position, we think, is not less manifest. That those who obey such commandment or commandments, do not promote the things of salvation by so doing.

It will not admit of controversy to suppose that any revelation which is not of God does in any degree promote the salvation of any. In relation to revelations in general, as given in the different ages of the world, a few words may not be amiss. There are things said on this subject which is of importance for all to know, who believe in prophets, and revelators, in these last days.

In all ages of the world when the Lord through men, revealed himself to the inhabitants of the earth, or any portion of them, there were certain things delivered, the object of which was to guard the people against imposition or fraud being practised on them, by designing men, or by the recklessness of prophets, should they prove recreant to their God, or to their trust, and by these things both the people and the prophets were bound. The prophets were bound within certain limits in their revelations, and when they stepped beyond these limits, they were transgressors, and endangered their own salvation. The case of Moses is proof to the point—and the people were bound by the same rule; and any thing which was delivered by the prophets, within the prescribed limits, they were bound to receive; but beyond that they were not bound, but, on the contrary, became transgressors, as well as the prophets, if they received or practised any things contrary to the fixed principles laid down to govern them all.

When the Lord called Moses and sent him as a revelator to the children of Israel, he showed unto him a pattern of things, beyond which he was forbidden to go, and by him delivered a certain order of things, to be obtained and established by the revelations he was to give through him. Moses had a special charge not to go beyond, nor to come short of the pattern of things given him. And why was this charge given, seeing Moses received all his council directly from heaven? Why did not the Lord take the admonition himself, instead of giving it to Moses? There is a reason for this, and one to which all would do well to give heed. By this command Moses was forbid asking the Lord to permit him to do any thing contrary to the pattern of things given, and also to see that what he did receive was carried into effect, and nothing else.

The people of Israel had bound themselves to the Lord, through Moses, to receive and carry into effect all things pertaining to the pattern given. Neither Moses nor the people were at liberty to depart from it. If Moses had proved recreant, and either sought of the Lord revelations in opposition to the pattern given, or in opposition to the law that governed him as the leader of Israel, the people were not bound to receive them, and if they did, they became transgressors. Take this conservative power away from the people, and there are things said in the Bible, which savor of nonsense. All the rebukes given to the people, for being led by false prophets—and all the admonitions to beware of false teachers, would be nothing but perfect folly, and an insult to them, for if they were bound to receive a prophet, and obey him, let him say what he would, if he did it in the name of the Lord, what sense would there be in admonishing them to beware of false prophets, and threatening them with condemnation if they received their teachings. The fact of such ad-

monitions being given, supposes that there was a conservative power in the people by which they could detect false prophets and false teachers, and save themselves from the ruin that such would bring on them, and if they did not use that power, God would condemn them for it, and they should share the fate of the prophet.

This subject is made so plain in the 14th chapter of Ezekiel that the most ignorant may understand:—"Then came certain of the elders of Israel unto me, and sat before me, and the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turn yourselves from your idols; and turn away your faces from your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself. And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

In the above sayings of the prophet, we are told, 4th verse, "Every man of the house of Israel, that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet. I the Lord will answer him that cometh according to the multitude of his idols." Let us ask if this man got his answer from the Lord, according to the multitude of his idols, if others though the answer actually came from the Lord, should obey the revelation given, would it condemn them or not? Let what follows answer the question: "If the prophet be de-

ceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch forth my hand upon him, and I will destroy him from the midst of my people Israel." So both the persons asking, and the prophet getting the answer are all to be cut off. What then would be the fate of others, if they believed and followed in their footsteps? The answer is easy, they also would be cut off.

These sayings of the prophet, places the matter in a clear point of light, that the people are not bound by any law of heaven, to follow a prophet or prophets, when the things they declare, though it should be in the name of the Lord, and the thing actually be from the Lord, when it is in opposition to the things previously given in relation to the dispensation, or order of things established, and the objects to be obtained through the dispensation in which the revelations are given. In all such cases the people have the right to object, and not only to object, but they are bound to oppose, under pain of sharing the fate of the prophet. When God makes known certain objects to be accomplished, and the means through which these objects are to be obtained, and the people covenant with God to do the things which he requires, that obligation extends no farther than the accomplishing of that object, and not to the following of a prophet or prophets, in a departure from the principles revealed, by which the purposes of God, in the matter commanded, are to be accomplished.

As far as we have any knowledge of the dealings of God with men, in all ages, they have been regulated upon the above principle. The apostles, before they were permitted to go forth and preach the gospel, were commanded to tarry at Jerusalem till they were endowed with power from on high, that is, until they had received the entire platform of things, or pattern of things, after which they were to build, which they could not receive until after they received the Holy Spirit; and after they had received the pattern of things, after which they were to build, they went forth proclaiming it to the world, and when the people believed, they baptised them into that church or order of things, and by virtue of their baptism, they were bound to aid in carrying out that plan or scheme of things, and receive every thing the Lord commanded them to do for its accomplishment, by those whom he had called for that purpose: but they were not under any obligation to receive or obey any thing which was in opposition to the form of doctrine delivered unto them. There are sayings found in the New Testament, which establish the above position, beyond reasonable controversy. In the 6th chapter and 17th verse to the Romans, Paul says to the saints: But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. By this we learn that there had been a form of doctrine or pattern of things delivered unto

them, which form of things they had received, by which they were freed from sin, see 18th verse, "Being then made free from sin ye became the servants of righteousness." From what we learn in other parts of the New Testament, the form of doctrine here spoken of was the same as that given to the twelve at Jerusalem. In the 2d chapter Gal. 7th, 8th, and 9th verses, Paul says as follows:—"But contrarywise, when they saw that the gospel of the uncircumcision was committed unto me as the gospel of the circumcision was unto Peter; (for he that wrote effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." From this we see that by revelation Paul and Peter had received the same form of doctrine or pattern of things, by which they were bound themselves, and by which all who believed and obeyed their word, were also bound, and neither party was at liberty to depart from it. This is so clearly stated in the first chapter of the epistle to the Galatians, as to admit of no doubt, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." By this the saints were commanded to reject any man who would attempt to teach any other form of doctrine, yea, more than that, an angel from heaven if he attempted to do it.

Paul, in the 6th chapter of his first epistle to the Corinthians, from the first to the close of the fifth verse, says that the saints in all matters pertaining to themselves, should judge the world, yea, more than that, they should judge angels:—"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If, then, ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?" By what rule were they to judge both the world and the angels? Surely, by the form of doctrine which they had received. If an angel from heaven should come with any other pattern of things, they should reject him, or if any man did it, true prophet or false prophet, they should reject him. That the apostles themselves were bound by the

pattern of things given, and that the people who had received and obeyed the form of doctrine delivered, were also bound by it, but not bound to follow the apostles, or any one of them, when they departed from it, is so clearly set forth in the 2d chapter of the epistle to the Galatians, that no doubt can remain on the mind:—"But when Peter was come to Antioch, I withstood him to the face; because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." Here Peter is charged with being a sinner, for having departed from the form of doctrine delivered him, and sharply rebuked for it. Query, Were the people that followed him in his departure from truth justified, or did they promote their salvation in so doing? All will answer they did not.

From the above quotation we learn an important fact, that an apostle, commissioned of the living God, and one through whom the Lord reveals a dispensation to the world, can himself prevent that very order of things, revealed to the world through and by him, so as to make him the subject of severe rebuke by others. What further proof need we that there is a conservative power in the people to preserve in purity the order of things delivered to them through messengers sent for that purpose; and what further proof need we that such a power in the people is necessary.

There are many other things said in the scriptures, which go to establish the above view of the subject beyond controversy. In the fifth chapter of Jeremiah and the 31st verse the prophet says, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Here the people are charged with loving to have it so, when the prophets prophesy lies; and the question is asked, What will ye do in the end thereof? For the answer to this question see the 29th verse, "Shall I not visit for these

things? saith the Lord: shall not my soul be avenged on such a nation as this?" The Lord here says, or asks if he will not be avenged on such a nation or people; and why be avenged on the people? Because they loved to have it so, instead of lifting their voice against the prophet—they loved his lies. But if the people were bound to receive, implicitly, all the prophet said; why were they to blame? If that were the case they could not; but the very fact of the people's being guilty, shows that they had a right to reject the prophet's lies. In the second chapter and the second verse of Revelations, the church at Ephesus is commended for having tried them which say they are apostles and are not, and found them liars—"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; thou hast tried them which say they are apostles & are not, and hast found them liars." Let us ask why are all these things said? There is but one answer can be given, and that is, that the people had both the right and the power to do so, and their guilt, when they were guilty, was because they did not use their power.

The Lord has had one uniform way of dealing with mankind. When he began at any period of the world, to reveal himself to mankind, he, in the first instance, made known to the prophet or messenger whom he had sent, the things to be obtained, and the general platform of the scheme by which the end or ends were to be obtained, and the messenger sent, laid this platform of things before the people for their reception or rejection; when the people received it, the Lord held them bound to see that the order of things set forth, was preserved in purity, and if they departed from it they were to be judged accordingly, and, having the scheme of things before them, they could detect any prophet or apostle who attempted to teach a doctrine subversive of the things delivered to them; and having this power they were held guilty if they did not exercise it. And hence it was that they were required to detect prophets, apostles, and even angels, if they attempted to corrupt the order of things, or form of doctrine delivered unto them.

By means of the above order of God's dealings with men, he placed into the hands of the people a conservative power, that if prophets, seers, revelators, or even angels, proved recreant to their trust, the people could save themselves—detect their corruptions, and maintain the truth; separate themselves from the corruptors and corrupted, and not be partakers with them neither in their sins nor in their condemnation; and if the people did not exercise their rights, and use the power given to them, they also became transgressors, and shared in the judgments of God. In the 1st chapter of the epistle to the Ephesians, the subject is still presented in a stronger point of light, if possible, 15, 16, and 17th verses we have the following sayings:—"Wherefore I

also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers:

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Here the apostle says that he prayed that the saints might have the spirit of revelation in the knowledge of God, and goes on till the close of the chapter, showing what they could know by this spirit of revelation. The eyes of their understanding would be enlightened. They would know the hope of their calling, the riches of glory, the excellency of God's power, and many other things to which we direct the attention of our readers. In the first epistle of John, second chapter and 20th verse, we have the following: "But ye have an unction from the Holy One; and ye know all things." The saints are here said to have an unction from the Holy One, and (by it) know, or may know all things.

We think sufficient has been said to settle the question forever in the mind of all who wish to know. The order of heaven, which includes the gift of the Holy Spirit, puts it into the power of the people, in despite of corrupted apostles and prophets to the contrary, to understand the truth, and detect error, and if they do not use that power, they will be held responsible for it before God.

In relation to the saints of the last days, we think there ought to be but one opinion. The Lord, long before his church was established, caused a government to be organized, which he said he did in order that his church might be built up in it; and at an early day of its existence, said that it was not necessary for his saints to break the laws of that government in order to keep his commandments. From the view we have taken of the way and manner of God's dealings with those who had gone before us; we can see the limits which the Lord has set to his scheme of things delivered to us; that he has bound himself within the limits of the laws of this land in delivering his revelations to us. This he has done that we, as the ancients, may also be able to guard ourselves against the dissolute habits of prophets, and the corruptions of those who might seek to oppress us. To this end he has placed the matter in a situation, that the people may see and understand. He has set bounds to the field of revelation, and told the saints that no revelation which is necessary for their salvation, will be in violation of the laws of the land. The saying of our text is a curious one. He (the Lord) does not say that there will not be revelations given, to keep which will cause a violation of the laws of the land, but he says, he that keepeth my commandment need not break the laws of the land; as much as to say, if I, or any other, give a commandment, that cannot be

kept without breaking the laws of the land you need not keep it.

The Lord reserves to himself the right to give revelations to those who set up their idols in their heart, according to the multitude of their idols which is in their heart, whether it is in opposition to the laws of the land or not, and this for the destruction of both the prophet and the people, asking, but the Lord has, in our case, told us how we may know whether the revelation, said to be given, is of this character—if it requires a breach of the laws of the land to keep it, then know it is intended for the destruction of the prophet, and those who, like himself, are corrupted, obey it not, lest you perish with the corrupters and corrupted.

But to bring our subject to a close. We have learned from the foregoing that the Lord in sending prophets into the world to reveal his will to men, never sent them with absolute and undefined powers, and the people to obey them, let them say what they would, but on the contrary, the prophet was bound within proscribed limits, and when he passed these limits the people were not bound to follow him, but to reject his teaching. Paul says, in the first verse of the 11th chapter of 1st Cor. "Be ye followers of me, even as I also am of Christ;" but the Corinthians must have had some means of knowing when Paul was following Christ, or else the admonition was vain. This was the form of doctrine delivered unto them.

We learn in the second place, that no prophet has a right to claim, at the hand of the people, that they shall hear and obey him, let him say or do what he will, and when any person, prophet or no prophet, makes this claim, all may know he is an impostor, and his claims false, foul, and damning, for God never gave such power to any man living, nor who has lived.

We learn thirdly, that prophets whom God has sent, and who have revealed a dispensation to man, can afterwards violate the established principles of that dispensation, and bring on their own heads and all that follow them certain destruction.

We learn, fourthly, that the saints of God have deposited with them a conservative power, and always have had, which they were bound to exercise under pain of the displeasure of heaven; the edicts of prophets to the contrary notwithstanding.

We learn, fifthly, that the saints have and always will have it in their power to save themselves, though prophets and seers corrupt their way before the Lord, and bring on their own heads swift destruction.

We learn, sixthly, that the Lord claims the right to give revelations to a people, and to prophets, for their destruction, when they corrupt their way before him, and it is needful for the saints to have a clear understanding of the

order of things revealed unto them, lest they fall into the snare and also perish.

We learn, seventhly, that if any revelation come to the saints of the last days, which cannot be obeyed, without breaking the laws of this land. It matters not by whom it is given, prophet, seer, revelator, or an angel from heaven, they are bound to reject it.

To conclude, we say to the saints, read, reflect, and save yourselves from this untoward generation.

MESSENGER AND ADVOCATE.

PITTSBURGH, PA. MARCH, 15, 1845.

Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

"We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Revelator."—*Times and Seasons* Page 431.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 37.

On the 8th of August, 1844, at a special meeting of the church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, PRESIDENT BRIGHAM YOUNG asked the saints what they wanted. Do you want a guardian, a PROPHET, a spokesman or what do you want? If you want any of these officers, signify it by raising the right hand. NOR A HAND WAS RAISED.—*Times and Seasons*, page 637.

"You are now without a prophet present with you in the flesh to guide you."—*Brigham Young's Apostolic Epistle, Times and Seasons*, Page 618.

Our conference is over. The meeting of kindred spirits, congregated by the same impulse, from almost every part of the United States; many of whom had never beheld each other in the flesh—yet influenced by the same Spirit—inspired with the same indomitable devotion to the cause of God; filled with the same holy zeal, to stand forth in defence of bleeding Zion and vindicate her cause—the cause of truth and righteousness—these feelings pervading every breast, as we have every reason to believe they did, to a man; what meeting could approach nearer the communion of the departed just? Who, that was privileged to participate in that commingling of congenial spirits, in the social circle, at the family altar, in the solemn assembly, and unite in the sacred obligations, consecrations, and dedications; above all who that felt the holy unction which bore record of the Father and the Son, and made them

realize that God was there; that they were sitting together in heavenly places in Christ Jesus—who, that was at that conference will ever forget it; in time or eternity? Not one.

We feel, if we are not one ourselves, we are associated with the noble men of the earth; men in whose breasts, those exalted and heavenly principles which dwell in the bosom of God—find a place. We hail them as Gods elect messengers of salvation to the human family; called and chosen, one thing yet remains to secure to themselves a crown of righteousness which fadeth not away—to be faithful. We do not for a moment doubt that they will cherish, treasure up and exhibit in their lives, those pure and holy instructions delivered by the Spirit of truth through our beloved President; we know verily by the testimony of the same Spirit, if they do, they shall stand as among the things that CANNOT be shaken and must remain.

We will not attempt to describe the feeling of admiration which was produced in our heart, in looking upon that band of brothers, as they met and pledged themselves in the presence of God, angels and each other, to vindicate the cause of virtue and holiness, to stand by each other "as a terror to evil doers, and the praise of them that do well." If we had cherished one lingering doubt in our breasts as to whether those men were the servants of the living God, in deed and in truth; it must have vanished forever. The ready alacrity to make every sacrifice which might be required, to secure the triumph of truth and righteousness, and restore peace and joy to the whole earth—the intense interest manifested, to preserve inviolate the sacred principles of eternal salvation—the heavenly heroism which esteemed all things but as dross, compared with the excellency of the knowledge of Christ Jesus our Lord—would have led any honest man to exclaim, this people is my people and their God is my God. This in fact was the precise condition of some individuals who came only as spectators, and with no very favorable feelings; who were led to humble themselves before the Lord in the waters of baptism, and pour forth their fervent ejaculations of gratitude, that God had brought them there.

What shall we say more? The kingdom of our God is established in righteousness. The King has sealed his acceptance of the organization by the outpouring of his Spirit; by vision, and revelation. Who, then can determine the eternal consequences which shall flow from that unobtrusive assembly? Compared with the kingdoms of this world as a grain of mustard seed. The least of all Kingdoms!

We appear in this number under our distinctive character, as the Messenger and Advocate of the Church of Christ. Heretofore our readers have been fully apprised, of our disposition and firm determination to establish the "ancient landmarks," and now we have gotten them fairly delineated, we intend in the strength of Israel's God, to lend a helping hand, to bear them off in their victorious career, to immortal triumph and eternal conquest.

The "Church of Christ," is the only appellation of that organization acknowledged of God as his Church, known in the revelations of Jesus Christ, or by which it shall be known at the last day. Consult 1st Book of Nephi 3rd chap. Book of Mosiah 3rd Chap. Book of Covenants 2; 13 121. 43 and numerous others places.

The Conference "Address" will appear in our next.

MINUTES

Of a Conference of the Church of Christ, held in the City of Pittsburgh, commencing on the 6th and ending on the 11th of April, A. D. 1845.

The Saints assembled in conference at Pittsburgh, Pa. agreeable to previous public notice, on Sunday April 6th A. D. 1845 at their Hall, No. 201, Liberty street, at 10½ o'clock A. M. meeting opened by singing, and prayed by S. Rigdon, who then preached to the saints on the subject of the Priesthood, text I Peter 2: 9; "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into marvelous light."

In the afternoon the saints met to partake of the sacrament; at which time the spirit of the Lord was poured out in great effusion on the whole assembly, and the meeting was interesting beyond any thing before known. The evening was devoted to baptism. 29 persons were baptized.

Monday April 7, 9 o'clock A. M. Conference met according to appointment, and opened by singing and prayer. President S. Rigdon the first president of the whole church presiding, who appointed Wm. E. McLellin, Joseph M. Cole and George W. Robinson, clerks. The President arose and read the first Hymn in his own new collection of Hymns and after it was sung by the congregation, he kneeled before God with the conference and addressed him in solemnity, in tears and in strong and fervent supplication, and dedicated himself and the conference to Almighty God. Then all that had been ordained under his hands to be prophets, priests and kings, unto God, were requested to come forward, and take the front seats; and after they had done so, the following persons were by him named and recorded thus in the quorum of seventy three, viz:

Josiah Ellis
Samuel James
Carvel Rigdon
Richard Savary
Ebenezer Robinson
Austin Cowles
Samuel G Flagg
Edward McClain
James Logan
John A Forgens
William Stanley
Hyrum Kellogg
George M Hinkle
Dennis Sarary
Briggs Aldon
Hugh Herringshaw
Timothy L Baker
Christian Seichrist
John Duncan
William Richards
Leonard Rich
Jesse Morgan
Lewis James
John W Rigdon
James Twist
Robert Kincaid
Matthew Smith
Algernon S Rigdon
William Hutchings
David L Lathrop

Jos B Bosworth
George Morey
John Evans
Benjamin Winchester
Joseph H Newton
Wm D Wharton
Jacob C Jenks

Richard Croxall
Jeremiah Hatch Jr
Thomas Lanyon
Leonard Soby
James M Greig
E R Swackhammer
Charles A Beck
William White
Benjamin Stafford
John Frazier
William Small
Peter Boyer
Samuel Bennett
James Blakeslee
Amos B Tomlinson
Fred Moryweather
Joseph Parsons
George T Leach
John Smith
James Smith
George W Crouse
William E McLellin
Joseph M Cole
George W Robinson
Sidney Rigdon
James G Divine
James Spratley
Jeremiah Cooper
William Brothers
Archibald Falconer

Absentees.

John W Latson
John Hardy
Edward B Wingate
Abram Burtis
John Robinson
John F Olney

John Greenhow was called forward and ordained to the same authority with the seventy three, but for a special mission.

The president then observed that if any of the quorum should die or transgress so as to be cut off, that the place or places should be filled by others. He then gave a solemn warning to all to take heed "that no man take thy crown."

God requires that you should, now and hence forth, act in your authority and bear off triumphantly the church and kingdom of God.—Here is the beginning—you must triumph until you meet the Son of God on Mount Olivet.—I lay it upon you in the name of Jesus, that you shall be the kings over whom the Son of God shall reign as King of kings and Lord of lords. I lay it upon you to be crowned in the presence of God when Jesus shall come with all the hosts of heaven; when heaven and earth shall be redeemed.

The President then said—the quorum was now full—was organized agreeably to the pattern of heaven, and he had now so far done what God had commanded him, he therefore surrendered the control and management of the kingdom of God into their hands. I now throw myself into your arms. Now, what re-

lation shall I sustain to this kingdom? What office shall I hold?

Whereupon Elder Joseph M. Cole arose and nominated Sidney Rigdon as first president of this kingdom and church, and to stand as prophet, seer, revelator and translator, to this church and kingdom of Christ of the last days, which was seconded. The vote was put by W. E. McLellin; one of the secretaries, and carried by a unanimous vote, every member of the quorum standing on his feet. It was then put to the whole church, and was carried in the affirmative, without one dissenting voice.

W. E. McLellin then stepped forward in obedience to the word of the Lord to him in a vision, and took the president by the hand, and declared his determination to stand by him and his family in all righteousness before God until the time of the end. And said, this I do sir, in view of that relation which we as individuals shall sustain to each other in the last struggle; and the relation which we shall sustain to this kingdom at that hour; and the relation that we shall sustain to the heavens—to the Eternal God. I pray God, sir, to preserve you faithful in your office, till you meet the Son of God on mount Olivet, and the earth is redeemed.

President Rigdon then nominated Samuel James to the office of counsellor to the first president, which being presented first to the quorum and then to the church, received their unanimous assent.

President Rigdon then nominated Ebenezer Robinson as counsellor to the first president, which also received the unanimous vote of the quorum and the church.

President Rigdon then nominated Carvel Rigdon to the office of father and Patriarch of said church, which also received the unanimous vote of the quorum and the church.

President Rigdon, then said, that he well understood the nature of the covenant into which elder McLellin had entered with him. He understood its weight, its importance and bearings. And I well know said, he, that that was only a pattern for all of this quorum who feel disposed to take me by the hand, and do the same thing. President Robinson then stepped forward, and took our venerable first president by the hand and gave vent by words and tears, to that depth and powerful feeling of his soul, on the awfully solemn responsibility resting upon them on this important occasion. He spoke with ardor relative to the future prosperity of the kingdom now organized. President S. James followed, but pen by language cannot paint before the mind the scene, while he held his tried friend by the hand, expressing his firmness of purpose, to stand by him in his place, during the future progress of this kingdom of God, now organized—spoken of, of old by Daniel, "which should never be thrown down," and while he lifted his heart to their God and broke forth in

the most solemn invocation to heaven, to preserve them and his own work till the time of the end, and by this kingdom, now established bring in the redemption of the fathers and "the rest of God to all his children." Elder J. M. Cole then proposed the quorum should rise to their feet, and that elder McLellin should pronounce the covenant, and all should say amen, and then go forward individually and take the president by the hand. The quorum then arose, and with uplifted hands to heaven, stood, while the solemn covenant was pronounced. But the scene thereafter no pen can paint, no tongue can tell; our venerable patriarch first stepping forward and taking his brother by the hand, recounting over the history of their youth, the scenes of early life, and their present union in the kingdom of heaven, while the whole house melted into tears. He was followed by all the quorum, one by one, their hearts overflowing with gratitude and thanksgiving to God, that he had deigned to place in his kingdom; the solemnities of eternity reigned in the hearts of the whole assembly, and the whole house was filled with the spirit of God, until all said it is enough, Lord we have seen thy salvation.

Conference then adjourned, by prayer by our venerable Patriarch, for two hours.

Monday 24 o'clock P. M. Conference met again and was opened by singing hymn on page 109 "Behold the glories of the Lamb," and prayer by president S. James.

President S. Rigdon then proposed that a committee of five individuals be appointed to draft a preamble and resolutions expressive of the views and feelings of this kingdom, relative to the people of Nauvoo, and also an address to the people of these United States and the world, setting forth the iniquities of the people of Nauvoo, and the light in which we view them. President Rigdon then nominated Samuel Bennett, Jeremiah Hatch, jr. Wm. E. McLellin, Joseph M. Cole and George W. Robinson as said committee. Voted unanimously.

He said, I want now to say a few things to this quorum. Every thing in this body must be done by the unanimous consent. The dissenting voice of one man raised against any matter proposed, kills it. I have been hitherto held to approve myself before heaven, in organizing this kingdom according to the pattern given to me. I have this day stood up before God, to organize his kingdom. You are now organized. Now go forth, hear off this kingdom—bear it off triumphantly.

Brethren, beloved, I desire to give you a few principles for your future government. In this quorum let your yea be yea and your nay nay, for what is more than this cometh of evil. It is one of the fundamental principles of the kingdom of heaven, that in order for its existence, there must be confidence, abiding confidence in all the authorities in one another, so that no more is required of each other than

their yea or their nay, and if this confidence does not exist it is because there is evil among you; your conduct to each other should be such as to establish a confidence unbroken, no deceit, no duplicity; no dissimulation can be practiced, without breaking confidence, and where there is no confidence there the kingdom of God is not. It should be your aim and unceasing effort to secure each others confidence; if any should be overtaken in a fault, let him not try by stratagem to conceal it, but let him confess it in all humility of heart, that he break not the confidence of his brethren, for if he does not this he will sin and finally lose his crown. So walk toward one another that your yea may be yea with all, and your nay nay with all; for if ever you lose this confidence in one another, know assuredly, that there is evil among you, and let there be among you, as there was in the divisions of Reuben, great searching of hearts. Say nothing secretly about each other that you would not say openly, and let your confidence abound one toward the other, in all righteousness and peace, otherwise satan will beguile you, and you lose your crown.

You received this organization not only willingly, but I feel, yea, I know you rejoiced in your high privilege. Brethren let truth and truth only dwell upon your lips, know that the throne of God is established in truth, and nothing but truth proceedeth from it. It is because God is a God of truth, that he sustains his supremacy in the heavens. It is because he cannot lie, that the sons of Jacob are not consumed, and it is because he is a God of truth that we are permitted to establish his kingdom on earth, should the Lord depart from truth his throne would fall to rise no more, and if his kingdom on earth should not be founded on truth, it will also fall. It is truth and truth alone which can sustain it, and that will sustain it as sure as it and nothing else has place there. Let every one speak truth and only truth with one another. Let no false communications come out of your lips. Let your hearts always be open before your God, and seek not to conceal by misrepresentation, for such will fall and come short of the glory of God. If any of you should, hereafter, by any means, get in a situation where you will be driven to the necessity of using falsehood or misrepresentation to conceal from others your doings or sayings, your fall is certain, for if God were driven to this necessity his throne would fall. Let truth then dwell richly in your hearts, and righteousness flow from your lips, that you may bear off triumphantly that great charge which God has committed to you.

Why did God say he would set up a kingdom in the last days? It was because righteousness had departed from the earth, and iniquity prevailed, and if the Savior came and found the whole world in iniquity, he would curse the whole earth, and to save some he deigned to set up a kingdom that, through and

by that, he might restore that which was lost, and again establish righteousness amongst men, that when he came some might be saved, and not the whole world destroyed. But your eyes you have a pattern of iniquity in Nauvoo which is governed by principles the very opposite of the kingdom of heaven. This pattern God has given you that you need not err. They refused to be God's ministers of righteousness to the world, and God has made them ensamples of sin, that his kingdom might have a living pattern before their eyes, and thereby establish his kingdom in righteousness, for where righteousness is not, there the kingdom of heaven is not, for the kingdom of heaven is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost. Righteousness is essential to the existence of the kingdom of God, for this end was it established amongst men, when truth was to spring out of, or on the earth, righteousness was to come down from heaven. God has set up his kingdom that in it might all righteousness be fulfilled, & it is here that righteousness and peace are to embrace each other. Think not beloved brethren, that we have the kingdom absolute, but through righteousness and righteousness only. Let iniquity then depart from your hearts, from your houses, and from the church of God, that you all may possess your vessels in sanctification, and honor.

What will be gained in the triumph of this kingdom on earth? It will restore to all that which the world has lost, it will secure to every person all their rights and privileges, securing to all, every blessing their natures are capable of enjoying. In all the relations of life men will be governed by principles consistent with our natures, peace and power restored, all our relations made to promote our happiness. Husbands will love their wives unto death, wives will reverence their husbands, children will obey their parents, and parents will not oppress their children, all the relations of life will be sanctified, and be only so many fountains from which happiness flows.

What is eternal life? It is an eternal union of body and spirit. What is it that will overthrow any people? To do wrong because they have power to do it. No principle is more true than this in the kingdom of God, that no man has a right to do wrong, because he has power to do so, what we mean by power is, the person who does the wrong, can by reason of his influence sustain himself in doing so. If any of you, because you have influence to sustain yourselves, inflict injury on others, the Lord will deal in wrath with you. On this point, beloved brethren, I would admonish in the name of the Lord, guard against sustaining yourselves in doing wrong, because by virtue of your office, you may have power to destroy the persons influence, for this cause will the wrath of God come on the children of disobedience. If you have inadvertently or otherwise inflicted injury on any, even the least

of your brethren, seek not to avail yourselves of your power to sustain yourselves, in the error you have committed, or the injury you may have inflicted, for God will not hold such guiltless. It is your duty as soon as you discover that you have committed an error, to repent of it and make restitution to the injured person or persons for the evil inflicted, lest the anger of the Lord is kindled against you, and you be cut off in his displeasure.

The Lord never gave you power to be used for a cloak of maliciousness, but for the salvation of yourself and others. Let none of you therefore seek to avail himself of the power of his priesthood to lord it over the heritage of the Lord, but use it for their salvation. Let Nauvoo and her corruptions, be an everlasting warning to you all, see her prophets sleep in death, monuments of the displeasure of God to all generations, see their wives a hiss and by word in the mouth of all living, because by virtue of what the Lord did, and their friends did, they attempted to sustain themselves in doing wrong to gratify their envy, and God has made an example of them, that others might beware. These things have transpired for our ensamples, on whom the end of the world shall come, and to all those at Nauvoo and other places, who shall live ungodly.

The least in the kingdom of God, will have in the day of God Almighty, power to hurl down all those who oppressed them.—When God judges the world in righteousness, he will judge by the universal voice of the redeemed, should it be found at that day, that any, even the least of our brethren, have been injured by us, or ever oppressed by us, they will have power to refuse our admission to a place with them. This kingdom is organized in view of all the events which are to transpire between this and the Savior's coming; as also to prepare us, and all others who unite with us, for that great and notable day of the Lord, spoken of by all the holy prophets, that we through the obedience to the doctrines of the kingdom, may commend ourselves to God and to one another, which, if we fail to do, we will lose our crown, and not be counted worthy of a part among the sanctified. No oppressor.—No abuser of themselves with mankind. No tyrant can be admitted into the society of the redeemed, in that day. There were many things said on the subject of the judgement, which made a deep impression in the mind of all present.

Let love reign among you without dissimulation, is one of the important doctrines of the kingdom. What would be the opinion a man would entertain of his God if while he were professing his high regard for him, he should seize the first opportunity to inflict irreparable injury on him, surely his opinion would not be that of respect or of high regard. He would think he had a strange God, equally so must God think he had a strange kingdom, if dissimulation reigned in it. The opinions of our heaven-

ly father must be as unfavorable towards, us as we toward him, under the same circumstances.

Let your characters stand in this grand work, without spot or blemish. Take no license from the faults of former prophets or apostles. Let it be said in the day of rest, that we have kept ourselves unspotted from the flesh. Let there be no blot on your character in the day when they will be held up to view and compared with those who have gone before you. Never let it be said, as it is written of Noah, that you wallowed in drunkenness, as of David and Solomon, that your works were an abominations in the sight of heaven. Nor of Elias that you were subjected to your passions as other men. Nor as of Peter that he was a dissembler, and profaned the name of God. Take warning by these examples of unrighteousness in the prophets which have gone before, and guard yourselves with care and caution. That when you appear in the grand council of the redeemed, your characters, unblemished, may shine as the sun in the firmament forever and ever.

Finally brethren, let it be said of you, that these are they who have come up through great tribulation, and are not defiled with women, but have washed their robes and made them white in the blood of the Lamb.

Brethren, how will you keep yourselves from fault before God? By settling up your accounts with your own hearts, every night and morning before God. Let this be a part of your business and fail not. Brethren, I say to you in the name of Jesus my master, "the kingdom is yours." All your authority is equal—the one with the other. This quorum is the highest tribunal in the kingdom. No appeal from its decisions. No one of you can silence another. That authority belongs to the first presidency.

Brothren, hear my voice to day, obey the principles of truth delivered, and you never, no never shall have a charge preferred against one of you. But if you do not obey the laws of this kingdom, and work out salvation, you will be cursed with sore cursings. Never break the Laws of this land at the suggestion of apostle, prophet or even Angel. Brethren sing a song of Zion. Page 118, "The Lord my pasture shall prepare," was sung with much spirit.

The president then said: Three presidents and twelve of the others of this quorum can act, and pass decisions upon all important matters that come before them, provided all those who leave, delegate their authority by writing, to the quorum.

The brethren then stood on their feet and sung "The spirit of God" &c. Conference adjourned till to-morrow morning at 9 o'clock. Benediction by president E. Robinson.

Tuesday 9 o'clock A. M. April 8, 1845.

Conference met according to adjournment, after singing an hymn on page 98 "Let all the saints &c." President S. Rigdon kneeled

with the meeting and opened the conference by prayer. The names of the Quorum were then called, and president Rigdon arose and said, the business was for the members of this grand council to enter into a solemn covenant with each other, which was done by lifting the right hand, while the covenant was pronounced by Wm. E. McLellin, one of the secretaries, and sealed by an Amen, of all the Quorum.

The President inquired, by what name shall this church be called? When it was moved and seconded, that it be called: THE CHURCH OF CHRIST, which was carried unanimously.

The President then proceeded to organize the church, agreeably to the pattern given in the Book of Doctrine and Covenants, by nominating individuals to fill the different Quorums. The first Quorum having been organized, viz: Sidney Rigdon, Ebenezer Robinson, and Samuel James; the Twelve came next in order;—here he made some remarks relative to his own privilege in appointing the Quorums, saying that he had a right before the Lord, to select the persons for the different Quorums, in view of relieving himself from heavy burthens; he also said, the Quorums would be subject to a change, as there are individuals who will be placed in these Quorums to-day, who will be taken out and placed in other Quorums; which will hereafter be organized in the Kingdom of God, and others be appointed to fill their places. The following persons were then named, to fill the Quorum of the Twelve, viz:

| | |
|---------------------|--------------------|
| Sam'l Bennett, | Hugh Herringshaw, |
| Jeremiah Hatch, Jr. | James Blakeslee, |
| Josiah Ellis, | Henj. Winchester, |
| Wm. Small, | E. R. Swackhammer, |
| D. L. Luthrop, | Joseph M. Cole, |
| G. W. Robinson, | Wm. E. McLellin. |

All of whom were presented individually, and accepted by the unanimous vote of the Kingdom by saying, yea.

The following persons were then nominated as presidents of the Seventies, viz:

| | |
|------------------|---------------|
| A. B. Tomlinson, | J. F. Olney, |
| F. Merryweather, | Leonard Rich, |
| Geo. T. Leach, | J. M. Greig, |
| Wm. Hutchings, | |

All of whom were presented one by one, and accepted by the unanimous vote of the Kingdom.

Presidents of the stake at Pittsburgh, were then presented, when Richard Savary was presented, all voted in the affirmative except Briggs Alden, who voted in the negative.

Brother Alden was called upon for his objections, when he arose and said, "I do not consider him possessed of a fatherly disposition, rather austere and severe in his manners," &c. W. E. McLellin arose and desired Brother Alden to withdraw his objections without further investigation, but he declined, and the matter was investigated. G. M. Hinkle, Joseph M. Cole, Samuel G. Flagg, James M. Groig, and

W. E. McLellin, spoke in the investigation. A vote of the Kingdom was called to know whether they condemned and rebuked the spirit manifested by brother Alden. They voted by rising to their feet, in condemnation. Different ones labored to save brother Alden. President Rigdon observed that no one of this council, must or can ever rise in this Kingdom, to veto or vote against the principles of this council or acts of this body, by his own judgment, contrary to the judgment, or unanimous vote of every other member present, except he do it by direct revelation from God.—He must say thus saith the Lord God, &c.

Brother Alden withdrew his objections, when Elder Savary was received by the unanimous vote of the Kingdom, as President of the stake at Pittsburgh.

James Smith was presented as one of the Presidents of the stake at Pittsburgh, and was accepted by the unanimous vote of the Kingdom.

Samuel G. Flagg was then presented for the other president of the stake at Pittsburgh, and was accepted by the unanimous vote of the Kingdom.

The following persons were then presented to be standing High Counsellors for the whole Church.

| | |
|-----------------|-------------------|
| D. Savary, | C. A. Beck, |
| John Smith, | Thomas J. Lanyon, |
| James Logan, | J. A. Forgeus, |
| Matthew Smith, | Peter Boyer, |
| Robt. Kincaid, | Lewis James, |
| James Spratley, | John Frazier, |

All of whom were presented one by one, and accepted by the unanimous vote of the Kingdom.

The following persons were then presented for Presidents of the High Priest's Quorum, viz: Austin Cowles, Wm. Stanley, and Hiram Kellogg, who were presented one by one and accepted by the unanimous vote of the Kingdom.

The following persons were then presented for presidents of the Quorum of Elders, viz: John Duncan, Briggs Alden and William White, who were presented individually, and accepted by the unanimous vote of the Kingdom.

The following persons were then presented for the Quorum of Bishops, for the whole church, and presidents of the Lesser Priesthood, viz: William Richards, T. L. Baker, and Richard Croxall, who were individually presented, and accepted by the unanimous vote of the Kingdom.

The several Quorums having been filled, W. E. McLellin arose and read the name of each individual, in his respective Quorum, when all, who where present, answered to their acceptances to the place assigned them; and manifested their determination to magnify their calling agreeably to the grace of God given them.

The Conference then sung an Hymn, and

adjourned to 3 o'clock, P. M. Benediction by Wm. E. McLellan.

Tuesday 24 o'clock, P. M., Conference met pursuant to adjournment, and was opened by the president reading Hymn on page 203, "Father of mercies, in thy house," which was sung. Prayer by George T. Leach.

The covenant which had been entered into in the morning, by the Quorum of Seventy-three, was now related to Austin Cowles, who had been absent in the forenoon by sickness, who cheerfully entered into the same; and also, signified his acceptance of the office of President of the High Priests' Quorum, to which he had been appointed in the forenoon.

President Rigdon delivered the following item of law, by revelation: If any member of this Quorum come into it with a false spirit, and thereby interrupt its deliberation and business, for such an offence, that member can only be forgiven once and no more. This is an item in the laws of the Kingdom, and I deliver it to you in the name of the Lord.

President Rigdon said we will now continue the organization of the Quorums.

The following persons were nominated Evangelists, and accepted, individually, by the unanimous vote of the Kingdom. Also appointed to the following missions:

George M. Hinkley, to Iowa and the West.
George W. Crouse, to Chambersburgh and vicinity, in this State.
Benjamin Stafford, to the State of New York.

James Twist, to Pennsylvania.
Ewd. McClain, and James G. Divine, to New Jersey, Maryland, and any other place where the Lord may open the door.
Jesse Morgan, to the North, and where the Lord shall direct.

J. Cooper, and Wm. Brothers, to Michigan and other places.

Archibald Falconer, and Joseph Parsons, to Brownsville Green co., and Va.

L. Sobey, to Philadelphia.

Christian Seichrist, to Cincinnati Ohio, and other places.

J. Logan was appointed *secretary and recorder* for this church by a unanimous vote.

Resolved, That all Licenses to offices, shall be signed by the first President, or in case of his absence, by one of his counsellors and the church clerk.

Resolved, That said Licenses shall be recorded in a book kept for that purpose by the recorder, and the date of record, and page of book, endorsed on the back of the same, certified by the recorder.

The grand council of Seventy-three was now dissolved, and the different Quorums of the church called out and formed in order, beginning with the Twelve.

The president then proceeded to give a charge to the respective Quorums.

To the Quorum of the Twelve.

The Twelve are a travelling presiding High Council. They can never set as a Quorum except seven of their number are present.— Out of respect, the oldest man in their council, should set to preside in the deliberations of their own body. In conferences, they are to preside alternate, from the eldest to the youngest. They should keep a record of all their proceedings. They are a court, having appellate jurisdiction in all cases relating to the churches abroad. Appeals can be made to you from Evangelists' court, and also, Elders' court in the churches abroad, if circumstances will admit you are required to hear also, all appeals from the Seventies' Quorum, whether at home or abroad. There is no appeal from the decision of your Quorum except to the Grand council, and that subject to the rules governing that council. In appeals from your Quorum, the papers must be sent to the first presidency, who have the right to determine whether the appeal shall be heard or not.

Stand, brethren, before God, so that you can commune with him. This is the most important thing I have to say to you. It is the prerogative of this Quorum only, as a Quorum, in the absence of the first presidency, to consecrate to God, those of the Grand council, who are now absent. I lay this upon this Quorum. No Quorum in the church, has a right to rule over this Quorum, except the first presidency. You are also, subject to the decisions of the Grand council, of which you form a part.

Go, Brethren, and teach not only the gospel, but the rules of propriety in the family circle, and in the walks of life, in all righteousness, and lowliness of heart. I give to you this charge in the presence of God and these elect messengers, whom God has chosen, or elected for the salvation of the world. For God's election of angels or messengers is for the salvation of man.

When you want assistance, call upon the presidents of the Seventies, or High Priests, or Elders' Quorum. You can also, call on the Bishop for Priests or Teachers if necessary. You are to see that the gospel is preached to all the world, for a testimony to all, that the end may come.

When you ordain young men, ordain them to be Elders, and notify the Presidents of the Seventies, that they may place them in their Quorums, to be under their tuition. When you ordain middle aged or aged men, to be Elders, you will notify the presidents of the Elders' Quorum, that they may be received into that Quorum, to be under their tuition, except they wish to enter into the Seventies' Quorum, in that case, you will notify the presidents of the Seventies. When you ordain High Priests, you must notify the presidents of that Quorum, that they may be received under their tuition. When you ordain Priests, let them be middle aged, or aged, but not young

men; when you ordain Teachers and Deacons, let them be aged men only; you will notify the Bishop of all ordinations of Priests, Teachers and Deacons, that they may be placed under his direction, and tuition.

You will consecrate all the officers you ordain, according to the pattern which you have received; and give them a certificate of their ordination and consecration, that they may appear before the patriarch of the church and receive his patriarchal seal.

Let the foregoing, be an unchangeable law for all the Quorums and individuals in their ordinations, until the time of the end: verily thus saith the Lord.

To the Presidents of the Seventies.

Your office is the same with the Twelve in the Grand council, but in your Quorums, you are subject to the counsel of the Twelve, and send Elders wherever they may direct.

You are a court having original jurisdiction in all cases arising in your own Quorum, any one of you presiding with your Quorum.—An appeal taken from the decision of your Quorum must be taken to the Twelve.

No man in any of the Quorums can ordain a man to any office higher than a High Priest, except the first presidency, and that with the consent of the Grand council. Any member of the Grand council can ordain to any office in the church, from Deacon to High Priest; but no officer in the church can ordain to any office higher than that which has been conferred upon himself.

Those under your charge will be required to be actively engaged in preaching the gospel, as much as circumstances will admit; your business, therefore, will be, to be fathers to God's ministers. It is expected of you, that you will teach them as well by example as by precept. When any man who has authority, ordains young men they must turn them over to you, and inform you of it. Yours is to take the youthful mind and train it to bring light and salvation to the world; for salvation comes to the world only through this Kingdom; and righteousness, through this Kingdom alone, will be established among men. You then are a school, where ministers of righteousness and salvation are to be taught, and from you to go forth into the world, to hasten the redemption of the purchased possession.

Receive, then, the young men, and all others who may be sent unto you, and train them to usefulness before God, that they may go forth in righteousness, bearing the glad tidings of the Kingdom of heaven, and be ensamples to the world, in virtue, in meekness, in faith, in long suffering, in gentleness, knowing that the day of the Lord is at hand. Teach them to be sober, to call upon God, with all prayer and supplication, walking in all holiness and uprightness of heart before God and man, that they may be as lights shining in the world, giving none occasion to the adversaries to speak reproachfully, but by sound doctrine, and holy

conversation, put to silence the ignorance of foolish men. Teach them that they apply themselves to reading, and to much study, that they may become acquainted with the revelations of heaven, that they may be workmen that need not be ashamed; being able rightly to divide the word of truth, giving to every man his portion as his circumstances may be. I give you this charge in the presence of God, and his elect messengers, who will expect at your hand a faithful discharge of all the duties of your high calling, and in the presence of whom you will have to render an account of your stewardship, at the time of the end.

Here he gave a burst of feelings relative to his having waded through great affliction in life to reach this day, where he could place the burthen of the Kingdom of God upon the shoulders of men who would bear it off triumphantly.

To the High Council.

You are an appellate court, having original jurisdiction in no case. You are to receive appeals from the Bishop's Court, and from the quorums of High Priests, and Elders, and from none others. In case of the absence of any of your members, you can fill their place or places for the time being, with High Priests or Elders, as the case may be; provided there are seven of the original counsellors always present. The presidents of the stake at the seat of the first presidency, will preside in your councils. In case of the absence of one of the presidents, two can preside, and in case of the absence of two, one can preside; but if neither of the presidents be present, you can call upon the first presidency, either of whom can preside, in your council, or they can preside jointly, as the case may be.

Prefer not one man above another in your court. Do justice to all, even to your enemies, if you should sit in judgment upon them. It is not your duty to try to convict, or acquit any man, but to understand the truth of every case which shall be brought before you, and determine the truth in righteousness before God, whether the person or persons brought before you, are guilty or innocent of the charges preferred against them, and deal with them accordingly.

Brethren, pray much, that the wisdom of heaven may rest upon you, that you may judge of all matters according to the wisdom of God, even as the Lord would do himself, were he present, and sitting in judgment on the case. That all appeals that may be taken from you, may be taken in unrighteousness, and not in righteousness, the persons appealing refusing to submit to a righteous decision; unto this end, I bless you in the name of Jesus Christ.

To the Evangelists.

We have chosen you, because you are strong men. Men who are able to go forth alone, proclaiming the gospel and teaching the doctrines of the kingdom. Your office in the

grand council is the same with the other quorums; but in your travelling and journeyings, to preach the gospel, each one is to be directed by the Spirit of God, which is in him, and go whithersoever it may direct. You will be subject to the Twelve in their counselings, and act in concert with them; and to be aids and helps to them, in setting in order all the affairs of the churches abroad.

You have the right and authority to hold courts, in the churches abroad. You may preside in individual churches, in case of trials; you will have the right to call Twelve Elders or High Priests, to try any officer, or member in the church, except a member of the grand council. This court shall be a court of appeals, to which appeals can be made from trials in the churches abroad. It is also, a court of original jurisdiction in the churches. Appeals taken from this court, may be taken to the Twelve, if circumstances will admit; if not, they are to be taken to the Bishop's court.

Go your way brethren, remember that you are to be fathers in Israel, and not as lords over God's heritage; in all things approving yourselves unto God, in all long-suffering and patience, enduring as seeing him who is invisible, knowing that the day of the Lord is at hand, and the God of peace will be with you.

To the Presidents of the High Priest's Quorum.

Your station is of a dignified nature; in the absence of the first president, it is the duty of the president of your quorum, to preside in the councils of the whole church, and be unto the church as the first president. In your quorum you have to do with those of high authority in the church, and preside over the High Priests of the church of God. When High Priests are ordained in the church, you are to be duly notified of the same by the person or persons ordaining them, and you are to take them under your instruction, and teach them the duties of their high calling. You are to be in subjection to the counsel of the Twelve, in sending to them aid out of your quorum, when required, and to such places as they may direct.

You are a court to try all cases of difficulty with the members of your own quorum. Appeals taken from your quorum will be taken to the high council.

Brethren, it is your privilege to have power with God, that all your counselings and teachings may be in wisdom; so walk that your consciences may not condemn you, and then will you have boldness before God your Heavenly Father.

To the Presidents of the Elders Quorum.

You have to do with the aged men in the church of Christ, as none but aged men will be placed in your quorums. When any aged men are ordained to be Elders, it will be the duty of the person or persons ordaining them, to give you notice thereof, and you will receive them into your quorum, and teach them the duties of their office and calling before God.

You will be in subjection to the counsel of

the Twelve, and out of your quorum send aids to them at any time when required, to such place or places as they may designate.

Your quorum is a court, to try all cases of difficulty amongst its own members. Appeals taken from your quorum, will be taken to the High Council.

Brethren, the persons over whom you preside show to you what manner of men you ought to be; that you may walk out and in before the aged and venerable of the church of God, shewing examples worthy of imitation, that they also, witnessing your upright deportment, and Godly conversation, may be constrained to acknowledge that God, of a truth, is in you, and thereby be led to respect you as those whom God has set over them, and glorify God on this account.

To the Bishops.

You are to be the fathers of the widow and orphan, and to soothe the cares of the afflicted, to administer to the wants of the poor and needy, and to be peace makers in the church of God; to this end, you are to receive the consecrations of the church made for this purpose, and to deal them out to those who are worthy, in wisdom and in prudence, as God may give you understanding and discernment. It will be your duty to aid the saints in getting labor, for the sustenance of themselves and families. To you the poor will look; and it will be for you, if you have means in your hands, to see that their wants are supplied. It will be for you to make application to the church for means, wherewith to supply the poor, and also, to make application to all the travelling authorities, to take contributions among all the churches, or people, among whom they may travel, preaching the gospel, in money, or such other things as they may have to spare and are disposed to give, for this purpose, that your store house may be supplied with food and with raiment, that the poor in the house of God may rejoice.

You are also, judges in Israel to judge in matters between man and man, in all cases of difficulty brought before you. Your court is one of both original and appellate jurisdiction. All original cases in the church brought before your court, excepting a complaint against a member of the grand council you are bound to hear. All cases appealed from churches abroad, and from the courts of the Evangelists to your court, you will be bound to hear; but you will receive no appeals from the Quorum of the Seventies, High priests Quorum, or Quorum of Elders. Appeals taken from your court, must be taken to the High council.

You are also, to preside over the lesser priesthood in all its departments; and to see that there are presidents appointed to preside over the Priests, Teachers and Deacons. It will be the duty of all the authorities if they ordain any of the before named officers, to notify the presidents of those respective Quorums of such ordinations, that the individuals thus ordained

may be placed under their tuition and instruction. It will be your duty to instruct the preachers of the before mentioned Quorums in the duties of their calling, that they also, may be qualified to instruct their respective Quorums.

Brethren, your office and calling is of such a character as will require you to learn much wisdom and discernment; therefore, seek wisdom at the hand of your God that you may be thoroughly furnished unto every good work; that you may magnify your office and calling before God, and before the church; that you may obtain for yourselves a good degree, and great boldness in the faith.

A word to all.

It will be the duty of every Quorum to keep a Book in which the names of all the members of their respective Quorums will be registered. Also, a record of all their proceedings, and all important incidents in their history.—It is also, required of the Evangelists, that they keep a record of all their proceedings, and of all important incidents in their journeyings and travellings, while preaching the gospel, and rolling on the kingdom of heaven; and make a return to the general church recorder, at every annual conference, as far as it shall be in their power.

The president then gave a general charge instructing all the Quorums to be in the house, and in their places, in order, to-morrow morning, at 9 o'clock, for the consecration.—After giving an appointment for Elder George M. Hinkle, to preach at 7 o'clock this evening, and a Hymn sung, the conference adjourned, by prayer by Elder Cowles, till 9 o'clock to-morrow morning.

[To be Continued.]

Preamble and Resolutions, of the Church of Christ.

Whereas, the connexion which has heretofore existed between ourselves and the people calling themselves the church of Jesus Christ of Latter Day Saints, renders it necessary that we publish to the world, a succinct statement of facts relating to the position we now sustain to God and our fellow men; and

Whereas, in consequence of the rejection by that people, of what we undoubtedly deem to be the order of the church and kingdom of God, and the introduction of doctrines and practices clearly inimical to the law of God, and altogether subversive of the laws of the land, abrogating the marriage contract, and substituting, under the professed sanction of Heaven, a system of extreme licentiousness, uprooting every legal restraint, and eminently calculated in its very nature to produce the entire destruction of every virtuous tie, and pouring contempt upon every holy principle, contained in the revelations of God to his creature man; and must inevitably entail upon that people abject wretchedness and woe, subjecting them to the righteous condemnation of every virtuous intelligence, whether in heaven or on earth; And

Whereas, the better to conceal the justly odious system of polygamy—duplicitry, hypocrisy and falsehood, are inculcated as virtues—the most sacred obligations constantly violated, and families and individuals plunged into irrevocable ruin and despair; Therefore

Resolved, That we hold no fellowship with the people calling themselves the church of Jesus Christ of Latter Day Saints, and can have no communion with them, unless they repent and obey the principles of righteousness and truth.

Resolved, That we maintain the truth and the truth only, at all hazards; renouncing at once, and for ever, the unsanctifying dogma, that it is sometimes lawful to lie.

Resolved, That our subjection to the law of God impels us to yield implicit obedience to the law of the land.

Resolved, That we maintain and do earnestly contend for the faith which was once, and is again, delivered to the saints, contained in the Bible, Book of Mormon and Book of Covenant's.

Resolved, That we feel it a solemn and imperative obligation, we owe to God and our fellow men, to disseminate to the extent of our ability, correct information regarding certain pernicious doctrines and practices which are secretly taught by the leaders and many of the members, of the society called the church of Jesus Christ of Latter Day Saints; verily believing them demoralizing and destructive, combining all the worst features of barbarism, and containing all the elements of the wildest anarchy, and would if unchecked by the power of truth, ultimately extinguish the species.

CONFERENCE NOTICE.

A special Conference of the Church of Christ will be held in Philadelphia on the 6th day of October next.

All absentee members of the Grand Council from the general Conference, and all officers of branches, Presidents, Priests, Teachers and Deacons, as also all travelling High Priests and Elders, who were not present at the general Conference, are particularly requested to attend.

By order of the Twelve.

S. BENNETT, Clerk.

[Ensign, please copy.]

MESSENGER & ADVOCATE,

OF THE CHURCH OF CHRIST,

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MESSANGER AND ADVOCATE, OF THE CHURCH OF CHRIST.

VOL. 1.

PITTSBURGH, MAY 1, 1845.

No. 12.

For the Messenger and Advocate.

MR. EDITOR:

As time is hastening on the period of great events, spoken of by all the holy prophets, our inquiries into bible truths become more intent; our desires deeper, and our anxieties more intense, to understand those things which were written aforetime for our learning. Every sincere biblical student can see in the events which are passing, both in the political and religious world, that the affairs of men are fast approaching a crisis, which portends convulsions and commotions before unknown. The various nations of the earth, are forming relations, of such a character, that the time will soon arrive when it will be next to impossible to have any serious convulsion in any one nation without affecting the whole. The very condition of things, I apprehend, spoken of by the holy prophets, when they describe a state of things of such an unheard of character, as to bring, at one time, all the nations of the earth to Jerusalem to battle.— This could only be done by changing the conditions of the nations in their relation to one another, so as to identify their interests so nearly, that no individual nation could go to war with itself, or two nations go to war with each other, without affecting the whole.

I think that every intelligent reader of the scriptures, cannot fail of seeing the fact, that all the sacred writers contemplate a state of things, in both the political and religious world, that will eventuate in wars and commotions, of so dire a character, as to endanger the existence of all the nations of the earth; and in order that any of them may be left or any portion be saved, the God of Heaven will have to interfere, or else the whole earth must perish together. It is during and just preceding these events, that we are to look for the finger of God to be shewn, in preparing for the grand events which are to terminate the present state of the world's existence, and usher in a new order of things—which order, when established, will last, according to the testimony of the Apostle John, one thousand years.

That such a new order of things will be established on this Globe, I need not stop to prove; for he who would ask me to do that, certainly does not believe the bible; but it may not be amiss to enquire a little into the character of that new age or period of the world, and into the character of the events which lead to it.

If we are to take the bible for our guide in matters pertaining to the future, we must contemplate the period of the world's history

which remains to be fulfilled, as replete with events peculiar to itself; events of a fearful as well as glorious character. It is in this future period of the world, that there are to be blood, fire, and pillars of smoke, the sun turned into darkness, the moon turned into blood, and the stars of heaven to fall. The earth itself to reel to and fro like a drunken man, the sea to heave itself beyond its bounds, the faces of all flesh to gather blackness. The rich men, and nobles, and every poor man, and wicked man, to call on the mountains and on the rocks to fall on them, and hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb. It is in this period of the world that Babylon the great is to fall, and rise no more; her merchants to stand afar off, and cry alas! alas! that great city, Babylon, that made us rich with her delicacies, and her merchandise, is no more. It is in this period of the world, that it shall burn as an oven, and the proud, and all that do wickedly shall be stubble; and the coming day that will burn them up, so that they shall be ashes, is also in this period of the world. It is in this period of the world that nation is to rise against nation, and kingdom against kingdom, and to be wars and rumors of wars, and earthquakes, and famines, in divers places; and all nations to wail and lament. It is in this period of the world that the Lord will hiss for the fly of Ethiopia and the bee of Assyria, that they also may come and fight. It is in this period that all nations will be gathered to Jerusalem to battle, where the fowls of heaven shall be gathered together, and have a great feast on the blood of kings, and flesh of nobles, until they shall eat and drink, till they are full.— The Lord will also come with vengeance, treading on his enemies and trampling on his foes, until his garments are stained with blood as one treading in the wine press, taking vengeance on them that know not God and obey not the gospel. Treading them in his wrath, and trampling them in his fury, until Idumea is laid waste, and Edom utterly desolated and no place found for him.

God is to appear in majesty, a fire devouring before him, and it is to be very tempestuous sound about him, preparing his way before him, and putting things in order, that he may judge the nations, and prepare the way for his saints. Such are a few of the things reserved for the period of the world yet future; and such is the light in which the prophets and all the sacred writers represent it. It is in view of all these things that the prophets say, the Lord will set his hand the second time to recover

the remnant of his people, and prepare a people which will be able to stand when all these things take place.

All that the Lord is to do in the last days, is all to be done, because such things as above mentioned, are coming on the earth, and the Lord is to step forth to save to himself a people, lest the whole earth perish, and there be none left; and in order that some may be left the Lord will exert his own power, make bare his own arm, set up his own kingdom, and bear it off triumphant, amidst the ruin and overthrow of the nations, and the downfall of the kingdoms, and the entire destruction of all the false religions of the world.

There is also, in this period of the world, another scene of things to transpire—things on which the hopes and expectations of all the saints, since the days of righteous Able rested, and in which they rejoiced; and in view of which they laid down their lives for the word of God, and the testimony they had to bear to the world.

According to the testimony of all the sacred writers, their hopes did not rest in any thing they enjoyed during their life time, nor any thing they should enjoy in the unseen world after their death; but on things which should take place, in the last days, in this world, which they viewed as effecting their condition in their separated state, and bringing about that everlasting glory which was in reserve for them, in "that day," the day when the kingdom of God, that was set up here, should be triumphant.

That the Savior in his addresses to the Apostles, during the time of his sojourn here, inspired them with high expectations, that at the time of the triumph of his kingdom here, they should be heir in common with the saints, who should bear off that kingdom, is so plain as not to admit of any doubt. In the 21st chapter of Luke, and 28th verse, after the Savior had described the scene, as above written, says, "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh." Let it be noticed that the disciples, to whom he addressed himself, lived 1800 years ago; and the scenes described have not transpired yet, but are yet in the future; and the apostles are long since dead, and Jesus well knew that would be the case; but whether dead or alive, when the things there described began to take place they were told to lift up their heads, for their redemption drew nigh. Now if their redemption then began to draw nigh, it had not come; and, though they were dead long before, still their redemption had not come, nor was not to come until the things there described, should have taken place; for when these things began their redemption was drawing near—of course that which was only then drawing near they had not in possession, nor never had. If the disciples could credit the Savior, they were to expect their redemption was dependant on things which were to transpire here, and that,

1800 years after their discease, if not more.

That the Apostles themselves did not calculate on attaining their redemption, until the world was redeemed from all false religions, which the sacred writers call Babylon, is so plainly taught in their writings, that it seems strange how any other idea could get into the world, among those who had a bible, and believed it. Paul, in the 8th chapter to the Romans, uses language so strong as not to be easily gotten out of the way by theorists.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." In this quotation, Paul says that the whole creation travailed in pain and groaned until then. Adam, Abel, and Enoch, were part of the creation as well as Paul, and so were all the prophets, and righteous men, who had lived and died before the days of Paul, who wrote some four thousand years after the martyrdom of Abel; and yet Paul says they were travelling in pain and groaning till his day, and that he and they would travail in pain together, until the redemption of the body; and Jesus told the disciples of his day, that at the time when they should see the things he there described begin to take place, they should lift up their heads and rejoice, for their redemption drew near; and Paul says the whole creation travaileth in pain, and would travail, whether dead or alive, until the time of the redemption; and further says, that at that time their bodies would be redeemed.

Surely then, these writers never conveyed an idea that saints, at the time of their death, would enter into either their rest or be redeemed; but died in faith of a rest that would be at a time when the kingdom of God on earth should triumph. In the 15th chapter of the 1st Epistle to the Corinthians, Paul uses language not to be mistaken, on this subject: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ is not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Here the apostle declares that unless the dead rise, then they that have fallen asleep in Christ have perished. What can be plainer than that they would perish if the

dead did not rise, that there present state is not a state of salvation; for if it were, though the dead never rose, they would not perish; the fact of their present state being one in which they could perish, unless something else took place, proves that their present state is not that salvation which was promised, and is not the thing embraced in their faith, but that state wherein they cannot perish, is the things after which they look, and for which they laid down their lives. This gives great force to what the Saviour said to Luke: "Then, look up, and lift your heads; for your redemption draweth nigh." A something that was to take place hundreds of years after their death.

This same subject is kept in view by Paul, in the 11th chapter to the Hebrews (See from the 4th to close of the 13th verse; it is too long for quotation here, but we invite our readers to read it.) Here the apostle introduces Abel, Enoch, Noah, Abraham, and Sarah, and after having set forth their faith in strong language. In the 12th chapter, he gives them a place among the cloud of witnesses, speaking in glorious language of their faith, but in the 13th verse of this 11th chapter uses the following language: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth." But notwithstanding their faith, virtue, and righteousness, still they did not receive the promises, but saw them afar off. May we ask how far off? Till the time spoken of by the Savior, in Luke, when they should lift up their heads and rejoice; for their redemption drew near. From the 20th verse to the close of the chapter he brings to view Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Sampson, Jephthae, David, Samuel, and the prophets; and though he speaks in terms of high commendation of their works of faith, and gives them a place with the cloud of witnesses, and yet, in the 39th verse, he says, "And these all, having obtained a good report through faith, received not the promise." Here the apostle leaves them, and leaves us, with the assurance that they saw something, expected something, had faith in something, that they never obtained, died without, and from what the Savior said, are without it till this day; but when the signs of the Savior's second appearance are being seen, then, like others, they will lift up their heads and rejoice, for behold, that which they saw afar off is drawing nigh.

John, in the Revelations, if possible, makes the subject still plainer. He gives us two visions he had of the invisible world; the first is in the 6th chapter of Revelations, 9th and 10th verses: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O

Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth?" Here he says he saw under the altar the souls of them that were slain for the word of God and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth. Now John had this vision hundreds of years, yea, thousands of years after many of them had been slain, and they were then under the altar, crying, How long, O Lord, till our blood is avenged. Nothing can be plainer than this, that their rest and their redemption had not come when John saw them—though they were in heaven; and from the fact that they were asking how long till their blood should be avenged? No one can doubt but that they were longing for that period, at which time their redemption would come; and doubtless would—as the Savior told the disciples, as before quoted, that when they saw certain things taking place on the earth, to look up and rejoice—look up and lift up their heads and rejoice, because their redemption was drawing nigh; for surely when they were thus crying under the altar their redemption had not come.

During the apostle's continuance on the Isle of Patmos, he had another view of the unseen world. The account of this vision is given, in the 18th and 19th chapters. See from 21st verse of the 18th chapter to the close of 9th verse of the 19th chapter, to which we would invite the attention of the reader. He says in the 21st verse of the 18th chapter, that a mighty angel took up a stone like a great mill stone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all; he then describes her desolation, until the close of the chapter. In the 19th chapter he tells what he heard after Babylon was desolated; he says, verse 1st, "And after these things I heard a great voice of much people in heaven, saying, Alleluia: salvation, and glory, and honor, and power, unto the Lord our God." Verse 2d, "For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

It is here said that the blood of the Lord's servants had been avenged at the hand of Babylon. In the quotation from the 6th chapter, they were represented as crying with a loud voice, and asking how long until our blood shall be avenged: and John says that after Babylon, as shewn to him in vision, had fallen to rise no more, they all cried with loud voices, saying, Alleluia, for the Lord hath avenged the blood of his servants. These sayings put together, make so plain a case, that it leaves no room for doubt. The redemption promised to the prophets and apostles, cannot be enjoyed until Babylon is forever overthrown,

and that the saints being in heaven does not alter the case; for though in heaven, they are waiting and crying for the downfall of Babylon, in order that their redemption may come, and cannot sing Alleluia until Babylon is entirely desolated; and when that takes place the heavens will rejoice, and not till then.—And what puts the matter forever at rest, that Babylon was here on the earth, is what is said in the 6th chapter and 10th verse, as before quoted, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. Here then the Babylon that is to be thrown down, and at the downfall of which, the blood of the saints is to be avenged, is on the earth.

Well then might the Savior say to his disciples, as before quoted, when they saw certain signs, indicative of the downfall of Babylon, to lift up their heads and rejoice, for their redemption drew nigh; because, though they were in heaven, their redemption could not come until the downfall of Babylon. They might die, as did the ancient prophets, and see it afar off, but not inherit it till then; and they might believe in it, and embrace it, but until the downfall of Babylon, they could not inherit it.

The 5th chapter and 10th verse may give us a reason for its being so. It is there said that "thou hast made us kings and priests unto God, and we shall reign on the earth." Now if the redeemed are to reign on the earth, this cannot be done until Babylon is overthrown and destroyed.

A few words may not be amiss on the term Babylon, as used by John. The old city, Babylon, was destroyed long before John wrote the Revelations; and yet he says the great city, Babylon, was to be thrown down, long after his day, so he could not mean the old city, Babylon, but in opposition, the great city, Babylon. What is this great city Babylon? In relation to the old city, Babylon, the inhabitants undertook, in defiance of the Almighty, to build a tower so high as to reach heaven, which was nothing more nor less than a false system of salvation; and from that day to the present, any false system of salvation is called Babylon; and all the false systems put together, is called Babylon the Great—and it is Babylon the Great that is to be thrown down, before the saints can sing Alleluia, and before the heavens can rejoice.

We have a saying in the 11th chap. of Revelations, which is also as appropriate to this, as one thing can be to another, to which we invite the attention of the reader. (read from the 6th verse to the close of the 13th.) John gives us here another vision he had, when he saw a number of angels or messengers flying through the midst of heaven, having messages to those who dwell on the earth—one had the everlasting gospel to preach; another the downfall of Babylon to announce, and after the messenger had declared that Babylon had fallen, John

was commanded to write, "Blessed are the dead that die in the Lord from henceforth. yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Now let the reader mark, particularly, that the dead that die in the Lord were to rest from "henceforth." Why "henceforth?" Had not all who had died in the Lord, in all ages of the world, rested from their labors? The expression "henceforth," would forbid the idea.—From what time then should we date the "henceforth?" From what had been previously said we are not left to conjecture. The answer is, after Babylon had fallen, "From henceforth the dead that die in the Lord shall rest;" and the very form of expression would determine that until then they would not rest; it made no difference when they died, they would not rest from their labors and their works follow them till the angel announced the downfall of Babylon—from that time the dead that had died in the Lord should rest from their labors, and their works follow them.

We think then enough has been written to leave no doubt on the mind, that all the saints, whether in heaven or elsewhere, whether dead or alive, are waiting for something which is to take place yet in this world, in order that they may inherit the promises made unto them; and when that something takes place here the heavens and earth will rejoice together. When one is redeemed, all are redeemed; and the redemption of the whole purchased possession will come together.

From all that we have on record, the conclusion is forced on us that the last days are to be the days of wonders—the fixed period in the purposes of God, for the bringing to a close of all the works of salvation promised the world, or any portion of it, since the days of righteous Abel. The time of fulfilling promises, of redeeming pledges between God and man, and of establishing the truth of all the covenants made with the fathers, and bringing in everlasting righteousness, filling the heavens with joy and the earth with gladness, and to this end the whole universe will be put in motion, ere long, and all the elements of discord exercised, and all the powers of heaven exerted, and it must be a period of glory as well of fear and dismay.

In view of all the foregoing matters and things Daniel said, at a fixed period, the God of heaven would set up a kingdom which could never be destroyed, but would stand forever. See Dan. 2d chapter, 44th verse: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." It needs but a careful reading of the vision of the image to determine the fact that the kingdom spoken of was to be set up after the downfall of the Roman empire, and not during the time of its existence, as many

have supposed. From what is said about this kingdom, it is to be something which, after it is set up, will continue unbroken—unchanged, till the coming of the Savior; and finally become universal. That this kingdom is not the present religious or political order of things, needs no proof from me; for they are already broken up, divided and sub-divided, and all thinking men do expect something different from what now exists; and it will require something different from them all to fulfil the prophecies. One thing is certain, that the prophecies can never be fulfilled without some thing making its appearance in the world different from what now exists, and unless it is the kingdom spoken of by Daniel, no mortal being can tell what it is; for the bible speaks of nothing else, and of that it does speak, and that in such terms, as to shew beyond controversy, that if there is any thing else makes its appearance, and by that the promises are fulfilled, then Daniel was mistaken; for he says that should become a great mountain and fill the whole earth, and stand forever;—and no two things like that could exist.

In relation to this kingdom we have some things to say, which we find written in the scriptures. In Matthew, 24th chapter and 14th verse, we have the following: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Here we are told that before the end comes "this gospel of the kingdom must be preached to all, for a witness." To make this easy of understanding, let us define the term gospel, which is neither less nor more, than glad tidings. So then it amounts to this,—that glad tidings of the kingdom must be preached to all, before the dead saints could lift up their heads and rejoice, and before their redemption could come. John, as recorded in the 14th chapter of Revelations, 6th verse, says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Here John describes "an angel, flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth;" that is, the everlasting glad tidings. What are these everlasting glad tidings? Doubtless the glad tidings of the kingdom, spoken of by the Savior; for the kingdom was to be everlasting, according to Daniel—never to be given to other people, but to break in pieces and destroy all institutions that had gone before it, and stand forever. Hence the glad tidings of that kingdom were everlasting glad tidings. All other glad tidings that had gone before, were but for a season, but that of the kingdom everlasting.

I think then, from all these things, we have reached an important point, in relation to men, both the living and the dead; that the promise of God, made to the world, through and by the messengers sent, of salvation, could not be

enjoyed by either the living or the dead, in heaven or on earth, until the kingdom spoken of by Daniel, was set up, and the glad tidings thereof went forth among all nations; and the kingdom had prevailed against Babylon the Great, and cast it down to rise no more; and then salvation comes to the whole purchased possession, and until then to none of them.

That Daniel and others understood it in this point of light, we think is plain. We all know that Daniel had seen the kingdom set up and triumph, in the vision; and the messenger which had been with him, at the close of the vision, says thus, (see 12th chapter of Daniel, 13th verse,) "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." It was here said to Daniel, to "go his way till the time of the end; for thou shalt rest, and stand in thy lot at the end of the days." The fact that at the end, Daniel should rest, so exactly corresponds with what John says in the 14th chapter of Revelations, 13th verse, as before quoted, that we can only gaze with wonder. John says, that he was commanded to write, after the angel had proclaimed the downfall of Babylon the Great, that from that time (the downfall of Babylon) they that die in the Lord should rest from their labors; and here Daniel was told, that at the time of the end, he should rest, and stand in his lot; and until then he was to go his way, and not expect to rest, till the end come. Now if we want to know when the end will come, it will be when Daniel's kingdom has triumphed—and by it, Babylon the Great is fallen to rise no more; then Daniel will rest, and all the saints in heaven and elsewhere will shout Alleluia.

That the apostles viewed the matter in this point of light, and only in this, we think cannot admit of reasonable controversy. Paul in the 2d Epistle to Timothy, 4th chapter, from the 5th to the close of the 8th verse, says as follows: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The apostle tells Timothy that he was then about to leave the world, and surely now is the time for Paul to leave his testimony respecting his hope; and here it comes, verse 8th, "Hence there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day." What day, Paul; doubtless the day when Daniel will stand in his lot, and all the departed saints shout Alleluia. But if any doubt this, the last part of the verse puts it at rest,—and all them also who love his appearing." It is certain then, that the crowning was at the time of the Savior's appearing, which will be when the kingdom has triumphed. To this end Paul

says to Timothy, in the 1st verse of this chapter, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Here then Jesus is to judge the dead and the living at his appearing and his kingdom—or at the triumph of his kingdom. So then at that time Paul expected his crown, and he could not reasonably expect it before; for the Savior had left it on record that when the signs of his coming, and the organization and triumph of his kingdom appeared, they should then lift up their heads and rejoice; for their redemption drew near—and Paul could not expect his crown till his redemption came.

We will here make a few more quotations to show how clearly this subject is written out by the sacred writers. 1st Epistle to the Thessalonians, 1st chapter, 9th and 10th verses, the apostle says thus: "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." Now mark the cause of Paul's rejoicing. The Thessalonians had turned from idols, to serve the true God, and to wait for his Son from heaven. Whose Son? God's Son. Why wait for him from heaven? Why not, when they died, go to heaven to him? Because their redemption was not to come when they died, but when, through the triumph of the kingdom, Christ himself was to come from heaven; and then came the redemption of the purchased possession; and not till then. Hence Paul rejoiced that the Thessalonians not only had turned from idols, but were waiting for Christ from heaven. In the 2d Epistle to the Thessalonians, 2d chapter and 1st verse, Paul says as follows: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." Here again the same doctrine is taught; and the Thessalonians were brought in view of the coming of the Lord Jesus Christ, and their gathering together unto him. In relation to the gathering together, see Epistle to the Ephesians, 1st chapter, 10th verse, where we have the following: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him." By this we are told that the gathering together, here and elsewhere, is to take place in the dispensation of the fulness of times, and that the things in heaven as well as on earth, are to be gathered, even all that are in Christ. This dispensation of the fulness of times, must be from its effects, the same as the dispensation of the kingdom, which, according to all we have seen, is to put the heavens and the earth together, and bring in the redemption of the purchased possession, whether in heaven or on earth.

In relation to the kingdom, the sacred writ-

ters all seem to have viewed it as future, in their day. James says, in the 2d chapter, 5th verse, as follows: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" According to what is here said, the kingdom here spoken of, was future at that time; for he says God had chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him; not heirs of a kingdom, which we apostles have now established, but one that God has promised. Now what kingdom was it God had promised? We know of none but the one spoken of by Daniel; neither could any other exist, seeing that one was to fill the whole earth.

The apostles, in their teachings, do not convey the idea that the order of things which they have introduced, was the one which was to prepare the way of the Savior's second advent. Paul, in the 13th chapter of 1st Corinthians, from the 8th to the close of the 12th verse, says as follows: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly: but then face to face: now, I know in part: but then I shall know even as also I am known." The apostle here says that he only saw in part, and prophesied in part, but when the perfect came that which was in part was to be done away. For now, says Paul, we see through a glass darkly, but then face to face: now I know in part; but then shall I know even as I am known. Mark, reader, "when the perfect is come;" not when Paul goes to it—but when it comes here. Who can read this, and not see that Paul expected some order of things, subsequent to the time he wrote, which was to be superior to the order of things introduced by him and the other apostles. In the 3d chapter, from the 10th to the close of the 14th verse, of the Epistle to the Philippians, there are sayings worthy of notice: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead: not as though I had already attained, either was already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I

press toward the mark for the prize of the high calling of God in Christ Jesus." The apostle, in this quotation, says, that "he did not suppose himself to have attained, either were already perfect." Now compare this with his saying, in the 13th chapter and 10th verse of Corinthians, as above quoted. There he says, "When that which is perfect is come, that which is in part shall be done away." Here he says, I do not suppose I am already perfect. Why Paul, not already perfect? Why? Because the perfect has not come; and until that does come we only see in part, and prophecy in part. Now what is the perfect thing which Paul had not attained, and for want of which he could only see in part, and prophecy in part. In the 14th verse of the 3d chapter to the Phillipians, he calls it the prize of the high calling of God in Christ Jesus, for which he presses toward or along the mark. In the 11th verse of this same chapter, he gives us a clue to it. He says, "if by any means I might attain to the resurrection of the dead." Why so Paul? Is there not to be a resurrection of *all*, both just and unjust? How then, Paul, can you fail to attain the resurrection of the dead? Paul, what do you mean? I suppose if Paul were here he would say he meant what he said.

Paul must have known that there was no doubt, but at some time, he would be raised from the dead; and he also as well knew that that time would not be until after the perfect thing had come; therefore, he pressed toward the *prize*, that the resurrection of the dead might come. What this same apostle says in the 9th and 10th verses of the 1st chapter to the Ephesians, is as appropriate to this as one thing can be to another: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of the times he might gather together in one all things in Christ, both which are on earth and in heaven: *even in him*." The apostle here says that God had made known the mystery of his will to him, which he (God) had purposed in himself. What was that purpose and mystery, the 10th verse answers: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth: *even in him*." So then the secret is revealed. It was that, in the dispensation of the fulness of times, he (the Lord) would gather together all things which are in Christ, whether they are in heaven or on earth. Surely then, when this gathering comes, there will be a resurrection from the dead,—when the things, in Christ Jesus, in both heaven and earth are gathered together. And all this to be brought to pass by establishing a dispensation of things *here* for that purpose.

Now Paul we understand you. You were striving to obtain another dispensation more glorious than the one you had. This is the prize after which you were running. This is

what you call the high calling of God in Christ Jesus. The dispensation of the fulness of times, in which dispensation *all* things in Christ were to be gathered together, whether they were dead or alive, in heaven or on earth; and, until after the introduction of which, the resurrection of the dead cannot come. This you say, Paul, is the mystery of God's will; which he had revealed unto you:—the perfect thing which was to come, and without which you could only see in part, and prophecy in part, and that perfection only comes by and through this dispensation.

Putting what Paul has said, as above quoted, with what the other writers have said, and there are some conclusions forced on the mind of vast importance to *all*. John saw an angel flying through the midst of heaven, having the everlasting glad tidings to preach to those who dwell on the earth. Daniel saw, in vision, the God of heaven set up a kingdom, that was never to be destroyed, but was to break in pieces and destroy all kingdoms, and stand forever. And God had revealed the mystery of his will to Paul; and that was, that there was to be a dispensation, called the dispensation of the fulness of times, through which all things in Christ, were to be gathered together, whether in heaven or on earth. The dispensation through which this was to take place, must be the kingdom which Daniel saw—the one that was to stand forever, and break all things in pieces. And, from what John says, that dispensation was to be established by an angel bringing the everlasting glad tidings, which must have been the glad tidings of this kingdom or dispensation; for these tidings, when they come, were to be everlasting—they were to endure when heaven and earth had passed away, and the things in heaven, and the things on earth, in Christ Jesus are gathered together.

Another important thing is, that this was not the dispensation introduced by the apostles, but one God had made known to them that was to come, which Paul called the mystery of God's will—the *prize* of the high calling—the perfect thing; and when it was introduced, tongues should cease, prophecies fail, and former knowledge vanish away; for this Paul considered all things but dross, that he might gain the prize.

A third thing is, that this dispensation was to be introduced by an heavenly messenger sent from heaven for that purpose, and not by the virtue of the priesthood the apostles had; for they did not pretend to have it, but Paul sought for it, and greatly desired it above all things, but said he had not attained it.

We shall take the liberty of saying a few things about priesthood as it now exists in the world. Great have been the efforts to prove a succession of priesthood from the apostles. Supposing then the different denominations or any one of them, can prove a regular unbroken chain of priesthood from the apostles,

what avail would it be in the last days; who would be the better of it? The dispensation of the last days was to be introduced by an angel from heaven; and one John saw in a vision, long after his day, descending from heaven, with the everlasting glad tidings—the glad tidings of the kingdom. It matters not who has got the priesthood, in succession, from the apostles; it is of no avail, but only proves that they have not the priesthood that pertains to the kingdom of God—for this was to come by an heavenly messenger, long after the apostles' day. Whoever has the priesthood of the kingdom of God, has it either directly or by succession from this angel, and no other way.

Many have said that the ministering of angels had ceased: if so, then the dispensation of the fullness of times will never come, and the resurrection of the dead will never come; the kingdom spoken of by Daniel will never come; the everlasting glad tidings will never come; the prize of the high calling of God in Christ Jesus will never come; Babylon the Great will never fall to rise no more; and the rest of God will never come, and all that have slept in Christ Jesus will perish. For all these things depended, not on what the apostles had left on record, nor on any priesthood they had left among men. but on the ministration of an angel, that was to come after their day, who was to lay the foundation of another dispensation, by giving power to men to establish it.

We will, at this place, say a few things about the mission of John the Baptist. In the 11th chapter of Matthew, from the 7th to the close of the 11th verse, the Savior says thus, concerning John: "And as they departed, Jesus began to say unto the multitude concerning John, What went ye out into the wilderness to see? a reed shaken with the wind! But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in king's houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily, I say unto you, Among them that are born of woman there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he." In the 9th verse he says that John "was more than a prophet;" and in the 11th verse he says, "of all that was born of women there hath not been a greater than John; notwithstanding, he that is least in the kingdom of heaven is greater than he." It has been the opinion of many that the Savior alluded to himself, when he said "that he that is least in the kingdom of heaven is greater than he." There are difficulties in this view of the subject, that must render it very doubtful. The first is, that it is not true: the Savior, in truth, was not the least in the kingdom of heaven; but on the contra-

ry, the greatest:—but as the idea is with those who maintain that opinion, that that was the light in which his enemies viewed him. This again is not true; for so far from his enemies thinking he was least in the kingdom of heaven, they did not believe he had any thing to do with it. They believed he was an impostor, and was of the devil, and that God had nothing to do with him, nor he with the kingdom of heaven. View the case as we may, and that view of the subject must be very doubtful.

In the 14th verse of this chapter it is said of John, "And if ye will receive it, this is Elias, which was for to come;" and in the 10th verse, "For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." John was then the Lord's messenger sent before the face of the people to prepare the way before them.

In the 17th chapter of Matthew from the 10th to the 13th verse inclusive, it is said of John, "And his disciples asked him, saying, Why then, say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake of John the Baptist." The question is here asked, "Why say the scribes that Elias must first come?" What gave rise to this question, was the transfiguration, as related in the preceding part of the chapter, and the Savior's charge, that they "tell no man of it till the Son of man be risen from the dead." They asked Jesus then, why the scribes said Elias must first come? that is, before the resurrection of the dead. The answer was, that Elias must first come, and restore all things—and that restoring must take place before the resurrection of the dead. And he then says, verse 12th, "But I say unto you, That Elias is come already;" or in other words, their Elias has already come—he that was to restore all things—and they knew him not, but did unto him whatsoever they listed. The disciples then understood that he spake of John the Baptist. That is, they understood him to say that John the Baptist was the restorer for whom Israel looked. This, connected with the saying in the 14th chapter and 11th verse, makes the matter plain: that if the Jews would receive it, John was the Elias which was to come; but in consequence of their rejecting both John and Jesus, the restoration promised unto Israel could not come, and the kingdom of heaven would be given to another people, and one that would bring forth the fruits thereof. See Matthew 21st chapter 43d verse: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

MINUTES

Of a Conference of the Church of Christ, held in the City of Pittsburgh commencing on the 6th and ending on the 11th of April, A. D. 1845.

CONTINUED.

Wednesday Morning, 9 o'clock, April 9.

Conference met agreeable to adjournment, and was called to order by Austin Cowles, president of the High Priests Quorum, the first presidency not being present, the morning was spent in singing, prayer and exhortation, until the usual hour of adjournment. Conference then adjourned until 2 o'clock.

Wednesday Afternoon 2 o'clock,

Conference met pursuant to adjournment, and was called to order by Austin Cowles; the first presidency, and the high Quorum entered and took their seats. President Rigdon arose and read Hymn on page 104 "Arise, arise, with joy surer," which was sung by the conference.

After which, President Rigdon said, since the commencement of this conference I have had one unceasing desire, deep, and intense, that was, to have the matter forever put at rest, whether God would accept our work.—The Spirit whispered me this morning to set apart some brethren, and consecrate them to God, in a room in my own house, which I did; (which was the reason I was not with you this morning,) and after the washing and anointing, and the Patriarchal seal, as the Lord had directed me, we kneeled, and in solemn prayer we asked God to accept the work we had done; during the time of prayer there appeared over our heads, in the room, a ray of light forming a hollow square, inside of which, stood a company of heavenly-messengers, each with a banner in his hand, with their eyes looking downward upon us, their countenances expressive of the deep interest they felt in what was then passing on the earth; there also appeared heavenly messengers on horseback with crowns upon their heads, and plumes floating in the air, dressed in glorious attire until, like Elisha, we cried in our hearts, "the chariots of Israel, and the horsemen thereof," even my little son of fourteen years of age saw the vision, and gazed with great astonishment, saying, that he thought his imagination was running away with him, after which we arose and lifted our hands to heaven in holy convocation to God, at which time, it was shown an angel in heaven registering the acceptance of our work, and the decree of the Great God, that the kingdom is ours, and we shall prevail; my anxieties therefore, in relation to our work in organizing the kingdom, and the acceptance of that organization, by our heavenly Father, is now forever at rest.

Elder Wm. E. McLellin, then arose and bore testimony to the manifestation of the power of God in the heavenly vision; he then gave the substance of a revelation given this morning, relative to the opening ceremony of

From all the above operations, we can arrive at some degree of certainty, what it was the Savior meant, when he said John was more than a prophet. His mission was peculiar to himself; he was not only a prophet, but he was sent on a mission that no other prophet ever had, a restorer unto Israel,—to turn the hearts of the fathers unto the children, and the hearts of the children unto the fathers, and prepare their way before them; that the kingdom of heaven might come unto them, through which the resurrection of the dead would eventually come. Hence, "of all that was born of women there was not a greater than John." He had the understanding to do what none else could do; and had the Jews received it, he would have done it, and instead of Israel being scattered and cursed, they would have triumphed over their enemies, and through them would have come the resurrection of the dead, and all the glory promised to the world. They would have obtained the rest of God, and enjoyed its power. This was the object of John's mission to them; but because they rejected him he died without doing it, and left them to be cursed. There is one thing we wish the reader particularly to notice in relation to John's mission, that he was not said to be the messenger to go before the Lord's face, and prepare the way before him; but the Lord's messenger to go before the face of the Jews and prepare their way before them. Behold I send my messenger before thy face which shall prepare thy way before thee. The corresponding account in both Mark and Luke are the same. See Mark 1st chapter, 2d verse, and Luke 7th chapter, 37th verse. Let so much suffice for the mission of John.

[To be Continued.]

MESSENGER AND ADVOCATE.

PITTSBURGH, PA. MAY, 1, 1845.

Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

In consequence of the length of the conference minutes, the publication of several very important communications, had to be deferred. Our Correspondents will please bear with us, as their communications will appear in our next.

We would say to our friends abroad, that almost every mail, brings us cheering news of the progress of the kingdom of God.

We have just received the startling intelligence, that at 52 minutes past 3 o'clock P. M. on Monday the 7th of April, the City of Mexico was nearly destroyed by an earthquake.—Our readers will bear in mind that that was the very day on which the Kingdom of God was organized in this city.

the consecration; after which he kneeled and dedicated the conference by prayer. He then arose, and said, brethren, I wish to say some things to you which will benefit you on the present occasion, he set forth in a clear manner, the principles which constitute the fullness of human happiness, giving much important instruction in relation to it.

President Rigdon then proceeded to ordain Hiram Falk and Curtis Hodges to the office of High Priests. After which several bottles of oil were presented and consecrated to the Lord.

The quorums then proceeded to the holy consecration by washing and anointing. Elder J. M. Cole, washed the quorum of the Twelve, and President E. Robinson the Presidents of the High priests quorum, who were anointed by President S. Rigdon. The washing and anointing continued to the hour of adjournment, when conference adjourned by singing and prayer, till to-morrow morning at 9 o'clock.

Thursday, April 10, 9 o'clock, A. M.

Conference met pursuant to adjournment, and was called to order by president Austin Cowles, after which the first presidency and high quorum entered, when the conference was opened by singing an hymn.

The president then addressed the conference on the subject of covenants, setting forth upon what principle it was the hearts of the fathers were turned to the children, and the hearts of the children to the fathers, showing that this power belongs to the kingdom of God alone, and also, the necessity of having the kingdom of heaven organised in addition to the church, in order that this covenant of binding the hearts of the fathers to the children and the hearts of the children to the fathers might be entered into, before God, that the way of the coming of the Savior might be prepared, and that the whole earth might not be smitten with a curse when he comes. And also, upon the Priesthood which pertains to the kingdom of God, shewing its relation to the heavens and also, to the earth. setting forth the power of that priesthood in relation to the salvation of the fathers who have died before, and of the children who should come after; and without that priesthood, no person who now lives, or who have lived before, or who shall live hereafter, could be saved.

He spoke of the baptism for the dead showing that it was of no avail, unless the persons being baptized for the dead, should maintain their integrity and power before God, until they obtained the priesthood of the kingdom, and through that priesthood bare off the kingdom triumphant, and through these means present themselves before God, triumphant, with their dead with them. And unless they did that they would be cut off, and perish, and their dead with them.

Elder Joseph M. Cole then kneeled and dedicated the Conference by prayer, during which

prayer, at a fixed period, the right hand of each member of the Conference, was lifted to heaven, and a solemn covenant, by which we bound ourselves and families to God, was pronounced, which was sealed by a loud amen, by every individual. After which an hymn was sung, and the Conference proceeded to the washing and anointing of the rest of the quorums.

President Rigdon then proceeded to ordain Austin Cowles, president of the high priest quorum, to preside over the councils of the whole church, in the absence of the first presidency; and to be the first president unto the church, in his absence.

The president then ordained Solomon Rumbold an elder in the church.

The hour of adjournment having arrived, and the washing and anointing not yet completed, after a few remarks by president Rigdon, the conference adjourned to 2 o'clock this afternoon. Benediction by Austin Cowles.

2 o'clock, P. M.

Conference met pursuant to adjournment, and opened by singing, and prayer by president S. James.

The washing and anointing was continued, until all the official members present were anointed. After having finished the anointing, president Rigdon read a hymn which was sung; after which all the quorums took their seats in proper order, to receive their Patriarchal seal. The Patriarch then proceeded to place his Seal upon their heads, sealing upon them all the promises and prophesying pronounced upon them, during their washing and anointing, commencing with the quorum of the Twelve; next in order came the presidents of the Stake at Pittsburgh, and the High Council. After these quorums had received their Patriarchal Seal, the Conference adjourned until to-morrow morning at 9 o'clock. Benediction by President S. Rigdon.

This was the afternoon of the great fire which desolated our city. While we were thus organizing the Kingdom of our God, and consecrating the officers thereof, to the Most High, our city was fast laying in ruins by the violence of fire; and our friends and neighbors in the midst of sorrow, distress and confusion, were flying for their lives, amidst the ragings of the devouring elements, to places of safety, and leaving their all to perish in the common ruin. In the closing prayer, for the adjournment, president Rigdon presented before the Lord the deep distress and great calamity which was then befalling the inhabitants of the city; presenting before the heavens the widow and the fatherless, and the sufferings and deep afflictions that were overwhelming our city; praying God to atay the violence of fire, that our whole city be not laid in ruins—in which prayer the Conference joined with all the feelings of their soul. During this prayer, an escort of heavenly messengers that had hovered around us during the time of this

Conference, were seen leaving the room, the course of the wind was instantly changed, and the violence of the flames were stayed, and our city saved from an entire overthrow.

Friday morning, 9 o'clock, April 11.

Conference met pursuant to adjournment.— President Rigdon read a hymn from page 147, "How oft in sweet meditation my mind," which was sung. Prayer by President Cowles.

The President said this Conference is drawing to a close, and the most solemn part is now coming; which is that of covenant making. We have covenanted with each other; it is now our duty to covenant with heaven. To complete the victory of this Kingdom, we must bind the heavens by a covenant. It is in the power of this Kingdom to bind the heavens. From the earliest period of the history of God's dealing with men, there was one promise handed down from generation to generation, that whenever there were any people found on earth, who would obtain and organize the Kingdom of God, God promised to that people, that he would bear them off triumphant, with the Kingdom; they had organized, and with it give them all things.

In all past time, God bound men on earth, but now, by virtue of the promise which God has made us, respecting his Kingdom, we must turn around and bind the heavens, that the promises which God has made concerning his Kingdom, may be fulfilled upon our heads, inasmuch as we have obtained the power, and organized the Kingdom of promise.

In explanation of this covenant by which we bind the heavens, let me ask a question: Upon what principle did this Kingdom come into existence? It was by one man alone,—between him and his God, bowing in a secret place, before God, where there was no eye to see him, or ear to hear him, but that of Jehovah's alone, decreeing in his heart in the presence of God, and calling upon heaven to witness the decree, that if the kingdom of promise, spoken of by Daniel did not come into existence in this generation, it should not be the fault of him who now presented himself before the heavens for this purpose; and who now was in the presence of God, decreeing before the heavens in his heart, and ready to do the will of his God, whenever made known, thus binding the heavens to that promise, to set up and organize that kingdom; after which he declared to the heavens, that if they would send to him at the time appointed (which was the 6th of April, 1845,) the persons necessary and sufficient to organize that kingdom, and such persons as God approved, that he would organize that Kingdom according to the pattern which he had received; and that he would use such persons for that purpose, as the Lord might send to him, let them come from what nation or kindred soever they might, as the Spirit of the Lord might designate; leaving

the whole work in the hands of God, so that it might be done according to his will. According to this covenant, thus made with the heavens, and this bond wherewith the heavens were bound, you are here from almost every part of the United States, and Europe; strangers to each other in the flesh, of different religious opinions, each one for himself declaring, "the Lord had sent him;" many of you not knowing for what, until you came; and few, if any, understanding the great object for which you were sent: that you may understand why it was the Lord operated upon your minds to come hither, we have given you the account of the foregoing covenant before our God, the result of which is, the organization of the kingdom of promise, of which you, individually, form a part.

Now, brethren, it becomes your privilege to bind the heavens, by a similar covenant, that this Kingdom, in your hands, may triumph; each one for himself, presenting himself before God, with uplifted hands to heaven, declaring in the presence of God, the holy messengers, and one another, at the same time decreeing in your hearts before God, that if this Kingdom does not triumph and prevail, according to the promise made through the prophet Daniel, it shall not be your fault, thus binding the heavens for a fulfilment of the promises made, concerning it. After which the covenant was entered into before God, by all standing on their feet, with their hands lifted to heaven, while the president pronounced the covenant, which was sealed by the loud *amen*, of every individual.

We have another covenant to make, that is solemn, sublime, and grand. It is to bind the hearts of the fathers to the children, and the hearts of the children to the fathers, that when the Lord comes, the whole earth may not be smitten with a curse; and we may secure our line of progenitors and descendants, from one end of the line to the other. It is an established principle in the kingdom of heaven, that those whom God has chosen to be ordained to be kings and priests unto himself in his kingdom, have the right before God, to bind the heavens in solemn covenant, to perfect their salvation, to secure unto them the salvation of those whose salvation is necessary to perfect their own; and without which their own salvation never could be perfected.

In order to make this covenant, each one for himself must stand before God, with his hands lifted to heaven, and in the presence of God, as a king and a priest unto God, express before the heavens, his will and his desire, in relation to his fathers, and his, and their descendants, and ask God to seal in the heavens this promise and this blessing, to be fulfilled upon their heads, when the redemption of the purchased possession shall come; thus binding the hearts of the fathers to the children, and the hearts of the children to the fathers; by which covenant, we bind heaven and earth

together; for unto this end was the dispensation of the fulness of times established, that all things in Christ, might be gathered together, whether things in heaven, or things on earth, which dispensation of the fulness of times is the same as the dispensation, of the kingdom spoken of by Daniel; which dispensation, God in his infinite mercy, has been pleased to give unto us, and we, under his direction, have now organized it.

A few explanations with regard to this covenant, before entering into it. When those whom God has caused to be ordained to this power, will, in righteousness before God, to have any thing done for their own salvation, or that of their fellow-men; expressing that will before God, they bind themselves to observe all the laws, and institutions of heaven, that God has appointed and ordained to carry that will or desire into effect. And when they do this, the heavens are bound to fulfil this desire upon their heads; and secure unto them the thing thus willed, in righteousness.—Nothing could be a higher insult to the heavens, than for the authorities of the kingdom of God to stand up before him, and there, in the solemn attitude of the servants of God, will, before him, that a certain thing should be done for their own salvation and that of the world, and then violate all the laws and ordinances of heaven, appointed for carrying the said will into effect. Such an indignity as this, could not fail of bringing the judgments of God upon their own heads. An example of this we have in Nauvoo, never to be forgotten. There is a people professing to have power before God to enter into covenant with him, and when they do so, put at defiance all the appointed ways of heaven, to carry into effect the covenant or covenants they make with their God; and in consequence of these insults and indignities offered to the heavens, death, has made ravages in their midst; mobs, in despite of all their covenants to the contrary, overcome, and slay their great ones; and in despite of all their pretended power with God, threaten destruction and entire overthrow of their city, which, if they repent not, will speedily come upon them, and no power can prevent it. And if that city is ever overthrown, it will be because they thus insult the heavens, and trifle with the God who made them; "for if God be with them who can be against them." Let these be ensamples unto you, that when you make covenants before your God, you may observe to do all the laws and instructions pertaining thereunto; that your covenants may be fulfilled on your heads, and that nothing pertaining thereunto shall fail. Unto this end, you must learn to put far from you all evil, and remember in all things, to work righteousness, hence forth and forever.

After which, the covenant was entered into by each individual standing on his feet, with his hands lifted to heaven, while the president

pronounced the covenant, in the presence of God, and it was sealed by a loud Amen, of every member of the kingdom.

The president then proceeded to give an item of law, by revelation, to regulate the conduct of the members of this Kingdom, in relation to each other, to wit: that if any member of the Grand Council should disturb the deliberations of the council at any time while conducting their business, by being under the influence of a bad spirit, thus shewing that he had not kept himself in all righteousness before God, and the council should be called upon for a vote of condemnation of the spirit manifested by said member, if any member of the council believing the brother to be under the influence of a bad spirit, but out of sympathy, for fear of the evil that might befall the brother, should refuse to vote in condemnation of the spirit manifested by the offending brother, such person, or persons, shall be cut off, and be no longer members of said grand council, for thus "saith the Lord," in order that his kingdom may be preserved in righteousness before him, and satan have no place in it; therefore, brethren, let this be a solemn warning unto you, that you keep yourselves in all righteousness before God, that no foul spirit have any dominion over you, henceforth and forever.

The president then said, I am determined when we come to the end of our consecrations, to present the kingdom to the heavens spotless before God, and say Father, receive it, and bear it off triumphantly, for it is thine. We have moved cautiously since we commenced. Brethren, let me alone to-day. Let me go forward as the Lord directs, and no evil spirit shall have dominion over us, or prevent us from accomplishing the great object before us; I have confidence in you brethren, that you will do so. Be patient, until we get all the machinery prepared and put together, every wheel in its place, with all its parts oiled, and then we will set it in motion, and God will make it roll through the earth in majesty and in great power, until the glory thereof shall fill the whole earth.

Several sisters who had been baptized, the evening previous, were confirmed and withdrew.

President Rigdon then proceeded to ordain Stanley G. Flagg, and George Richards to the High priesthood; and said it was the privilege of the sons of the members of the grand council to be ordained and set apart to the High priesthood.

President S. James spoke of the order of our moving forward, that now it was a mental struggle, but the time will come, when it will be otherwise. He drew a figure of the officers of an army, each moving and acting in his proper place, is the way by which they prevail. Be careful brethren, in this kingdom to each one speak only in his proper place.—

Let God counsel through the proper channel, and all will be well.

The conference proceeded to finish their consecration, by washing and anointing. During the consecration, president Rigdon ordained Edwin Stafford to the office of an Elder. After having finished the consecration, the president read a hymn on page 145. "The great and glorious gospel light," &c. which was sung by the conference.

Wm. E. McLellan then arose, and related to the conference the substance of a revelation given to himself and Joseph M. Cole, on last evening, while in their room, at the house of president S. Rigdon, after having offered up solemn prayer to God, which was relative to the bones of the said Joseph M. Cole; it having been shown in a previous vision, that brother Cole would be slain before the coming of the Savior. The revelation had required on the part of brother McLellan, that he should enter into a covenant with brother Cole, to carry his bones with him, as the bones of Joseph were carried out of Egypt, until the kingdom of God should meet Jesus upon mount Oliver; that there, his bones might, with the bones of his brother and namesake, who was carried thither out of Egypt, come forth together in the morn of the resurrection, to partake in the triumph and glories of the kingdom of God.

Conference adjourned till 2 o'clock, P. M. Benediction by Elder Wm. E. McLellan.

Friday, 2 o'clock, P. M.

Conference met pursuant to adjournment, and was opened by singing a hymn, and prayer by Elder James Blakeslee.

Elder W. E. McLellan arose and said, every thing should be done in its proper place, and in order; he having made some remarks after the dismissal of the Conference in the forenoon, relative to the Bishop, which he acknowledged was out of place, and he now takes it back, observing, that however correct his instructions might have been, it was not his place to have given them.

President Rigdon then presented before the Conference three several items of law which had been previously delivered by revelation, for the more perfect government of the grand council; and asked whether they should be received as laws for the government of this grand council, in its deliberations.

1st. No individual or individuals can ever rise in this Kingdom, to veto, or vote against the principles of this council, or acts of this body, by his own judgment, contrary to the judgment, or unanimous vote of every other member present; he must do it by direct revelation from God. He must say, thus saith the Lord, or else remain silent.

Moved and seconded that we receive the above as an item of law in this Kingdom of God, which was put to the Conference, and carried unanimously in the affirmative.

2d. If any member of the grand council come into it with a false spirit, and thereby interrupt its deliberations and business, for such an offence, that member can only be forgiven once

and no more. For the second offence he shall be cut off.

Moved and seconded that we receive this also, as an item of law for the government of the grand council in the Kingdom of God, which was put to the Conference, and carried unanimously in the affirmative.

3d. That if any member of the grand council should disturb the deliberations of the council at any time while conducting their business, by being under the influence of a bad spirit, thus showing that he had not kept himself in all righteousness before God, and the council should be called upon for a vote of condemnation of the spirit manifested by said member, if any member of the council believing the brother to be under the influence of a bad spirit, but out of sympathy, for fear of the evil that might befall the brother, should refuse to vote in condemnation of the spirit manifested by the offending brother, such person, or persons, shall be cast off, and be no longer members of said grand council.

Moved and seconded that we receive this also, as an item of law governing the grand council in the Kingdom of Heaven, which was put to the Conference, and carried unanimously in the affirmative.

The President then said, these items of law are now established as items of law to govern the Kingdom of God through all generations to come.

Resolved, That the Patriarch be entitled to fifty cents for each blessing, that he delivers in writing to the person asking it at his hands.

Resolved, That we unanimously pledge ourselves to the editor and printer of the Messenger and Advocate of the Church of Christ, to see that paper sustained.

It was then moved and seconded that President Sidney Rigdon be appointed Trustee in Trust for the Church of Christ, which was put to the Conference, and carried in the affirmative, by a unanimous vote.

President Rigdon then proceeded to give some additional instructions to the Quorums. All appeals from courts held in the different branches will be to the Bishop's court, or to the Evangelist's court, as the case may be. All appeals from the courts of the Priests, Teachers and Deacons, will be direct to the Bishop's court. High Priests and Elders can bring their causes direct to the Bishop's court, without first passing their quorum, if they choose. All causes from the Twelve or from the High Council, are appealed to the Grand Council, which is an end of controversy, in all cases.

The Grand Council has original and final jurisdiction in all cases of trial with its members. If any church or churches, quorum or quorums, individual or individuals, see fit to prefer a charge against any member of the Grand Council, he must present his complaint in writing, together with the names of his witnesses, and the substance of what can be proven against the accused, to the first presidency, who alone holds the power to judge on the nature of the case, and determine whether the character of the complaint is such as to require the accused to be suspended and brought to trial, or not.

No business can be done by the Grand Council, unless there are twelve members present, with the first presidency at their head and this only

by the other members of the Grand Council delegating their authority to them, in writing. It is therefore, required, that before we adjourn this Conference, the members of the Grand Council sign a written instrument delegating their power to the council, to act according to the above principles.

Conference adjourned till 7 o'clock this evening, to close the business.

Friday Evening, 7 o'clock.

Conference met pursuant to adjournment, and was opened by singing, and prayer by Bishop Richards.

The members of the Grand Council then proceeded to place their names to an instrument of writing, delegating to the council the right to act for them in their absence; and also, to the covenants which they had previously entered into with each other.

Whilst the brethren were thus engaged, President Rigdon addressed the Conference; he said this evening closed our Conference. The Kingdom and Church of Christ were now organized, so far as the Lord had revealed the pattern to him. That God had sanctioned all that had been done, and sealed the decree in heaven that this Kingdom should never fall, but should stand unbroken, unshaken, and bring in the rest of God.

President Rigdon proceeded to confirm two sisters who had been baptized last evening.

The Book of Mormon was then received as the word of God, by the unanimous vote of the Conference.

The Book of Covenants, as received by the General Assembly of the Church, in Kirtland, Ohio, in August, 1835, was received by the unanimous vote of the Conference, as the revelation of God, and law to govern his church.

The Conference then stood upon their feet, with their hands lifted to heaven, and received the holy convocation, presenting the covenants which they had entered into, before God, and all the work they had done, asking God to register it in heaven, and place his seal of approbation upon the great work they had done before him; which the Lord did, and bore testimony by his Spirit, that he had accepted their work, and placed his seal upon it.

Elder J. M. Cole then related to the Conference a vision of heaven, shown to him last fall, giving a history of all the important events which shall transpire in the world until the Savior comes.

Conference adjourned to meet in this city, on the 6th of April, 1846.

SIDNEY RIGDON,

President.

Wm. E. McLellan,

Joseph M. Cole,

George W. Robinson,

Secretaries.

ADDRESS,

Of the Committee of the Church of Christ, to the Citizens of the United States, and the world, on the subject of the Organization of the Kingdom of God, spoken of by Daniel.

Be it known to all nations, languages, and people, that the God of Abraham, Isaac, and Jacob, hath been mindful of the covenants

made to the fathers, and the fulness of time has arrived, in the which He hath promised to set His hand to bring in everlasting righteousness—to establish Zion no more to be thrown down—and make Jerusalem the praise of the whole earth.

That "God, who at sundry times, and in divers manners, spake unto the Fathers by the prophets," hath in the "dispensation of the fulness of times," spoken unto us, their children, commanding us to proclaim the near approach of the Son of God, the Redeemer of Israel, as King of kings and Lord of lords.—To this end hath He again established the gospel covenant, and set up the kingdom spoken of by Daniel the prophet, represented by the Saviour as like unto a grain of mustard seed, that a people may be prepared and set apart, under the immediate direction of the "King eternal, immortal, and invisible," as messengers of salvation to the inhabitants of the earth, crying, repent, for the kingdom of Heaven has come, enter therein, that ye may do the will of God on the earth as it is done in Heaven. Repent ye, O inhabitants of the earth, for the great day of the Lord is at hand, when all those who are waiting in obedience to his commandments, shall see the King in his glory, when he shall descend upon mount Olivet and be received by his people as "King of righteousness and King of saints."

Know ye not that all the saints, from the days of righteous Able to the present moment, "died in faith not having received the promise," never expecting to receive their inheritance till "God the righteous Judge" should again set his foot upon this earth? Our beloved brother, Paul, whom having not seen, we love, fought the good fight, and finished his course, and kept the faith, yet has he not entered into his rest, but looked forward to that dispensation of the fulness of times, which should gather together in one, all things that are Christs, whether they be things in heaven, or things on the earth, or things under the earth.—There remaineth, therefore, a rest for the people of God on the earth, when according to the words of Jesus, all the meek, that have ever been, shall inherit the earth, and all the pure in heart shall see God; for "He shall reign, whose right it is," and "be King over all the earth."

Brethren, fellow men, members of the same common family, we approach you in the name of Jesus Christ, in behalf of your progenitors—the fathers where are they? waiting with longing anxiety in the eternal world till the hearts of the children shall be turned towards them—until the fathers and the children shall be indissolubly bound together in the bonds of faith, and love, that their prayers may come up, with one consent, in the ears of the Lord of Sabbath, and give him no rest till He fulfill all the things which He has promised, and finish the work which He has covenanted to perform, that righteousness, and peace, and

joy in the Holy Ghost may prevail over all the earth.

"For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." This is the testimony of one who was caught up to the third heavens, and saw and heard the things he here declares; therefore, he says, we know there is no rest for the fathers till the resurrection of the just, and then shall we all rest together. But the first resurrection can only take place at the coming of our Lord Jesus Christ; "Christ the first-fruits; afterward they that are Christ's at his coming." Again, the Messiah can never come, till the way is prepared before Him.—"Behold I will send my messenger, and he shall prepare the way before me." One of the most striking and important features, in the work of preparation, consists in turning "the hearts of the fathers to the children, and the hearts of the children to their fathers;" unless this welding is actually consummated, the whole earth would be smitten with a curse, as destitute of that "faith which worketh by love and purifies the heart." The fathers are dependent on the children, and the children are dependent on the fathers; "for they without us, cannot be made perfect." Neither can we without them. Through the faith and obedience of the fathers; the Lord gave to them "many great and precious promises," which yet remain unaccomplished; and he hath now set his hand to fulfil those covenants. To bring about his merciful purposes, the God of Israel hath made known the relations that exist between the fathers and the children in the covenants and promises, and the manner in which they must be bound together in the bonds of love and peace; and both bound to the heavens in covenants of righteousness and truth, that all who will, may participate in the blessings and glories to be sealed and ratified in the coming and kingdom of Jesus Christ our Lord.

Awake to righteousness, all ye dwellers upon the earth—kings and subjects, princes and peasants, rulers and people—the kingdom of our God is established for the joy and deliverance of the whole earth. He, who is no respecter of persons, commands you alike to repent, and in the simplicity and meekness of little children, to be baptized in water for the remission of your sins, that you may receive the gift of the Holy Ghost through the laying on of the hands of those who are ordained and sealed to that power, that you may enter into His kingdom, and participate in the blessings, glories, promises, and covenants which appertain to the kingdom of God, and can be obtained no where else. Do you desire to be found numbered with that hallowed throng who shall "sing the song of Moses the servant

of God, and the song of the Lamb?" Do you ardently desire to have a part in that organization which shall welcome to his dominion, the lawful Sovereign of the earth, with His retinue of sanctified ones—to be co-workers together with God "in the redemption of the purchased possession?" this honor have all they who are members of the church Christ, and who walk in obedience to all the precepts, and ordinances, and commandments of Jesus Christ, and remember His judgements and statutes to do them.

It is because the God of our fathers has poured upon us His Spirit of revelation, and has given us understanding and wisdom, in the knowledge of these things, that our hearts are enlarged and filled with love and good will to our fellow men, desiring they may hear the glad tidings of great joy, now proclaimed to all people, kindreds, and tongues. That good thing, which the Saviour of mankind taught his disciples to pray for continually, has come—the kingdom of God has come, to the intent, the will of God may be done on earth as in heaven. The marriage supper is soon to be prepared, when the Bridegroom shall drink wine new in his father's kingdom. We tender you, in the name of our master, a precious invitation to the wedding. He has given us instructions that you may be washed and anointed, and clad in becoming array, prepared and made ready with oil in your vessels, when the cry shall go forth, "go ye out to meet him." We implore you, turn not a deaf ear to our message, lest you be found among those with whom is weeping, and wailing, and gnashing of teeth.

SAMUEL BENNETT,
JEREMIAH HATCH jr.
WM. E. McLELLIN,
JOSEPH M. COLE,
GEORGE W. ROBINSON,
Committee.

New Bedford, Mass. April 17, '45.

DEAR BROTHER:

As I have not had the pleasure of hearing from you since July last, only through the medium of news paper letters, which I have read, and which, by the way, I like very much, I write to you at this time in hopes of getting an answer, as you have been always so kind as to answer my letters heretofore.

I will now speak a little concerning religious matters, as it is a subject of interest to both of us, and you would no doubt like to hear how we stand in this section of country.

New Bedford, being a little off the route of extensive public travel, has not till lately, been at all agitated with the subject of Rigdonism as it is called, there having been no one here to set before the people the claims of Elder Rigdon to the first Presidency of the Church; for that reason the saints had heard nothing of the matter, except through the medium of the New York Prophet, and other

strong Twelveite channels; therefore, it was no marvel, that not only myself, but the whole branch over which I was presiding Elder, should unitedly uphold the Twelve as head of the church, which we did till the visit of Elder John Hardy to this place, about three weeks ago; he set forth the proper organization of the church, and the claims of Elder Rigdon, in so plain and forcible a manner, that I was forced to give the subject a careful examination, which I did in as honest and prayerful a manner as I possibly could, and the result was, that I was convinced that if I followed the revelation and commandments of God, as revealed through Joseph Smith, I must object the Twelve, as heads of the church, and uphold Elder Rigdon in his legal office of Prophet, Seer, and Revelator. I made known to some of the brethren the conclusions I had come to, and they sent to Boston for the presiding high priest of this District to come on, which he hastened to do as soon as possible, to look out for wolves in sheep's clothing; but instead of stripping off the sheep skin, and showing the wolf naked, plain, ferocious, and untamed, to the sheep of this fold, he, by his own acts, convinced those who were honest enough to be willing to stand by truth, through evil as well as good report, that his cause was a lame one indeed, for he would not come to the law and testimony, but merely railed against Brother Rigdon, calling him a granny, and saying he loved apples and peaches better than the truth, and that we must go beyond the written word now, as Joseph was the mediator between God and the church; thus setting Jesus Christ aside, virtually denying the Lord that bought him.

After two or three vulgar and ridiculous lectures of this sort, he called a church meeting, and called on myself and the rest of the brethren and sisters, to state their views of the subject. I stated, that from a careful examination of the subject, I considered the twelve could not be in their place, and that I could not sustain them any longer. Ten or twelve more of the oldest and best members of the branch, expressed similar views, when he made a motion that they be expelled from the branch, which was carried. One of the elders wished to know, as not one of us was tried for any crime or transgression, what we were cut off for,—whether for transgression or believing the Book of Covenants? Elder Benson said it made no difference which.

Thus I have given you the present position of affairs here. There is a branch of twelve or fourteen members, determined to stand by the law of the Lord, though they are railed at, and called apostates, and charged with being leagued with those who have shed innocent blood; yea, even the blood of the prophets,—and that too by professed saints of God. There is nothing but what is laid to our, and our brethren's charge: in fact, I never saw the

heathen rage, and people imagine a vain thing before now;—it proves the truth of the poet's words.

'In virtue's cause may too much zeal be had;
The worst of mad-men is a saint run mad.'

I have lengthened my letter already beyond what I intended, and I will draw it to a close. Please give my respects to Elder Rigdon, and tell him that the saints would like to see him, if he comes this way: in fact there is a good field for labor in this vicinity for an elder if he can send one. I want you to send the Messenger and Advocate to me, and I will forward the money to the editor.

Yours in the bonds of the Gospel,
C. A. ROGERS.

RICHARD SAVARY, Esq.

IMPORTANT TO THE MORMONS.

We have just received a letter, stating that Elder Chrismon, a High priest direct from the church in Nauvoo, said a short time since, in Cincinnati, that the twelve were not paying out much money on the temple, as they intended to use the money for travelling, when they leave Nauvoo; that they were now corresponding with James Emmett, who left Nauvoo last fall, and that he is looking out a suitable location for the church in the vicinity of Red River; but that they were keeping the brethren in Nauvoo, ignorant of their intentions and plans.

This corroborates with Brigham's declaration last fall, when a motion was made to have James Emmett cut off from the church, Brigham says let brother Emmett alone, he will come all right.

CONFERENCE NOTICE.

A special Conference of the Church of Christ will be held in Philadelphia on the 6th day of October next.

All absentee members of the Grand Council from the general Conference, and all officers of branches, Presidents, Priests, Teachers and Deacons, as also all travelling High Priests and Elders, who were not present at the general Conference, are particularly requested to attend.

By order of the Twelve.

S. BENNETT, Clerk.

[Ensign, please copy.]

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Vol. 1.

PITTSBURGH, MAY 15, 1845.

No. 13.

ESSAY ON FUTURE EVENTS:

No. II.

In view of John's mission, it was said that "the least in the kingdom of heaven is greater than he." We look at this just as it is said, that the least in the kingdom of heaven is greater than John, and if there are those who are less than John, it is because they are not in the kingdom of heaven, but some other institution or order of things. The declaration is a positive one, and it is either true or false.

From what we have previously written on the kingdom, and doubtless the kingdom here alluded to, we are prepared to examine the subject of the standing before God of those who are in the kingdom of heaven. We have previously shown that the kingdom was to be introduced and established through and by a heavenly messenger, who was to visit the earth after John the apostle, wrote the revelations, who was to bring to the earth the everlasting glad tidings, something which had not been announced before; for though there had been glad tidings proclaimed before, yet, the everlasting glad tidings had not been proclaimed before. From what is said in the 3d of Malichi and 1st verse, there was to be a messenger inspired that was to obtain a standing before God, different from all that had gone before. "Behold, I send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Here the Lord is to send a messenger, who is to prepare the way before him, [the Lord.] This was never said of John the Baptist; it was said of him that he was to be a messenger, sent of the Lord before the face of the Jews, and to prepare their way before them; but of this one it is said, he shall prepare the way before the Lord, and what follows shews that this messenger was neither John the Baptist, nor any or either of the apostles; for soon after the appearance of this messenger, the Lord was to come suddenly to his temple, and it is confirmed by a "behold, he shall come" so that there is to be no misgiving in the case, "he shall come," and when he comes "he is to be as a refiner's fire and fuller's soap, and shall sit as a refiner and purifier of silver, and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." See 2nd and 3d verses. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire,

and like fuller's soap! And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

None of these things have taken place yet, and John the Baptist and all the apostles are gone long since. No doubt, then, ought to remain as to the fact, that the messenger here spoken of, was none of those former messengers; but one that was to come and prepare the way before the Lord, preceding the coming of the Lord to his temple, when he would purge the sons of Levi. Paul has some sayings in the 11th chapter to the Romans, which seem to allude to the same messenger. See 25, 26 and 27th verses. "For I would not, brethren, that ye be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." According to this, there is to go out of Zion a deliverer, and he shall turn away ungodliness from Jacob; for Paul says, "it is thus written."—Where is it written about this deliverer, unless it be the one spoken of in Malichi, who is to prepare the way before the Lord? for ungodliness must be turned away from Jacob, before the sons of Levi can be purged.

We think there need be but one mind on this point, that the messenger spoken of by Malichi, and the deliverer spoken of by Paul means the same person. Certain it is that the Jews expected some such a messenger previous to the resurrection of the dead, and the restoration of all things, and it is equally as certain that John the Baptist did not do the work assigned this messenger, neither have any others since his day; and if ever the Lord designed to send such a messenger he has a work to do yet.

Isaiah speaks of a messenger which seems also to be the same. In the 11th chapter and 10th verse he says, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—What follows in the 11th verse, the root of Jesse here spoken of, who is to stand for an ensign to the people, and to whom the Gentiles are to seek, and whose rest shall be glorious, has also a work to do in relation to the Jews; for in that day; what day? the day

when the root of Jesse shall have obtained a glorious rest among the Gentiles, the Lord will set his hand again the second time to recover the remnant of his people which shall be left; from Elam, and from Cush, &c.—The root of Jesse here spoken of, is then, doubtless, the messenger, through whom Israel is to be gathered, and redeemed, as well as to a great work among the Gentiles.

Surely all these things mean something, and if they mean what they say, there is no difficulty about them, for Malichi's messenger is to prepare the way before the Lord, that the sons of Levi may be purified; Paul's deliverer is to turn ungodliness away from Jacob, and Isaiah's root of Jesse is to come forth for the gathering and redeeming of Israel, which in amount is the same work, and must be the same person, and must receive his power and authority by the hand of John's angel who was to come with the everlasting glad tidings; and if not we are left to conjecture how he did or was to get them.

The work to be performed by the messenger here spoken of, is of such a character that no reasonable man can doubt the necessity of revelation in order to do it; this is a fact that will not admit of controversy. Moses could not lead Israel out of Egypt and establish them without revelations. John the Baptist, to be qualified for his mission, had to be more than a prophet. And the apostles could not build the primitive christian church, without revelations direct from heaven. Now all this necessary, and here is a messenger spoken of, whose work far surpasses them all, and yet he is to be without the aid of direct revelation from heaven. This we think is supposing too much. Jeremiah says, in the 16th chapter of his prophecy, from the 14th to the 17th verse inclusive, speaking of what shall take place concerning Israel in the last days, as follows: Therefore behold, the days come, saith the Lord, that it shall no more be said. The Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave to their fathers: Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." According to these sayings, the work of this messenger is to far exceed all who have gone before, so much that the work of former messengers shall be forgotten. "It shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth, that brought the children of Israel from the land of the north, and from all lands whither he had driven them, and I will bring them

again into their land that I gave to their fathers."

Here then is a work beyond Moses, John, or the apostles, and one which cannot be done without direct revelation from heaven, no more than those former messengers could do theirs, and who will say this work is done—none dare say it; and if it is not done then Malichi's messenger, Paul's deliverer, and Isaiah's root of Jesse has yet to do his work, for the gathering, redemption, and purifying of Israel, for none other can do it; and if he does it not the prophecies all fail. In the 16th verse the Lord says, "Behold, I will send for many fishers, and they shall fish them; and afterwards, will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Now Moses could not bring them out of the land of Egypt, without revelations, John could not prepare their way before them without being more than a prophet, and the apostles could not build the church of Christ without special revelations for that purpose, and how can this messenger, and the fishers and hunters, do all this mighty work without direct revelation. Well hath Jesus said the least in the kingdom of heaven is greater than John. There is not a fisher or hunter in the kingdom of heaven but must be greater than John, or else the work assigned them can never be done; for all know John could not do these things.

Jesus said Elias must first come, and restore all things. Why is it said "first come," that is, he must come before something else can come, and what is that something else? from the connection in Luke, as before quoted, it was the resurrection of the dead. This was the doctrine the scribes had taught, that before the resurrection of the dead Elias must come, and the Savior said it was true.

The question is who is this Elias? It is admitted that John was the Jews' Elias; but the Savior says they did to him as they listed, and all things was not restored, and yet that must be done or the resurrection of the dead will not come, for Elias must first come. The saying of Malachi is here to the point, as above quoted, "Behold I send my messenger and he shall prepare the way before me;" how prepare the way before the Lord: there is but one way to do it, viz. to restore all things; and to do this, the least in the kingdom, through and by which this is done, must be greater than John. We have now a wide field before us, the work assigned these last day messengers, is every where written in both the old and new Testaments.

Isaiah in the 1st chapter of his prophecy 25th, 26th, and 27th verses says this concerning Israel, "And I will turn my hand upon thee, and purely purge away thy dross and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be cal-

led. The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." Here it is said verse 26 "And I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called, the city of righteousness, the faithful city." When will this be done? It will be when the Lord "will turn his hand upon them, and purely purge away their dross, and take away all their tin;" see 25th verse. How will this be done? by Malachi's messenger, "who shall prepare the way of the Lord, that he may come as a refiner's fire, and as fullers' soap, and thoroughly purge the sons of Levi," and Paul's deliverer, who shall turn away ungodliness from Jacob, and Isaiah's root of Jesse has gathered them. Then it is that Zion shall be redeemed, verse 27. But those who do this work must be greater than John; for surely John did not this work; but how can Israel have her judges returned as at the first and her counsellors as at the beginning, and yet there be no more revelations given. Was it not by special revelations, that Israel had judges at first, and counsellors at the beginning? Did not Moses get revelations, yea, did not Abraham, Isaac, and Jacob get them? Did not the seventy elders set apart by Moses prophecy? It is said they did not cease to prophecy; how is it then that Israel will have her authorities as at the beginning? she cannot have them unless they can get revelations from heaven.

Isaiah when looking at Israel, as being redeemed, and when ungodliness is turned or turning away from Jacob, and their being gathered says 43d chapter from the 1st to the 7th verse, "But now thus saith the Lord that created thee, O Jacob; and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee.—For I am the Lord thy God, the Holy One of Israel, thy Savior; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north give up; and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." The Lord will say to the north, give up; and to the south keep not back; bring my sons from far, and my daughters from the ends of the earth. Who is it that is thus commanded to bring Israel? the

answer must be, the Fishers and the Hunters; for they, as before quoted, were to bring them from every mountain, and every hill, and out of the holes of the rocks. Now if they were to bring them from every mountain, and every hill surely it was by them that the north was to give them up, and the south not to hold them back, and their sons come from far and their daughters from the ends of the earth. In the 11th chapter of Isaiah's prophecy, there are things said, which, if there were no other scriptures to the point, would settle the question forever, speaking of the gathering of Israel, after the root of Jesse had lifted his ensign to the people, and had obtained a glorious rest among the gentiles, see 14, 15, and 16, verses, "But they shall fly upon the shoulders of the Philistines toward the west and they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with a mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.—And there shall be a highway for the remnant of his people, which have been left, from Assyria; like as it was to Israel in the day that he came out of the land of Egypt." Mark reader this particularly, "and the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind, shall he shake his hand over the rivers, and shall smite it in the seven streams, and men shall go over dry shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Will this ever come to pass, that the Assyrian captives or ten tribes, will again return with all the power that attended Israel when they first came out of the land, & so, those who lead them will be greater than John the Baptist, for John did no miracle. Truly then said Jesus, when he said that the least in the kingdom of heaven is greater than John.

That all who believed in the prophets, expected the appearance of a restorer, or one to come to establish the kingdom of God, is a fact we think so plainly written, that it cannot admit of a reasonable doubt. At the time of the crucifixion, when the Lord cried Eli, Eli, lama Sabachthani! Some of those who stood by, said "this man calleth for Elias. The rest said let be, let us see whether Elias will come and save him." See Matthew 28th chapter, 47th and 49th verses. Why say, "this man calleth for Elias," and then say "let be let us see whether Elias will come to save him," unless there was some messenger expected that they called Elias, and one in the character of a deliverer. In the 24th chapter of Luke there are some sayings of the disciples, which go to establish this fact, of the general expectation of the appearance of a character,

coming for the deliverance of Israel. See 21 verse, "But we trusted that it had been he which should have redeemed Israel." This was a communication had between two of the disciples after the crucifixion, while on their way to Emmaus. The disciples then, as well as those who crucified the Savior, all expected a deliverer, a restorer, an Elias, which was to come, and they understood that this said Elias was to establish the kingdom of heaven? To this point we have some things written by Luke, Acts 1st chapter; 6th verse, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"—Why did the disciples ask this question?—"Lord wilt thou at this time restore again the kingdom to Israel?" surely because they expected that the kingdom would, at some time, be restored to Israel. Hence the Elias that was to restore all things.

David in 14th Psalm, and 7th verse has some sayings which will throw light on this subject "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." David then looked for salvation coming out of Zion, and that salvation to be when the Lord had brought back the captivity of his people, at that time Jacob would rejoice, and Israel be glad. Now compare this with what Paul says in the 11th chapter of the Romans 26th verse "And so all Israel shall be saved; as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." The salvation then which David desired, was to come by reason of a deliverer, which was to go out of Zion, and turn away ungodliness from Jacob, and Paul also says verse 27, that was according to a covenant the Lord had made with them, and when that covenant was fulfilled the sins of Israel would be taken away, and all Israel be saved. No wonder then that David said "Oh that the salvation of Israel had come out of Zion, then Jacob would rejoice, and Israel be glad." Why rejoice and be glad? because their sins would be taken away, and they would be saved. And all this to come to pass by a deliverer being sent, a messenger to prepare the way before the Lord, a root of Jesse, by whom the captivity of Jacob was to return.—By putting all these things together, we can understand why it was said "That Elias must first come and restore all things," and that "we verily thought that it should be he that was to restore the kingdom to Israel." "Wilt thou at this time restore the kingdom to Israel," all these sayings are made plain, by getting into possession the views the Jews had in relation to themselves, and the purposes of God in relation to them.

The expectation then of Israel, and the prophets and apostles, all rested on the establishment of the kingdom of heaven. Let there

come life or death it matters not, it was because God had promised to establish his kingdom on earth, that they rejoiced; and abstract from that, they had hope in neither life nor death. To this, and to this only they looked; and from what we have before written, that was the apostles only hope, whether in life or in death; they never looked for rest until the kingdom of heaven should triumph here.—Another fact is equally as certain that they all expected, that God would inspire messengers to establish his kingdom, send an Angel from heaven for this especial purpose, that power might be given to men for this purpose; for they all knew that it would take men who were greater than John to do this work, for until his day there never had been a greater horn of women than John the Baptist; yet the apostle knew that the least fisher or hunter in the kingdom of heaven, would be greater than John, and if they knew it no other way, they did by the Savior's own words; but they had other evidences of it, that was, that notwithstanding all the power and spiritual gifts which they had received, they were not sufficient for these things, and thought it was their greatest glory to be accounted worthy to join with the saints who accomplish this work. Hence Paul says to the Colossians, 1st chapter and 12th verse "Give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Who are the saints in light? what we have before written will settle this question. It was the saints who would attain the dispensation of the fulness of times, and who would obtain the power, and organize the kingdom of God, and obtain the prize of the high calling of God in Christ Jesus, and by that means be, like Noah, become heirs of a new world; and Paul thanked God that the Colossians were made heirs with those saints in light, these heirs of the new world.

This then is the point of light in which apostles and prophets viewed the saints of the last dispensation, and so did the Savior himself, for he said they would be greater than John. Paul says they were to be the saints in light; were to obtain that which he strove for but could not obtain; and yet, we are told, that they are to get no revelations, have no visions to enjoy, no spiritual gifts, and still be greater than John, though they be the saints in light, be heirs of a new world, do that that none others on this earth had ever done. How shall we, or how can we reconcile these things? Surely, working miracles, and getting revelations, is a small matter compared with reconciling the above difficulties.

We have before shown, that they were to have a priesthood, through, and by which, they could do that which neither prophets and apostles before their day could do; and the deliverance and complete salvation of all in heaven, and all on earth, depended on them.

They were to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, and thereby save the whole earth from a curse; and that, at the time of their triumph, the saints in heaven should shout Allalulia, for their blood had been avenged on those who dwelt on the earth, and that through them, God had judged the great whore that had corrupted the whole earth.

Let any person seriously contemplate what Daniel says about the kingdom the God of heaven was to set up, and it will be found that all that heaven and earth can hope for, must come by it, and those who found it, and bear it off triumphant. When it was to be set up, it was to continue until it became a great mountain and filled the whole earth. It mattered not what order of things or orders of things existed when it was set up, political or religious, it was to subdue all, conquer all, and break all in pieces; and when it had done this, it was to stand forever. Now, whatever Babylon the great was or is, if it existed in the world at the time this kingdom was set up, it would eventually fall before it, and be broken in pieces, and become as the chaff of the summer threshing floor, so that the winds of heaven would carry it away. So surely then as the saints in heaven are waiting until Babylon the great is fallen before they can proclaim their complete deliverance, or shout Allalulia—so sure it is, that they are dependent on the rise and progress of this kingdom for their eternal rest; for to suppose any thing else, would be to suppose that the Lord was going to work by some unrevealed means, and deny that which he had revealed; for he has revealed no other way or means by which he would bring about the complete deliverance of the world than by and through this kingdom.

There has been a great deal said about the gathering of Israel, and about millenium in the world. This is easily said, and people can really or pretendedly rejoice in the prospect of a millenium; but it is quite another thing to inquire after the way the Lord had appointed to usher in this new condition of things. And how common among men is it, to hear persons rejoicing in the hope of millennial glory, and yet say there are to be no more revelations, no more prophecyings, no more ministering of angels. If such is the case, there must be something about which the Bible knows nothing, nor did any of the sacred writers leave one syllable on record concerning it. The Savior never so much as once mentioned it; all the millenium mentioned by any of them, is the one which is to be introduced by an heavenly messenger, with the everlasting glad tidings, through and by which, the Lord's messenger was to be authorized and empowered to establish the kingdom of God, and by that kingdom gather the Jews, establish righteousness on the earth, turn away ungodliness from Jacob, bring in the rest of

God, the salvation of the fathers, and the redemption of the purchased possession—cast down Babylon the great, and put the heavens and the earth together, and make those who are waiting in heaven for their blood to be avenged, shout Allalulia.

This is all the millennial the Bible says any thing about; what else there is of millenium in the world, has been obtained else where, than in the Bible. It is one thing to talk and write about the glory of the last days, and it is another thing to inquire how and upon what principle it is, these glories are to be ushered in and established. The same may be said of the second advent of the Savior. It is in the estimation of some, a matter of great joy, to think and believe that the Savior of the world is coming to reign on the earth, and establish righteousness among men; but there are few, very few, that are willing that the way of his coming should be prepared. They are unwilling he should send any heavenly messengers to give power to organize the dispensation of the fullness of times, and inspire men with power to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, and prepare the way before the Lord, that he may come. Ah, no! this is imposition, gross imposition; but the Savior is coming: O yes, he is coming, and that is joy enough, and it will be a day of glory when he comes. The same thing is said about the gathering of Israel. Israel is to be gathered, and possess their own land, their sins are to be taken away, ungodliness will be turned away from Jacob, God will be their God, and they shall be his people; their sins and their iniquities will the Lord remember no more. But how all this is to be done, that we know nothing about: neither is there any thing said about how it is that the Lord will write his law upon their hearts, and imprint it on their minds; for, as for revelation there will be no more, and yet the Lord is to write his law upon their hearts some how, but it is not to be done by giving revelations. All these strange things are common among men; but, what adds to the singularity of this is, that there are to be no more miracles, and the tongue of the Egyptian sea is to be utterly destroyed, and the river of Egypt is to be smitten, and men shall go over dry shod as they did when they came out of Egypt: but the days of miracles are past. Strange indeed. But to pursue the kingdom, and hear what the scriptures further say.

[To be Continued.]

For the Messenger and Advocate.

CINCINNATI, OHIO, March 10, 1845.

Elijah Swackhammer to Elder Sidney Rigdon, President of the Church of Jesus Christ of Latter-Day Saints:—Beloved Brother my earnest prayer for you is, that grace, mercy, and peace from God our Heavenly Father,

and his Son our Saviour may be greatly multiplied unto you and all that love the truth for the truth's sake.

I most gladly acknowledge the reception of your kind and interesting letter of the 10th January 1845, which I received the 14th; and he assured it gave me unspeakable joy and the saints rejoiced with me.

The very requirements of the Lord which I received through you he had put into my heart, and thus by the testimony of two witnesses every word was established. A few evenings before I received your letter I told the brethren here that I would remain with them yet one week, during which time we would expect to receive intelligence from Pittsburgh, which to our satisfaction we did, as you will see from the above.

I had seen the necessity of sustaining the Latter-Day Saints Messenger and Advocate, the very name of which cheers the heart of a saint, and had commenced getting subscribers for it, and had sent you the names of a few, and by the favor of the Lord I have been enabled to obtain fifteen in all. I have written to my brother in New York. I have no doubts as it respects him and the rest of my relations. By the grace of my God they have thus far been led out of the errors of the age, and by the same blessing they shall be led out of the present apostasy.

The word of the Lord concerning my mission thus far, has been fulfilled, and I have been blessed according to the word of his Prophet. And still

I'll praise Him for a prophet's voice,

His people's steps to guide;

In this I do and will rejoice,

Though Mormons all deride.

When we are under the influence of God, how heavenly does the work go forth. It is not yea and nay, but yea and Amen in the Lord by the power of the Holy Ghost. Oh, who will not pray to have the will of the Father done on earth as it is done in Heaven.

I will now give you an account of my mission, and state such facts, and make such remarks, as I hope will not be uninteresting to yourself and the readers of the Messenger. I visited brother Alexr. Lemmon and family three-fourths of a mile this side of Miamitown, a small church in Dayton, and one of some thirty members in Waynesville; the foregoing are in Ohio. I also visited the church at New Trenton, a part of which live at Mount Carmel, brother and sister Robert Richey near Liberty, a small church in Alquia, Mr. John Pettengill and family on Sains Creek near Laurel, a part of which family are members, Mr. Ketchum one mile west of New Salem, whose daughter is a member of the church. And a small church at Melroy; these are in Indiana. I have been thus particular on account of our travelling Elders.

In Waynesville I delivered three lectures to

crowded houses, most of the Morimons were there, and Lorenzo Young with them. I invited him to a seat with me in case he wanted to reply. Upon which I observed to the people, that truth never suffered from investigation, and that I was determined to stand upon the tip of the ladder and if they could ascend above that, let them do it; or to speak without a figure: that I would not advocate a system of religion that was not superior to every other, or above every other. After I got through, Young arose and observed, that he would not undertake to reply to what I had said, but make a few remarks, which were slanderous as usual: but they recoiled upon him, and the mormon's heads. One Graver accepted a challenge to discuss the next evening, the following question, viz: The twelve are the Presidency of the Church of Jesus Christ of Latter-Day Saints, according to the Book of Doctrine and Covenants, to which alone we were to appeal. The evening arrived, the house was crowded to overflowing and the Mormons were there, expecting, at least some of them, as I was informed, to see me by this great champion as they considered him, triumphed over in about five minutes. The first attempt on the part of this man was to alter the question, but brother Griffith M. Roberts and several other gentlemen spoke out in the congregation and declared the question to be correct. I then submitted the question to all that were present, the previous evening, when it was proposed, who also decided that that was the question, upon which the apostate creature observed, that he would not discuss it, and took a seat. This perfect failure on the part of the Mormons in an attempt to maintain their ground was more than a thousand other arguments against them, and a second deadly blow to them in that region, and yet so great is the darkness of heart of some of that apostate people, that they cannot see or will not see their situation.

The next lecture was on the spiritual wife doctrine, and as the Morimons are so unwilling to believe what has been taught and practiced in many of the churches, I reminded them of Orson Hyde's teachings in that church, last fall when he was there, to two young and respectable sisters, from the 3d chapter of Hosea. This took place at Roland Cispand's, as I understand, and as to the fact of his teachings or referring them to this chapter for information on this, with the twelve and many of their followers, all absorbing subject, I received it direct from one of the young ladies which statement was corroborated by one of that family. The foregoing I received when on my way to this city from Logan county, all which they, no doubt, well remember I expressed my astonishment.

At the close of this lecture one Goodale undertook to say something, but it only made their case appear worse in the eyes of all that were not blind, and all that were willing to

see did see who had the truth, on every subject, and who had it not. The people of this place, and every other, treated me with kindness, except now and then an apostate Mormon. And I believe my labors were not in vain in this place among any class of people, the Mormons not excepted, for I believe there are some good ones among them. I left a minority of the Dayton branch in favor of the truth, though much opposed at first, because they, like many others, had heard nothing except on the one side, and they had no Book of Doctrine and Covenants that they might examine for themselves. Brother Lemmon received the truth, and observed, that he had been satisfied for some time that there was something wrong in the church, but that he had not been able to see it until that evening, for he had no Book of Doctrine and Covenants. He also observed, that he was at the fall conference of 1843, and heard Hyrum Smith prophecy that *you would yet triumph over all your enemies*. Now if those persons who were arrayed against you at that time, who spent *two days* in trying to criminate you and cut you off without sustaining the first or a single item, had not been your *enemies* and moved against you from beneath, why did God move upon Hyrum to prophecy then and there, and evidently too in view of what those persons were doing; that *you would yet triumph over all your enemies*. Let your enemies remember this and take warning from it.

Dear brother, this prophecy in your favor, and its fulfillment thus far and all full conviction of its being fulfilled to the very extent, causes me to rejoice in God our Saviour, and my soul doth magnify the Lord for his goodness toward you and all his children, and in his name let our motto be *victory, victory, eternal VICTORY*, for nothing short of this will satisfy me. I acknowledged you as the President of the church with this principle in my heart; it has been my motto ever since, and intend to hold on to it. The foregoing is not from passion of any kind, but from what I know and believe of the past, and of the present, and of that which is to come.

At Melroy I delivered four discourses, and the little branch in this place decided in favor of the truth except brother Ignatius Frund, and, perhaps his wife, who were carefully examining the subject. Sister Ketchum received the truth and rejoiced to see one of the Lord's servants as she lives far from any of our faith.

Sister Pettingill received the truth joyfully, and related a vision that she had more than, I think, a year ago; at least before the division took place in the church. It was as follows: She saw in the west two moons some distance apart, at the right and left of each other; clouds arose and obliterated them. She then looked toward the east and through the fork of a tree she saw the most splendid moon that

she had ever seen before; or, the moon, never before appeared so glorious. In it she saw the Lord's face with a veil over it.

I will now give the interpretation of it according to my view of it, a part of which I then gave her. The moons in the west represent the church at Nauvoo, or the one over which the twelve preside; and the one over which William Law and his councillors preside; the clouds obliterating them represents the blotting out of those churches. The moon in the east represent the church over which President Rigdon presides, with his councillors. The trunk of the tree represent the President; and the two *limbs* which grew out of the trunk which form the fork, represent his councillors which are associated with him by virtue of their ordination under his hands to that responsible and important station. Through the authority, power and eternity of his presidency, the church will arise to the which, and in the which, the Lord will appear. The church at Alquina Fayette county, were much opposed even to hearing; a few, however, felt inclined to examine the subject. Willard Snow was there and Mr. Pettigrew, and the church, some of them at least being naturally, or by second nature, inclined to lying, were good subjects for deception. I invited Snow to a discussion of the first Presidency in public, but he would not accept the invitation. I delivered three lectures in this place, one to the Mormons. Brother Richey is sceptical on the whole subject, but observed that we were right if any. His wife received the truth. The spiritual wife doctrine had not been neglected by the faithful ones. In New Trenton Branch I delivered fourteen lectures, three of them in Mount Carmel and vicinity. The effect of truth, when people are willing to hear, demonstrated by the Holy Ghost, may be seen by the following letter from brother Lewis Miltze, to Elder Baker, President of the church in this city.

NEW TRENTON, Franklin County, }
January 21, 1845. }

BELoved BROTHER:

At the request of brother Swackhammer, I write a few lines to you, which perhaps will be interesting to you and the saints in Cincinnati. Last Sabbath I held a debate with a Campbellite minister about seven or eight miles from this place, and there I heard that brother Swackhammer had come to Trenton, and was about to turn the brethren from the faith, and make them to forsake the "Twelve" and follow the apostate Sidney Rigdon. I then thought it my duty to go and have a Conference called, and demand brother Swackhammer's licence, cut him off from the church, and deliver him over to Satan, &c. &c. I found him at the house of brother David Miller's, where he laid before me the truth as it is in the Revelations of God. It (th

darkness I suppose) fell from my eyes like scales, a new light burst upon my spirit's darkness, which had covered me for some time, vanished away, and before night I rejoiced in the knowledge I had received, and in the ancient order of things, and it is with a heart of gratitude I look back upon the gulf I have passed without sinking into it.

The saints here have their eyes open and are willing to do the will of God at all hazards. Additional testimony of the iniquity of some of the twelve, and particularly Amasa Lyman has been found here. After Conference which is to be held on Saturday the 8th of February, I shall go with brother Swackhammer on his mission through the state of Ohio, and then to Pittsburgh.

Brother Swackhammer realizes more and more the truth of the words of brother Rigdon the Prophet, viz: that now is the beginning of good days, for he is rejoicing in the truth, and he is greatly blessed in his labors. He is going to send six dollars to Elder Rigdon for the Messenger and Advocate. Brother Swackhammer has prospered in the good cause beyond the most sanguine expectation. We have here a pamphlet containing the trial of Elder John Hardy in Boston, where G. J. Adams, and William Smith, were proved guilty of the most abominable and brutish deeds I ever have heard of. I shall give you an extract of a letter sent from Boston by G. J. Adams, to our Elder in New York, as follows:

I have just returned from New Bedford, and sister Susan is with me. I was S. U. (sealed up) to her last night. Go it. She has a thousand dollars left to her, and expects four hundred or five hundred dollars next week! Go it again. I have no money but expect some soon.

Such abominations could not but be displeasing in the eyes of a holy God, and was calculated to bring ruin upon the church; but God in his mercy has pointed out the way for the honest to escape the wrath to come, and prepare themselves for the rest of God. O ye saints of God, how great reason have we to thank and praise the Father of our Lord and Redeemer for his kindness toward us in revealing his will unto us, that we, by rendering obedience to his commandments may secure a place in the celestial glory, and become heirs and joint heirs with Jesus Christ. Let us continue to be faithful and go on unto perfection. Let us do the work whereunto the Lord called us, and proclaim the goodness of God, and his gospel, to every nation, kindred, tongue, and people, that all the sheaves of worth may be gathered out of Babylon, and the way prepared for our Lord and Saviour when he will come to take possession of the kingdom.

Brother Swackhammer ascribes his good success in a good degree to the manner in which he was set apart for this mission ac-

ording to ancient custom. Acts, 13th chapter. My thanks to you and your family for the kindness and good treatment I received at your house not long since; when introduced by brother Swackhammer in connection with brother Calvin Burns, who is now with me rejoicing in the truth. My best respects to sister Swackhammer, brother Hewitt, and all the saints in Cincinnati. With sentiments of respect I subscribe myself your brother in the new and everlasting covenant.

LEWIS MUITZE

For the benefit of the writer of the foregoing letter, I submit the following scriptures: because he has forsaken us and the truth, and is now in darkness like Elder Marks in Nauvoo. Oh that God would have mercy upon them and give them repentance unto life if they are not beyond its reach. For with thee (God,) is the fountain of life, in thy light shall we see light. Oh continue thy loving kindness unto them that know thee, and thy righteousness to the upright in heart. Psalm 36. Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. Hebrews 10: 38.

Brother Calvin Burns is with the saints in this city, he has stood like a man of God, though young.

In conclusion, permit me to say, that if those people calling themselves saints, among whom, and for whom by the blessing of God I have labored, and for whose especial benefit he sent me, many of whom publicly renounced the apostasy, received and confessed the truth, acknowledged and prayed that God would bless his prophet Sidney Rigdon—I say if they are overcome and perish, let their blood be upon their own heads, for they knew that I have discharged my duty in the fear of God. Yours in hope of the rest of God.

MESSENGER AND ADVOCATE.

PITTSBURGH, PA. MAY, 15, 1845.

Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

Since our conference, a number of the Elders who reside in this city, have gone on missions in different parts of the country, proclaiming the kingdom of heaven; we have heard from three of them since they left, at Pleasantville in this State, the residence of brother Frazer, where he had been blessed with the privilege of baptizing four into the kingdom; he was soon assisted in his labors by elders A. Falconer and J. Parsons, who delivered several lectures with good success; the prospect was favorable, others were expected to unite. The attention of the people there, was arrested by a

notable case of healing; a young girl that was deaf, was brought to the brethren to be administered to, which they did by anointing with oil, after which they prayed for her and laid their hands on her, in the name of Jesus, commanding in his name that she be made whole, and instantly her hearing came to her. This, as might be expected, caused the sincere to reflect, and the result is manifesting itself.

Brothers Falconer and Parsons soon after left to visit other places, rejoicing greatly in the Lord and in their high and holy calling, that they might proclaim the everlasting glad tidings of the kingdom in other cities. Brother Frazer staid, in order to assist the inquiring in that place to come to a more perfect knowledge of the truth, and to administer to the believers the things of the kingdom.

In addition to the abiding testimonies given at the conference, that the Lord is with us, in deed and in truth, he is multiplying those testimonies, by confirming the word with power.—The Lord is revealing daily to his servants the doctrines of the kingdom, giving line upon line and precept upon precept here a little and there a little, until their hearts are rejoicing with joy unspeakable and full of glory. No men have ever gone into the world to proclaim the gospel, having stronger evidence that the Lord was with them, since the day of pentecost, than have the elders who attended the conference in this city. They find the Lord continually with them to counsel, direct, and confirm; and they that sink of corruption, at Nauvoo, has left their name as a reproach to us, the Lord's chosen, yet even in this we rejoice, knowing as we do, that the scriptures must be fulfilled, and the testimonies of the prophets, written aforetime, must all be accomplished, it only adds to our rejoicing to see them fulfilled on us; for thereby the Lord shews unto us that we are his chosen.

While the saints are thus rejoicing their ears are saluted, as might be expected, with the howlings of the sinners and the wailings of the hypocrite. Well did Isaiah say, "the sinners in Zion are afraid, fearfulness has surprised the hypocrite." This is literally fulfilling before our eyes, we hear of dread, dismay and horror, from the Mormon papers at Nauvoo and New York; every advancement made by the kingdom of heaven, brings from these papers a burst of horror, fearful of being murdered; the cry of murder, and murderers is sounding forth from them, in language that cannot be mistaken;—surely the words of the prophet are fulfilling, the sinners in Zion are afraid, fearfulness has surprised the hypocrite; for it were the sinners in Zion that were to be afraid, and it were the hy-

pocrites that fearfulness was to surprise; then let the New York Prophet, and the papers at Nauvoo go forth, and proclaim the true character of their people to all nations, and let the world know that the prophecies are fulfilling. That the sinners in Zion are afraid, indeed, and that fearfulness, has, of a truth, surprised the hypocrite. Not so with the righteous; for them "the wilderness and the solitary place are to be glad, and the desert blossom as the rose." The voice of God to the righteous is, "rejoice ye righteous for the Lord will redeem Jacob his people, and Israel his chosen; fear not for thy maker is thy husband, and thy redeemer is the Holy One of Israel, the Lord of the whole earth shall he be called. Fear not then, Jacob, neither be thou dismayed O Israel, for the Lord thy God will be with thee, and deliver thee.

The people in Nauvoo claim for themselves, to be the Zion of God. Who was it that was to be afraid in Zion? Sinners. Who was it that fearfulness was to surprise? The hypocrite. So then Mr. Prophet, and Mr. Times and Seasons, you say you are afraid, and you say fearfulness has surprised you. Who are you? Isaiah being judge.—Sinners—Hypocrites.

The Editor of the Gazette, in this city, has favored us with a passing notice in his papers of the 7th and 8th inst. for which we owe him an acknowledgement, granting him the privilege of his own peculiar style, which we think is a sufficient rebuke to him, with all honorable men, without our noticing it.

He has however, said some things which we think he certainly did not intend to say. He surely did not intend to say that the church of Christ was a more dangerous institution, than the Mormon institution at Nauvoo, because they did not believe in polygamy, the divine right of lying, and in insubordination to the laws of the land, though he has said it; or, at least, that is the only inference we can draw, from what is said, as that is the mark of distinction between us. This we believe he did in haste, without due consideration, and we are not disposed to avail ourselves of his want of proper care and attention to what he said; believing that after proper reflection, if he did not intend to say so, he will certainly recall it.

If the Editor really wishes to indulge himself in his manner of expression, we will let him have his liberty, and he may enjoy it. We can only say, as to "fanaticism," "heresy," "impious mummery," let God judge between him and us; but we shall think, till otherwise convinced, that they were made in haste and without due consideration, and that on proper reflection he

will be disposed, as an honorable man would, to recall them.

What he has said in relation to the notice we took of the fire in our paper, which desolated our city, deserves a notice from us. The Lord either did stay the flames or he did not: if he did not, then, indeed, the citizens of Pittsburgh must be, in the estimation of heaven, in a state of corruption too great to admit of divine interposition in their favor, and surely then our religion could not make them any worse. If the Lord did stay the flames, it was because some people sought this deliverance at his hand; for he says concerning his people that he will be sought of them, that his mercies may be bestowed upon them. We consider the citizens of this city are indebted to the great God that our whole city was not laid in ruins; and if our heavenly Father did interpose in our behalf, and stay the flames, he did it by sending heavenly messengers for that purpose, for such has been his manner of dealing from days of old, as will be seen from the following quotations of scripture:

And when the morning arose, then the angels hastened Lot, saying, arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.—Gen. 19: 15, 16.

And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash, the Abiezrite; and his son Gideon threshed wheat by the wine press, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, the Lord is with thee thou mighty man of valor.—Judges 6: 11, 12.

The heavenly messenger proceeds, in the above instance, to give Gideon instruction how to deliver Israel from the Midianites to whom they were then in bondage. In the process of time, Israel, through transgression, fell into the hands of their enemies, and were sorely afflicted, being in bondage to the Philistines, when the Lord again interposed in their behalf, in his usual way, by sending an angel to Manoah, the father of Sampson, and laying the foundation for another deliverance of Israel, as will be seen in the 13th chapter of Judges.

So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Bersheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, it is enough: stay now thine hand. And the angel of the Lord was by the threshing-place of Araunah the Jebusite.—2nd Samuel 24: 15, 16.

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots.—And his servant said unto him, alas, my master! how shall we do? And he answered, fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha.—2nd Kings 6: 15—17.

And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven. And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria.—2nd Chron. 32: 20, 21.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, did not we cast three men bound into the midst of the fire? They answered and said unto the king, true, O king. He answered and said, lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God.—Daniel 3: 24, 25.

Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.—Daniel 11: 21, 23.

Then the devil leaveth him, and, behold, angels came and ministered unto him.—Matthew 4: 11.

But the angel of the Lord by night opened the prison doors, and brought them forth, &c.—Acts 5: 19.

And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, arise quickly. And his chains fell off his hands. And the angel said unto him, gird thyself, and bind on thy sandals. And so he did. And he saith unto him, cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.—Acts 12: 7—9.

And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve.—Acts 27: 22, 23.

But to which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—Heb. 1: 13, 14.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.—Rev. 7: 1.

And another angel came out from the altar, which had power over fire, &c.—Rev. 14: 18.

The foregoing are a few of the many instances recorded in Holy Writ, of the interposition of heaven in behalf of the children of men; by sending angels to their deliverance.

Why the Lord did not stay the flames sooner than he did, we leave to him who holds the floods and flames in his hands, and makes them ministers of destruction at his pleasure. We believe when the spirit of God dictates to the people of God to pray for any judgment to be stayed, that that prayer will be answered. He commands men to pray always, as their reasonable duty, and leave the event with God, but when his spirit calls upon his people to pray for a particular thing, at a particular time, that prayer will be answered. Such was the case in the instance alluded to.

We greatly rejoice then that God was entreated in behalf of our city—the flames stayed, and our whole city not laid in ruins.

I his paper of the 8th inst. we think the Editor has done injustice to the religious public; his words are as follows: "Too little attention has been paid to this heresy by the religious public." All persons acquainted with the facts, will exonerate the religious public from the charge of negligence and want of attention in the case complained of. We know of no effort that could be used, that has not been used to stop the progress of this church; we hope the editor will take this back, also, and so do justice to the religious public.

The remarks of the editor of the Pittsburgh Catholic, will be noticed in our next.

For the Messenger and Advocate.

MR. EDITOR:

Forasmuch as many have taken it in hand to write a declaration of those things which they most surely believe, it seemeth good to me also to write concerning some of those things, which in a special manner concern the human family in the last days.

The manner the Most High intends to dispose of the inhabitants of the world in the dispensation of the fulness of times, is a subject of all subjects, and is fraught with eternal consequences. There never was a dispensation committed to the world without a law, and there never was a law, without a Prophet or as the ancients would say, a man of God to receive that law from the Lord. And God has promised by his prophets that in the last days, the law shall go forth of Zion, and the word of the Lord from Jerusalem. See Micah, 4: 2. And God has promised or declared by his prophets, that the word that has gone forth out of his mouth, shall not return void. It will be difficult to set forth the manner God will dispose of the world without first speaking of the Mount Zion, and identifying its location, for they are subjects so completely blended, that we cannot perfectly understand them without learning something about the

building up of Zion. See Isa. 63: 10. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. We learn by the above, that Zion is not, as some suppose, a small place within the walls of Jerusalem or near by. St. John when he was on the Isle of Patmos in a glorious vision, saw one hundred forty and four thousand stand upon the Mount Zion after they had been redeemed with the Lamb in their midst. See Rev. 14: 1st, 2d, and 3d verses. In the 7th chapter he saw the same number, twelve thousand for each tribe. See ninth verse. After this I beheld, and lo, a great multitude which no man could number. John said they stood before the throne, and before the Lamb. See Isa. 24th chapter and 23d verse. The Lord of Hosts shall reign in Mount Zion, and in Jerusalem; and before his ancients gloriously. Let me ask the question: "Will he reign in Mount Zion, and have no throne there? Now reader, enumerate twelve thousand for each tribe, besides a great multitude which no man could number, and Jerusalem, and all the region of country round about there could not hold them. We understand that wilderness, when applied to land, is that which is wild and uncultivated, but was to be built up and become the joy of the whole earth. See Psalm 48: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah. We have thought of thy loving-kindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death." By the prophets we learn that Zion will be located in the sides of the north; and that she hath bulwarks and palaces. See also, Psalm 132, from the first to the 7th verse: also, the 13th. "Lord, remember David, and all his afflictions: how he swore unto the Lord, and vowed unto the mighty God of Jacob. Surely I will not come into the tabernacle of my house, nor go up into my bed: I will not

give sleep to mine eyes, or slumber to mine eye-lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah, we found it in the fields of the wood. We will go into his tabernacle, we will worship at his footstool. For the Lord hath chosen Zion; he hath desired it for his habitation." According to the 48th and 133d Psalms, Zion will be located in the sides of the north, in the fields of the woods. Again, God hath chosen Zion, and desired it for his habitation. See Isa. 24: 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." It is proven by the above quotation, that the Lord intends to reign in mount Zion as well as in Jerusalem, when he appears in his glory. See Psalm 102, from the 13th to the 23d verse. "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord; and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord. He weakened my strength in the way; he shortened my days." By the above Psalm, we learn that the Lord will build up Zion, and when the people and kingdoms are gathered together to serve the Lord, he will appear in his glory.

God hath declared by his prophets, that the salvation of Israel shall come out of Zion, when the fulness of the Gentiles be come in. See Romans, 11th chapter, 25th, 26th, and 27th verses. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is appointed to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." But where is it written? Isaiah said: I will place salvation in Zion, for Israel my glory. See Psalm 14: 7. "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." The prophets and apostles has informed us that God

has a new covenant to make with the house of Israel. Paul tells us that covenant shall come out of Zion. The prophet Micah informs us that the law shall go forth of Zion. The Lord by the prophet Jeremiah says: 31st chapter, 31st, 32d, and 33d verses, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." By this, we are informed, that he will put his law in their inward parts, and write it in their hearts.

Now, kind reader, judge ye, will God make a new covenant with the house of Israel, and perform all that he has promised, and yet have no prophets upon the earth to receive his law and carry it to the House of Israel? Jeremiah, 16th chapter, and 16th verse: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." But, to our subject of the location of Zion. See Isa. 51st chapter, 9th, 10th, and 11th verses. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep: that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

By the above we learn that God will dry up the great deep and make a path in the sea, for the redeemed of the Lord to pass over on. Again, it proves that Zion is the opposite side of the great deep, from the place where they will be redeemed. We understand the redemption means the resurrection of the body, for short of it no man can be redeemed. See Romans, 8th chapter and 23d verse. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." If the holy apostles groaned within themselves waiting for the redemption of the body, then they are not yet redeemed, nor will not be until the first resurrection. Also, 25th verse: "But if we hope for that we see not, then do

we with patience wait for it." St. Paul well understood (notwithstanding he had been made free from the law of sin and death by the law of the spirit of life in Christ Jesus,) that he would not be redeemed until a certain day appointed. Notice what he said to the Thessalonians 1st epistle, 4th chap. 16th verse, on this subject: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first." Again, in his first epistle to the Corinthians, chap. 15: verses 22, 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." Paul informs us that the dead in Christ will be redeemed at his coming. Again, the apostle said, I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness which God the righteous judge will give me at that day, and not only me, but also, all them that love his appearing. By the above, we ascertain that no man will be crowned until Christ comes, because a spirit without a body cannot be crowned. Again, Christ said in a parable, the last laborers should have their pay first. Therefore, the apostle counted the long absence of the spirit from the body, a burden; and Paul said, we ourselves, groan within ourselves, waiting for the adoption to wit, the redemption of the body.

We have proved that when the Lord shall build up Zion, he will appear in his glory; and we have proved when he appears in his glory, he will redeem his saints. And when they are redeemed, they will return and come with singing unto Zion on the path God makes for them in the sea. Now if we can identify the place he will come to at his appearing, we shall know it is the opposite side of the great deep from mount Zion. The first testimony we shall bring, you may find in Acts 1st chapter, 11th and 12th verses: "Which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey." See also, Zech. 14th chapter and 4th verse: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." See also, 13th chapter and 6th verse: "And one shall say unto him, what are these wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my

friends." By the above quotations we have proved that when he appears he will come and set his feet upon the mount called Olivet, east side of Jerusalem. See also, Book of Covenants in the Appendix. "Wherefore prepare ye and go ye; go ye out to meet the bridegroom, for behold the bridegroom cometh; go ye out to meet him for behold he shall stand upon mount Olivet." Then will be fulfilled the parable of the ten virgins. The kingdom of heaven organized with the daughter of Zion, where the first dominion comes, will go forth to meet the bridegroom and attend the marriage supper of the Lamb.

We have shown it by the word of the Lord, that the redemption will take place at the coming of Christ. We have also, proved, that he will come to the mount called Olivet. See Joel, 3d chapter, 1st and 2d verses: "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." By this last quotation you will see that all nations will be gathered to the mount called Olivet; at the foot of the mount is the valley of Jehoshaphat, where Christ will plead with the nations of the earth, and separate the goats from the sheep. We have proved by the word of the Lord, where the redemption will take place; and we have proved that, a part of God's people will return to Zion on the path he makes for them in the sea, when he dries up the great deep, after they are redeemed, with songs of everlasting joy upon their heads. By the foregoing quotations, we have learned that the great deep lieth between mount Olivet and mount Zion. Isaiah said the redeemed of the Lord shall return to Zion. Kind reader, ask yourself whether any person can return to a place they never left!

Having ascertained to a certainty, that mount Zion is located somewhere on the opposite side of the great deep from Jerusalem, the reader by this time may be ready to enquire where is a continent of land sufficiently large to hold one hundred forty and four thousand, besides a great multitude which no man could number. We shall refer our readers to the 18th chapter of Isaiah and first verse: "Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia." Well, Isaiah, what do you wish to have us understand about a land having the resemblance of wings beyond the rivers of Ethiopia, that sendeth swift messengers by the sea? 3d verse: "All the inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." Where is the place the trumpet shall be blown? Joel has answered this question. 3d chapter and

first verse: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." The ensign shall be raised and the trumpet blown in Zion, according to Joel and Isaiah, where the present shall be brought to the place of the name of the Lord of hosts, the mount Zion which Isaiah saw beyond the rivers of Ethiopia. Now, reader, place yourself where Isaiah dwelt among the Jews, and then look for a land which is according to the above description, and you may look a long time and leave the continent of America out of your geographical researches before you will find it.

Having located, or rather ascertained, that the continent of America is prophetically called mount Zion, we shall now introduce our subject for a text. See Isaiah, 28th chapter and 22d verse: "Now therefore be ye no mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." God has a consumption decreed that shall overflow with righteousness. It is not a consumption of pestilential diseases only, but a consumption of the nations of the earth. When the Lord works, who can hinder? See Isaiah, 28th chapter and 21st verse: "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work: and bring to pass his act, his strange act." But where will he begin to get a starting point? We shall quote to John; he was exiled for his religion, and saw a glorious vision, and one like unto the son of man who told him to write the things which thou hast seen, and the things which are, and the things which shall be hereafter. The things he had seen, was the first part of the vision; the things that are, was to the seven churches in Asia, Rev. 4th chapter and 1st verse: "After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me, which said, come up hither, and I will shew thee things which must be hereafter." It would be very natural for John to enquire concerning the power that had banished him there, and while in the vision the Lord showed him the end of that power. See Revelations, 17th chapter, 3d, 4th, 5th, 6th and 7th verses: "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her abomination: and upon her forehead was a name written, mystery, Babylon the great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus;

the God of heaven shall set up a kingdom that shall break and consume all these kingdoms, and shall stand forever. See Daniel, 2d chapter and 44th verse: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." These ten kingdoms according to the best knowledge we can get by tracing the history of the world down to the present day, includes the European or Allied powers. See Daniel, 7th chapter, 11th and 12th verses: "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." The eleventh kingdom that grew out of the Roman empire, according to Daniel's vision, was to be destroyed and put out of existence; but the first ten was to have their dominion taken away, but their lives prolonged for a season and time. Notice the 12th verse: "According to Daniel's and John's visions, these ten kingdoms will make war with the Lamb and his company, and be overcome, but their lives will be prolonged for a season and a time, to help the Lamb and his company throw down old Babylon. If the Allied Powers make war with the Lamb, and his called chosen and faithful ones—of course, they make war with the Lamb's kingdom which Daniel said should be set up in the days of these kings. Although it should be like a stone cut from the mountain without hands, or like a grain of mustard seed; yet it will prevail and not be prevailed against. This kingdom in order that the Allied Powers can make war with it, must have a location somewhere in its commencement. We ascertain by a careful perusal of the word of God, that it will commence with the daughters of Zion where the first dominion comes.

AMOS B. TOMLINSON.
[To be continued.]

PARLEY P. PRATT.

DEAR BRO. BENNETT:—

In the New York Prophet, of March 29th, there is an article published over the signature of the individual whose name stands at the head of this; the article referred to is headed BEWARE OF IMPOSITION! the caution, I confess is a very salutary one, and one with which I am well pleased. I also rejoice, that P. P. Pratt has been led by the influence of some spirit, to give me so high and exalted a recommendation, for I do assure you, my dear Brother, that I do esteem it a much stronger and better recommendation, than the following which I received from under the hand of B. Young, and W. Richards, on the same day that I took my line of march from that city of corruption.

CITY OF NAUVOO, Nov. 4th 1844.

To whom it may concern—This is to certify that, our beloved Brother, James Gibson Divine, is hereby called and authorized to go on a mission to the State of New Jersey, and to preside over the Church of Jesus Christ of Latter day Saints, in the 3d Congressional District of said State, in company with Brother Ezra, T. Benson, who is to take the Presidency of all the church affairs, in said State.—We, therefore, give unto it our beloved brother—his letter of recommendation, as being worthy the fellowship and esteem OF ALL SAINTS. Given under our hand and seal the day and year above written.

Brigham Young, President of the Twelve,
Willard Richards, Clerk.

The Savior said, that in the mouth of two or three witnesses, every word shall be established, he also says, blessed are you, when men shall revile, and shall speak all manner of evil of you, falsely for my sake, for so persecuted they the Prophets. Now the point I have in view, to reach, in the recommendation given me by P. P. Pratt, is this, he says that Elder Divine had dissented from the church and joined hands with a band of apostates, at Pittsburgh, who stand in direct connection with Sharp, Col. Williams, the Laws, Fosters, and Higbee; now Parley, you know in your very soul, when you made the above declaration, that you were guilty of trying to palm an imposition upon the SAINTS, and not Elder Divine; and for the information of every honest man, and woman, I would say that the Kingdom of heaven has been organized, in this place, in accordance with the pattern, shown Br. Rigdon, from the Heavens, designated by revelation, and that organization accepted, by him, who is Lord of lords, and King of kings; but not one of the above named individuals are in the organization, and neither are any of them, members of the Church of Christ, so that you knew, at the time you penned that article, wherein you saw fit to couple my name in common with my brethren, among the above named persons that you were about publishing a tissue of misrepresentations as black as your own heart, and as the major part of your quorum is corrupt. You continue by saying, that it is a peculiar trait in the character of these dissenters to practice deception and hypocrisy, and to palm themselves upon the branches of the Church, as members of the very Church they are seeking to destroy. Oh, Parley; oh, shame where is thy blush: really it would appear that Parley's senses are fast taking leave of him. Pray, sir, how many of my eastern friends, where your humble servant has labored from time to time during the last six years past, can you gull into the belief that when I appear among them I am recommending myself as a member of the Church at Nauvoo? I answer not one; for they know by this time, that I claim to hold no affinity with such men. I therefore wish it to be distinctly

understood, that we have separated ourselves from the apostate Church—and that every individual, whether he is from Nauvoo, or from the islands of the seas, or from any other place, must repent of all his sins, and be baptized for the remission of the same; otherwise, he or she, cannot have part in the matter.

Parley appears to be very uneasy, lest I should visit the Churches in New Jersey—and that I should deceive the Saints in that section of country, where my labors heretofore have principally been confined; he is careful to warn them not to receive me. Now in this I do rejoice, that in all my ministerial labors I have taken especial care to set a good example to those among whom I have been called to preach, by laboring with my own hands, and also to commend myself to the consciences of all men, by a virtuous walk and chaste conversation, so that notwithstanding Parley's warning the Saints to beware of Elder Divine, I know many will rejoice to see him again, and the more so to hear him speak of the sublime truths, which God has been pleased to reveal unto his servants, within the last few months. This is not egotism in me, neither am I boasting, but I thank my God that I dare speak the truth without shame or remorse. Yes! Parley warns the Saints not to receive me, until I make *satisfaction*, and thereby be restored to confidence again—now I wish to look at this matter a little:—eh! confidence—what does this mean! "To keep your brother's secrets locked up in your own breast—so that if "I (Parley Pratt) have been guilty of a misdemeanor, by violating any law of the land, or of God; if in my weakness, I have made an attack upon the virtue of my neighbor's wife (although I was unsuccessful) don't speak of it." Poor Parley, how weak you were. To be plain, I warn Parley not to accuse me of telling lies, or I shall take the liberty of shewing him a certificate, from under the hands of a certain sister; for I hold this maxim to be good, that a Preacher of the Gospel of Christ should do nothing that he is ashamed of, should it be known to all the world.

A word to Parley about consistency, and I will bring my letter to a close. In another part of the same paper, over his (Parley's) signature, is there an article headed, "Strange Inconsistency," he says, we frequently hear of debates, respecting the subject of who should head the Church, whether the *Apostles* [apostates] or Mr. Sidney Rigdon: and winds up his close, logical, reasonings; by saying, therefore, I never investigate, or agitate this question with any person. This is giving a reason of the hope that is within you, with a witness to it. Why sir, you are ten times worse than a professed Infidel; for an Infidel is willing at all times, to back up his theory, by the power of logic and reason; but I, P. P. Pratt, an Apostle, and one of the twelve horns of the Church, (as it is called) at Nauvoo, having been duly commissioned, and qualified, as a part of the

hydra-headed monster, to preside over and take the head of all the Church affairs in the eastern states, will never debate the question, whether I have in reality any authority or not. Oh! consistency, whither hast thou fled? Now Paul says, prove all things, and hold fast that which is good; but Parley says, prove nothing, and hold fast to as many wives as you can get. Solomon says, if you take a fool and pound him in a mortar, with a pestle, among cheat, yet will his folly not depart from him. I well remember the time when Parley was prepared to discuss the principles of Mormonism, either in public or private, either by day or by night, and never flinched from the task, but rather courted the opportunity: how is it then? has Mormonism undergone a change? are not the principles of the Church of Christ the same now that they were ten years ago? I repeat my motto, as contained in the ninth number of the Messenger and Advocate, he that will not reason is a bigot, he that cannot is a fool, and he that does not is a coward. I say therefore, if you know that you are occupying the station that God has placed you in, viz. to fill the station of the First Presidency of the Church of Christ, and at the same time, to fill the quorum of the Twelve, bring forth your strong reasons, and shew us from such testimony as the Church of Christ have always been able to adduce, to prove any principle that she held forth to the world, for a "thus saith the LORD:" and I for one shall feel myself bound to receive it; but your "Strange Inconsistency," is no argument in your favor. Indeed, I am astonished at any man, possessing a thimble-full of common sense, to believe your testimony, appertaining to the right of the First Presidency of the Church of Christ, without examining the subject himself. There were two things which transpired in Nauvoo, which led me to an examination of this subject:—in a conversation I had with Orson Hyde, he told me that if I did not know who had the right to lead the Church, it was time for me to get re-baptised, and get the spirit of truth, and that would lead me into all truth: the other was about two days before I left Nauvoo, when Brigham Young came to my house, and asked me to give him my two daughters (one about nineteen, the other about seventeen) to be his wives, which I positively refused, and at the same time offering me two good women in exchange for them; I suppose what he meant by good women, was such as had gone the rounds of dissipation. I told this lion of adulterers, that I wanted but one wife at a time, and begged the right of getting one of my own choosing. I laid this matter before the Lord, in accordance with Hyde's recommendation, and have been shewn by vision, and the testimony of the spirit, that the Twelve at Nauvoo, *yourself* included, are Apostates, and that President Rigdon, is the Prophet, Seer and Revelator of the Kingdom of God. Yours, J. GIBSON DIVINE.

MESSANGER AND ADVOCATE, OF THE CHURCH OF CHRIST.

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No. 14.

ESSAY ON FUTURE EVENTS.

No. III.

We have the following curious sayings about John the Baptist. See Matthew, 11th chapter and 12th verse: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." There are many other passages in the scriptures, that may throw light on these sayings. It is said in the 13th verse: "For all the prophets and the law prophesied until John." And then those sayings follow in the 14th verse: "And if ye will receive it, this is Elias, which was for to come." By these sayings of the Savior, it is to be inferred that the Jews understood that the law was to cease when Elias came, and the prophets had thus testified; and from that time the kingdom of heaven was to be proclaimed. In the 1st chapter of John's gospel, from the 19th to the close of the 23d verse we have the following: "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, who art thou? And he confessed, and denied not: but confessed, I am not the Christ. And they asked him, what then? art thou Elias? and he saith, I am not. Art thou that prophet? And he answered, no. Then said they unto him, who art thou? that we may give an answer to them that sent us: what sayest thou of thyself? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias." John is here said to deny being "the Christ," or "Elias," or "that prophet." From the inquiries of the Pharisees here made, we learn that the Jews expected a "Christ," an "Elias," and another messenger here called "that prophet." Some have found a difficulty between the saying of the Savior here, and that in Matthew the 11th chapter and 14th verse, where the Savior says of John: "If ye will receive it, this is Elias, which was for to come;" and yet John says to the Pharisees: "I am not Elias." Let those who think they see a difficulty, mark, that Christ said, John was the Elias if they would receive it; if they would not receive it, John would not be the Elias. John of course said he was not "Elias," after it was manifest the Jews would reject him.

In accordance with the prevailing opinion among the Jews, that at the time the restorer came, the law would cease: it was said that the law and the prophets were until John, and after that, the kingdom of heaven was preached. See Luke 16th chapter and 16th verse:

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." By this, the kingdom of heaven was not only preached, but every man pressed into it. When John came, he cried, "repent, for the kingdom of heaven is at hand;" "repent, therefore, and believe the glad tidings." It was also said to the Jews, that the kingdom of heaven was in them or among them, and yet after that time, James said, the kingdom was yet future. All these sayings are easily reconciled, when we see the subject as the Savior and apostles did:

In view of all this, it was said, "the kingdom of heaven suffered violence," since the days of John the Baptist, thus informing the Jews, that that which they looked for had been preached to them since the first commencement of John's ministry, and had been proclaiming to them ever since; and notwithstanding all their desires for the kingdom to come, and their glorying in brilliant anticipation of the glory they should receive when the kingdom was established—it had received nothing but violence at their hands, and that from the commencement of its proclamation. till then, and that the violence they were then inflicting on John and on the Savior, was against their long expected and desired kingdom of heaven, John being the "Elias" who had the power, and the only one who had, to establish the kingdom with Israel, this being his mission to the Jews, and the reason why he was more than a prophet. Every violence offered to John, was violence against the kingdom of heaven—promised the Jews, on condition that they would receive the messenger who came with power to restore the kingdom to them.

The Jews, long before John's mission, had violated many, yea, nearly all the commandments of God delivered to them; but they never had offered violence to the kingdom of heaven, until John came proclaiming it; after that their rebellion and violence was against the kingdom of heaven, and their violence against Jesus, was also against the kingdom of God, notwithstanding their former iniquity, if they had received John, they would have got the pardon of their sins, and been restored to the favor of heaven; but when they did violence to him, their last ray of hope perished; for on obtaining the kingdom, their only hope rested, and when they did violence to John, they did violence to their last hope, and their downfall was certain. In view of all these things, Jesus says in the 23d chap-

1st of Matthew, and 37th verse: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Why was their house left unto them desolate? They had committed an act in doing violence to the kingdom of heaven, that sealed their destruction, and insured their overthrow; but in committing their violence, they did it in view of securing to themselves the kingdom, and through and by this violence, they intended to take the kingdom; hence the words of the Savior: "and the violent take it by force," or expect to take it by force. That the Jews expected and intended to take the kingdom of heaven, and that their violence against both John and the Savior, was done in order to take the promised kingdom, we think cannot be a matter of doubt with those acquainted with the scriptures. In John's gospel, 11th chapter, and 47th, 48th, 49th and 50th verses, it is thus said: "Then gathered the chief priests and the Pharisees a council, and said, what do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, ye know nothing at all: nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." A few remarks is all that is necessary on this quotation in order to see its bearing. Keep in mind what we have before written, that all the Jews, not even the Pharisees and Scribes excepted, expected the kingdom of God to be established among them, through which they expected to triumph over all their enemies, that when they got the kingdom, they would deliver themselves from the Roman yoke, and from the power of all nations. Now mark their saying about Jesus, verse 48th: "If we let him alone, all men will believe on him; and the Romans will come and take away both our place and nation." And again in the 50th verse: "That it is expedient for us, that one man should die for the people, and that the whole nation perish not."

Now the Jew's hope of deliverance was intirely predicated on their obtaining the kingdom, and it was by reason of this, that they expected that their place and their nation would be saved from the Romans; and they say, as quoted above, "that if we let this man alone all men will believe on him, and the Romans will come and take our place and nation." The same as to say, if we let him alone we will lose the kingdom of heaven, and be entirely overthrown, and "it is better that one man die, than a whole nation perish." John makes a comment on this

saying, to the effect, that the thing was true in another sense; if it were false in the sense in which it was spoken. Well might Paul say, that "blindness in part had happened unto Israel, until the fullness of the gentiles be come in."—Romans 11: 25. The Jews then rejected John, crucified Jesus, and did violence to the kingdom of heaven, under the impression, that by that violence they would forcibly take the kingdom, and deliver themselves from the power of their enemies. Leaving this for the present, we will attend to the other sayings respecting the kingdom, which we find in the New Testament.

In Matthew 12th chapter and 28th verse it is said: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." See Luke, 10th chapter and 9th verse: "And heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." We might quote multitudes of scripture which are to the same effect: such as "the kingdom of God is in you"—"come near unto you"—"the kingdom of God is preached, &c. &c. In relation to all the passages in the New Testament of the above character, a few words will place them in a clear point of light. It was said by the Savior, "that since the days of John the Baptist, the kingdom of heaven was preached," and from what we have written above, John had power, if the Jews would have received it, to have established the kingdom; but in consequence of their having rejected and killed John, that power was taken from the earth; still the kingdom of heaven was preached, and a new order of things introduced through the priesthood and ministry of the apostles, by which those who believed the glad tidings proclaimed and obeyed the instruction given, could be made heirs of that kingdom, when it was established and had triumphed, would inherit in the blessings of the saints in light, through whom that kingdom would be established, and borne off till the Savior come. Hence the apostles went forth proclaiming the kingdom, calling upon all, Jew and gentile, to believe and obey the gospel, that they might be heirs of that kingdom. So that all who believed and obeyed the teachings of the apostles were made heirs of the kingdom, but their being heirs, did not suppose that they inherited the kingdom at the time their heirship was obtained; for Paul says in the 4th chapter to the Galatians, 1st and 2d verses, to the contrary: "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed by the father." Then, a person may be constituted an heir, and yet be like a servant under tutors and governors until the time appointed for him to enter into the inheritance. Thus it was and is with those who obeyed the gospel through the ministry of the apostles, they became heirs of the

kingdom, heirs of God, and joint heirs with Christ, but did not nor could not enter into the inheritance until the time appointed of the father; but still the kingdom of God was among them, had come to them, was proclaimed since the days of John the Baptist—and, when “that prophet” came, “that root of Jesse,” “that deliverer,” and established the kingdom, and it was borne off triumphant, then was the time appointed for those to whom the apostles had ministered, to change their heirship into possession, and no longer be heirs but possessors.

We have a saying of Paul in the 11th chapter to the Romans, which is to the point. See the 7th verse: “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it; and the rest were blinded.” What was it Israel sought for? We have before shown, that it was the kingdom of God; and here Paul says they had not obtained it, but the election had; that is, the apostles had obtained power to build the kingdom of God; and prepare materials for it, so that at the day of its triumph, it might be glorious.

Surely then, we have reached an important point in relation to the salvation of the world, that all that have gone before our day, and all the dispensations delivered to men, have left the world without reaching the promise made to them of God our heavenly Father, and that all those who were administered to by the primitive apostles, are waiting for another dispensation to come into the world, in order that they may change their heirship for possession, and enter into the inheritance and inherit with the saints in light.

We may, if we will look, see the great necessity of “the Elias” coming, that the hearts of the children may be turned to the fathers, seize upon heaven’s offered boon of the kingdom, and cease not till they have obtained the redemption of the purchased possession, and brought the rest of the fathers, and this will of necessity, turn the hearts of the fathers to them; for the fathers could not have equal interest in an order of things, which left them without their rest, as they could have in one which was to eventuate in their complete redemption, and in their changing their heirship for the possession of the inheritance. No sooner would the hearts of the children be turned to the fathers, than those of the fathers would be turned to the children, and then speedily will the earth be redeemed from the curse. It was in view of this, that the Lord said he would “cut his work short in righteousness, for a short work would he make in the earth.”

What more need we say, to show that the expectation of all who in any degree were acquainted with the things of God, have been resting on the fact, that the God of heaven would at some fixed period in the world, establish his kingdom, and through and by it,

redeem the whole purchased possession, and unite the heavens and the earth together, and bring in everlasting righteousness. And the fact is so plain, that we think none can doubt that in order to do this, there had to be something different from that established by the apostles. If we could now at this late period of the world, establish a New Testament church, as did the apostles, with all its prophets, apostles, pastors, teachers, gifts, healings, miracles, tongues, and interpretation of tongues, what could it do? The highest it could do, would be to make those to whom they administered, heirs of the kingdom; but could not bring them into the possession of the inheritance; for that, the apostles themselves, when they were here, could not do; and who acting under their authority could do it? surely none, “for the servant is not greater than his lord, neither indeed can be.”

Surely then, woe to the world, the dead and the living, if the angel has not nor never brings the everlasting glad tidings, the kingdom of heaven will never be established—Babylon will never be thrown down; the dispensation of the fulness of times never come; the heavens and the earth never be gathered; all the promises made to the world fail; and those who have died in Christ perish.

We wish to say a few things more in relation to the Jewish expectations concerning the kingdom of God, and on what these expectations were founded. We have shown above, that the Jews knew that the law was to cease, and the kingdom of heaven was to be proclaimed and established, and their earnest desire was to obtain that kingdom, feeling assured, if they did, they would prevail, and finally triumph over their enemies. And they expected an Elias, a restorer, to be sent and commissioned of heaven to establish that kingdom, and through that kingdom restore all things; turn the hearts of the fathers to the children, and the hearts of the children to the fathers, and thereby save the whole earth from a curse.

They felt themselves fully authorized to believe this from the testimony of the prophets. David in whom they believed, had said so many things about the kingdom, and about its glory, that the expectations of Israel were raised exceedingly high. In the 145th Psalm from the 10th to the 15th verse inclusive, David says: “All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee: and thou givest them their meat in due season.” And again, in the 103d Psalm, after viewing the dealings of God with

men, and the frailty of the human family, in the 17th and 18th verses, he begins to set forth the grounds of his hope and foundation upon which his happiness rested, as follows: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. To such as keep his covenant, and to those that remember his commandments to do them." Who can read these sayings of the Psalmist, and not see the light in which he viewed the kingdom of God, and the results which were to follow its organization on the earth. In the above quotations the context will be sufficient to show, that David's whole expectation for the salvation of Israel, entirely depended on the triumph of the kingdom of God, not on the triumph of the law as it then existed in Israel. He says in the 11th verse of the 145th Psalm: "All thy works shall praise thee, O Lord, and thy saints shall bless thee." How shall his saints bless him? 11th verse: "They shall speak of the glory of thy kingdom, and talk of thy power." 12th verse: "To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Who then, that had confidence in David, could avoid looking forward with deep desire for the coming of the kingdom of God? There rested their hope; there the saints were to talk of the power of God; it was there that the mighty acts of God were to be made known to the sons of men. It was the glorious majesty of his kingdom in which his saints were to rejoice, and not in the law; for his kingdom was to be an everlasting kingdom, and his dominion through-out all generations. From verse 13th, to the close of the Psalm, David shows the glorious results of the kingdom where his hopes alone rested.

In the 103d Psalm as above quoted, he carries his views still farther; he views the world of mankind as fading and perishing as the grass of the field, and finds no hope only in the kingdom of God, and there he finds hope for the living and the dead. For though they perish as the grass, and wither as the flower, "yet the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those who remember his commandments to do them." Why will the Lord do all this? Because he hath prepared his throne in the heavens, and his kingdom ruleth over the whole earth. This then is the reason assigned for the hope of the righteous. The kingdom of God is to rule over the whole earth, though the righteous are cut down as the grass, and wither as the flower of the field, yet there is hope both in life and in death; God has his throne in the heavens, and his kingdom ruleth over the earth.

There are a few sayings in the above quotations about the saints, which also deserve

particular notice. It is said of these, "they shall speak of the glory of thy kingdom, and talk of the power of God;" those who are not saints will do neither; they will neither speak of the glory of the kingdom, nor talk of God's power—the saints will do both. A people may talk of the power of God, and not be his saints, and they may speak of the glorious majesty of his kingdom and not be his saints; but when a people talk of both, we are bound to believe they are the saints of the Lord, for this is what his saints are to do. We have a remarkable instance of this now passing in this city. The saints here began to talk of the glorious majesty of God's kingdom, and of his power in staying the violence of fire. This indeed appears strange talk to some of our citizens; to them it is wild delusion, and editors afar off in the land are crying delusion! knavery! Witness the Cleveland Herald. Bishops and Editors, are all on the alert. What is the great alarm? There are a people in this city who have ventured to talk of the power of God, and the glorious majesty of his kingdom, as David said the saints would do. This is all; and this is enough to alarm a Bishop, to arouse the vituperation of a son of the west, and greatly to enkindle the ire of a city Editor. Still, after all the excitement, the saints will talk of the glorious majesty of the kingdom of God. And why the saints talk of it and not others? Because others have no understanding about it. To them, it is an idle tale; but to the saints a matter of rejoicing, because the kingdom of God is to "rule over all the earth." This made David sing of it, the prophets to rejoice in hope of it, and the apostles desire that it might be given to Israel.

The saints will not only talk of the glorious majesty of the kingdom, but also of the power of God. The very fact of David having said this concerning the saints, supposes others would not do it. No wonder then, that those who are not saints, should be startled at the idea of the saints talking of God's power; for they are ignorant of it; they are not saints, and know nothing about the power of God, and as little about the kingdom.

Nearly all the ignorance in the world in relation to the things of God, arises from a want of understanding of the things pertaining to the kingdom and power of God; the very things about which the saints were to talk. If ignorant professors understand the glories that pertain to the kingdom of God, the relation it bears to the salvation of both Jews and Gentiles, the fathers and the children, the dead and the living, they also would talk about it; but none but saints ever did understand it, or ever will; to others, professors or non-professors, it will be as one teaching the doctrine of "strange Gods;" and will remain so until the Lord shall have established it in righteousness over the whole

earth, and then they will open their eyes in the unseen world, being in torment, and bewail their ignorance and hardness of heart that they did not believe.

Taking what we have quoted from the Psalms, in connection with what Daniel says in the 2d chapter and 44th verse of his prophecy, and the 7th chapter 13th and 14th verses, and we can see why it was that the Jews so earnestly desired the kingdom of God, and the reason why they looked to that as their only hope. If what was said by David and Daniel were true, they could as well as any others might, if they were in their stead, see that if this kingdom passed into the hands of others, they must fall, and if they obtained it, with it they obtained all things. According to these prophecies, it was to "break in pieces all kingdoms, and stand forever" to fill the whole earth; a kingdom which was to bear rule over all tongues, languages, and kindreds of the earth, to be everlasting, to never be given to other people; the dead as well as the living to be partakers in its glories, and when the Son of man came, this was the kingdom which was to be given to him. Well then, might the disciples ask the all-absorbing question to the Savior: "wilt thou now restore the kingdom to Israel?"

Let any man read the Old Testament prophets, and the New Testament apostles and prophets, and they cannot avoid seeing that this, of all others, was the subject that engrossed their attention. When the apostles contended for the resurrection of the dead, it was in obedience to the triumph of the kingdom of God. It was through that they expected it.

Having then the subject of the kingdom of heaven fairly before us as taught by all the sacred writers, we may well say the last days are to be days of wonder. The prophet Isaiah then said right, when he said of the Lord, that in these days he would perform his work, his strange work, and do his act, his strange act. If all the things spoken by the prophets and apostles are ever fulfilled, the day or days in which they will be fulfilled, above all others, will be the days of wonder. We must expect a new body of inspired men yet on this globe; men having received authority, not from the apostles and prophets of old, but from the mission of an heavenly messenger sent through the midst of heaven for that purpose, and bearing good news that are to be everlasting, and through that, cause the downfall of that which the scriptures call Babylon the great.

It is a matter for all to notice, particularly, that thing called Babylon, was not to be thrown down by reason of any power or priesthood the apostles had left when they were taken; for had this been the case, they would have said so; but when they speak of the downfall of Babylon, they speak of it as a consequence, which shall follow a something

called the everlasting gospel, and that everlasting gospel to be proclaimed, not by the apostles, but by an angel from heaven. If then, this is correct, all the preaching and teaching men can do by virtue of the authority received from the apostles, will leave Babylon where they found it.

One thing we think is certain, and that is, whatever that thing called Babylon the great is, it is a something which grew up notwithstanding all the power and priesthood the apostles left amongst men, and probably the thing to which Paul alluded, when he said "the mystery of iniquity doth already work," and would do till a certain time. What makes us think it was the same thing, is, that it is called "mystery Babylon;" and Paul says, "the mystery of iniquity doth already work." This "mystery of iniquity," was in all probability, "mystery Babylon." Be this as it may, it is certain, that it was something that was to follow after the days of the apostles, and if it spread in despite of all the priesthood the apostles left on earth until it became Babylon the great, it would be a very unfair conclusion to draw, that that which could not prevent its growth until it became great, could after it became great then overthrow it, where would all this power come from? For if the people, or any of them, had it before, it would have been easier to stop it before it got great, than to cast it down to rise no more after it had become great.

Look at it then as we may, and the conclusion is forced on the mind, that it will require the interposition of heaven in some way, to cast down Babylon the great, different from the Lord's way of dealing with the apostles, according to their ministry and apostleship; for according to that dealing, Babylon grew up and became great; and the same cause would let it remain great. A change then, must take place, and how will that change take place? If it is not by the angel John saw with the everlasting gospel, we are left to conjecture; and in that case, the angel saw by John, had no business; he brought tidings the world did not need; for the apostles had all the power necessary, and could transfer it from generation to generation.

View the subject in any point of light we can, and we are left to embrace the plain scripture facts, that in the last days an angel was to visit the earth to inspire men to found and bear off the kingdom of heaven, and thereby gather Israel—establish righteousness on the earth—cast down Babylon—bring in the redemption of the purchased possession—prepare the way for the second advent of the Savior—put the heavens and the earth together—bring those forth who were under the altar in heaven, and cause the heavens and the earth to shout *Allalulia*.

S. RIGDON.

For the Messenger and Advocate.

The generation in which we live, is one that is admired by the inhabitants of the same, more than all generations from the creation of Adam till the present time. Yea, the Prophets of old looked down through the vista of time, in vision, and beheld the great work of the Lord to be accomplished in this generation. Yea, the Lord has spoken by the mouth of his servants the Prophets, that he would commence to do a great and marvellous work among the inhabitants of the earth in the last days, which will cause the wisdom of the wise men of the earth to perish, and the understanding which they gain from the world shall be hid, because the Lord has said by the mouth of his servants the Prophets, that his power shall be made known in the last days for the salvation of Israel.

And this shall be done by the Lord giving unto his servants precept upon precept, and line upon line, that they may teach the children of men the way which they can escape the judgments of God, which is coming on the earth. Therefore, repent! O ye inhabitants of the earth, that you may escape the wrath of God, for the day of his judgments in the earth has commenced; and who shall be able to stand! why those who receive precept upon precept, and line upon line from the God of heaven.

The inhabitants of the earth may cry peace, peace, and say all things are well with us, for we are walking in the old paths, but we will not have precept upon precept, and line upon line, for the bible is all the revelations the Lord is going to give us, but know for as-urty all ye inhabitants of the earth, it will be by the power of God being revealed unto us that will cause us to stand in these days, for the things which have come upon the earth these last two months, are the judgments which are spoken of by the Prophets, that should come on the earth in the last days.—Therefore, repent, O ye inhabitants of the earth, and obey the gospel of the Kingdom of heaven, for the judgments of God will not stop, but they will increase year after year; yea, kingdom will arise against kingdom, nation against nation, and state against state; yea, the nations of the earth will be in one clamor of war. Now know for assurity, O ye inhabitants of the earth, that the Son of God will make his second advent to the earth when the inhabitants of the earth will be at war one with the other; yea, in that day the power of God will be revealed to his servants. The Lord has said through his servants the Prophets that he will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages; the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord.

Now my readers, I have said some things

about the judgments of God covering the earth, and darkness the minds of the people, and I said it will be by the revelation of Jesus that we will be able to stand amongst the wreck of nations; and I said repent and believe the gospel of the Kingdom of heaven, now I desire to point out to you the way that is laid down in the Scriptures, that you may escape the judgments that are coming on the earth, and be saved in the Kingdom of heaven.

The Apostle Paul said in his days, to the saints at Rome, there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, for the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.

By the above saying of Paul, I understand all who are not in Christ Jesus are condemned; but Paul said the spirit of life which he obtained in Christ Jesus, made him free from the law of sin and death. I understand Paul to say that the spirit of life is only obtained in Christ Jesus, which freed him from the law of sin and death, and made him an heir of the kingdom of God. Paul says more about the spirit of life; now if any man have not the Spirit of Christ he is none of his.

St. John tells us in the 3d chapter of his Gospel, that Christ said to Nicodemus, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his son into the world to condemn the world, but that the world through him might be saved; he that believeth in him is not condemned, but he that believeth not is condemned already, because he has not believed in the name of the only begotten Son." Here we see, that he that believeth not the words of the only begotten Son of God, is condemned. Moreover, Jesus says, "For whom God hath sent, speaketh the words of God." And again, Jesus said, when he was in the flesh, "The words which ye hear are not mine, but the father's which sent me;" and Jesus said to the Jews, "I come not to do mine own will, but the will of him that sent me;" and also Jesus answered them, and said, "My doctrine is not mine, but his that sent me." I am aware that the people in this generation do not look at these things as they read, for if they should they would understand just what they mean, and that is what Jesus said to the Jews about the will of his father, that if any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself. By this saying we understand the people were taught to do the commandments of God, and by so doing, they had a promise of knowing whether the doctrine be of God, or of man. This was the privilege the people had in the days of Christ, and the apostles, and the same privilege is granted to this generation, inasmuch as God is unchangeable—the same now as in the

days of the apostles—and is no respecter of persons; but (as Peter said to Cornelius) in every nation he that feareth him and worketh righteousness, is accepted by him. Now my readers, the law which is laid down in the New Testament, came from him who is perfect, with whom is no variableness, neither shadow of turning, and as David says in the Psalm, the law of the Lord is perfect; and Jesus said, "Be ye therefore perfect, even as your Father, or which is in Heaven is perfect."

By the above testimony we understand that God is perfect, and the law which he gave through his Son, to the apostles, is perfect also; and we read in the New Testament, when men obeyed that law, which was given to the apostles, that they received blessings; as you will find written in Mark; also in Acts. In the 12th chapter of 1st Corinthians, the apostle Paul tells us about the blessings the people received in his day by obeying the law of God. Now I will point out to you, my readers, the law of God, as it is laid down in the New Testament, by reading the 28th chapter of Matthew, commencing at the 18th verse, (which speaks of Jesus giving commandments to the apostles, after the resurrection) "And Jesus came and spake unto them, (the apostles,) saying, All power is given unto me, in heaven and on earth; go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them (all nations) to observe all things (not a part) whatsoever I have commanded you; and lo! I am with you always even unto the end of the world, Amen."

Now the question is, what were all nations to observe after they were taught by the apostles? I will answer this question by the testimony of Mark, 16th chapter, commencing at the 15th verse: "and he (Jesus,) said unto them, (the apostles,) go ye into all the world, and preach the gospel to every creature. He that believeth (the gospel you apostles preach) and is baptized, shall be saved, but he that believeth not shall be damned," (or condemned.) By this we understand that when men believed the gospel that the apostles preached, they were commanded by Jesus to baptize them according to the testimony of Matthew. And moreover, we have in the testimony of Mark, a promise of the gifts and blessings following those who would believe the gospel which the apostles were commanded to preach, which reads thus: "And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover." You will bear in mind, these gifts and blessings were to only follow those that obeyed the gospel as it was preached by the apostles; consequently, we have got no promise of any gifts or blessings fol-

lowing them that would believe another gospel from that which the apostles preached; but the apostle Paul said, to the saints in his days: "If any man preach any other gospel unto you than that ye have received, let him be accursed."

And again my readers, we find the testimony of Luke, which reads thus: "And (Jesus) said unto them, (the apostles,) thus it is written, and thus, it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." By this we are able to understand where it was to commence, and the way it was to be preached to all nations; and by reading the 2d chapter of the Acts of the Apostles, you will understand that when Peter preached the first sermon on the day of pentecost, and testified unto the Jews, that they had crucified the Son of God, "they were pricked in their hearts, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" Here you see that these men believed the gospel as it was preached by Peter. Now bear in mind the commandment that Christ gave to the apostles, saying: "He that believeth and is baptized shall be saved." Peter having this commandment from Christ he was able to tell them what to do, that they might have their sins remitted, which reads thus: "Then Peter said unto them, repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now I want to ask one question, does the Lord call any person in these days? the most of the people will say yes. Therefore know, assuredly, if God calls any people in these days, he will call them to obey the very same kind of gospel as Peter preached on the day of Pentecost; and that was, faith in the word of God, and repentance, and baptism by water, for the remission of sins; then they had the promise of the gift of the Holy Ghost, which was conferred by the imposition of the apostles' hands, as will be seen in Acts 19: 5, 6. "When they heard this, (the words Paul spake unto them,) they were baptized in the name of the Lord Jesus; and when Paul had laid his hands upon them the Holy Ghost came on them, and they spake with tongues, and prophesied." Also, in the 8th of Acts we learn that Philip went down and preached to the people of Samaria, and when they believed Philip's preaching, "they were baptized both men and women." After this, the apostles at Jerusalem hearing that Samaria had received the word of God, "sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen

upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost."

Paul informs us, in the 12th chapter of 1st Corinthians, that no man can say that Jesus is the Lord but by the Holy Ghost. And he also speaks of the gifts of the Holy Ghost, which they received by obeying the gospel; even that gospel which Christ said should be preached in all the world for a witness, then shall the end come. But Paul says the manifestation of the Spirit was given to every man to profit whithal. For he says "to one was given the word of wisdom; to another, the word of knowledge; to another, faith; to another the gifts of healing; to another the working of miracles; to another, prophecy; to another, discerning of spirits; to another, diverse kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and the self-same Spirit dividing to every man severally as he will."

Now my readers, I have set before you in short, the law of God as it is laid down in the New Testament, and the blessings that men obtained by obeying that law. Now I have arrived to a point where I will have to ask you a question, and that is, has God ever changed the law which he gave through his Son to the children of men? I believe you will all answer, no; for none who reads the New Testament can point out a single place where God says he will change the gospel law.—Therefore, my readers, I have proved that God is perfect, and his law is perfect, and consequently it must be as good to-day as when it was given. Therefore, all I have to say now is, that I know the law is not changed, but if men will obey the law as it is laid down in the New Testament, they shall receive the same blessings which the saints enjoyed in the days of the apostles. This I know for myself and not for another. Yea, we live in a generation when God has spoken from the heavens to man on the earth, and given him precept upon precept, and line upon line, that he might organize the kingdom of God which is spoken of by Daniel the prophet. Yea, I speak the truth and lie not, the kingdom of God is organized on the earth, and it will roll forth until it becomes a great mountain and fills the whole earth. Yea, in that day the Son of God shall burst the heavens, and come forth with power, and great glory, to redeem his servants who bear off the kingdom of God to the nations of the earth. Yea, in that day he will redeem all who are in Christ Jesus; if in their graves, they shall be redeemed therefrom; if in the heavens, they shall come forth from it, for the heavens shall pass away as a scroll when it is rolled up, and all the heavenly host shall descend, and will inherit the earth; and all those who are living in the flesh in that day, which are in Christ Jesus, shall be redeemed from their enemies, and inherit

the earth, then the heavens and the earth will be together, for the earth will be full of the knowledge of God as the waters cover the great deep. Yea, in that day, all the inhabitants of the earth shall know the Lord from the least of them to the greatest, and Jesus will be king over all the earth. All persons have this privilege by obeying the law of God, that they may obtain the spirit of life which is in Christ Jesus, that they may inherit the earth a thousand years with the King of kings, and Lord of lords. Search the scriptures, for they testify of these things.

ROBERT KINCAID.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. JUNE 1, 1845.

The communication of Elder A. B. Tomlinson will appear in our next.

The progress of the Kingdom of God is onward; since the conference, several additions have been made to the church in this city and vicinity. The church in Philadelphia has been blessed with the privilege of initiating new members into the kingdom; and the church in Boston has been greatly favored of the Lord by a marvellous display of his goodness and by the outpouring of the Holy Ghost, as will be seen by Elder Hutchings' letters.

Not a Sabbath passes with the Church in this city, but we enjoy sweet communion with the Spirit of God—the love of God seems to reign in every heart, and joy is beaming on every countenance; while we are thus assembled together, we feel as though we are sitting in an heavenly place in Christ Jesus; and we are constrained to say like one of old, "it is good for us to be here."

Thus, while Parley P. Pratt is calling upon the Elders of the Mormon church to come out from the Gentiles with the gospel, and not preach to them any more, saying "you cannot do it by the power of the Holy Ghost," the Lord is blessing us with the gift of his Spirit, and with knowledge pertaining to the things of his kingdom, to a greater extent than we have ever before realized; therefore, we say to the elders in Israel, the messengers in the kingdom of heaven, the fishers and hunters of the Lord, go forth in the name of Israel's God, lift up your voices in righteousness, and spare not, proclaim the everlasting glad tidings of the kingdom, to the Gentiles and to all the world, and the Lord God of Hosts will bless you with the outpouring of the Holy Ghost, and confirm the word with signs

following, for the "kings of the Gentiles are yet to be thy nursing fathers and their queens thy nursing mothers" and they are to "bear thy sons upon their shoulders, and thy daughters in their arms."

The Catholic, of the 10th ult, has been pleased to copy from the minutes of our conference, certain things, which the leaders of that paper have thought sufficiently worthy of their notice; accompanying the extracts with occasional remarks, and as a Mr. O'Connor is the head of the Catholic concern in this city, we are justified in believing, that in the comments alluded to, we have a rare and true specimen of his religious theory. We have always entertained a better opinion of the Catholic faith, than the remarks made in his paper will justify. So we shall have to lower our opinion.

Taking into connection the extracts and comments, they present to the mind a curious specimen of religious faith; one that we should have thought no respectable dignitary in any church would be willing to acknowledge. The sentiments in our minutes are called fanatism; this is well enough. Wherein the fanatism consists, the public is not informed; it is perhaps enough for a dignitary to say so, and all must be silent. The Bishop, thinks our doctrines are "absurd enough."—How much absurdity makes enough, is surely a question for the learned, and a Bishop ought to have told the ignorant and unlearned. Now Mr Bishop, has a man enough of absurdity, when he has too little to make a Catholic, or when he has too much, or just a sufficiency! for if we were to judge of the Catholic faith by the specimen before us nothing but absurdity would make one.

What is it that has called forth the disapprobation to our faith from the Bishop's pen or some of his dependants. It is because we believe the ancient faith, the faith of the primitive church; and here in Pittsburgh is a dignitary, calling himself a dignitary in the primitive church, crying fanatism; absurdity; at what! the faith of the primitive church.

It is the belief in revelations, the ministering of angels, and the divine interposition through and by the prayers of the church, that this dignitary calls absurdity. Upon what principle is it, that the Catholics call their church the primitive church? Surely, he will

not deny that such was the faith of the primitive church; and that the Lord interposed in their behalf and others, when they sought in righteousness at his hand, and that this was one of the essential differences between the ancient christian church and all others.—Neither will he dare deny that the priesthood of the primitive church, was consecrated to God for this purpose, that through their ministration all the blessings of heaven might be bestowed on the church, not even the gift of the Holy Ghost excepted. Then pray, Mr. O'Connor, how comes it, that this is now absurdity, and yet, the primitive church still exists! But the most curious of all is what the Bishop says about the church! His words are as follows:

"We think no one can read those extracts without being induced to lament the weakness of human nature, and seriously to examine the merits of that principle which directly leads to the most unaccountable delusions—that principle which, rejecting the necessity and existence of an unerring guide, allows every man to follow whatever his reason may suggest as conformable to revelation. When will experience teach men, that security of faith is to be found only in the ark of the church? When will they cease to be "tossed to and fro with every wind of doctrine," the dupes of delusion, and perhaps of the "cunning devices" of interested men."

What principle is it, Mr. Bishop, that "rejects the necessity and existence of an unerring guide?" O! the principle of the divine interposition, the principle that heaven reveals himself to his saints, and interposes in their behalf and in behalf of others, when sought of by them. And *this* is the principle which allows every man to follow whatever his *reason* may suggest as conformable to revelation.—Is it so Bishop? Then Sir, this was the principle which governed the primitive church as long as the New Testament gives us any account of it. So this, according to modern Catholicism is an absurdity, and yet modern Catholicism is the primitive church.

But the Bishop asks "when will experience teach men, that security of faith is to be found only in the ark of the church?" Now what church is this, in which security of faith is only to be found? A church without any revelations, any ministering of angels, or any manifestations of the divine power, because a church with these is an absurdity in the Bishop's estimation. Then safety of faith, must be deposited in a church where none of

those exist, and yet, it is such a queer thing that it does not allow every man "to follow whatsoever his reason may suggest, as conformable to revelation."

So a man, in order to have security of faith, must neither have reason nor revelation, and then he will have security of faith. Well, Mr. O'Connet, you are a hopeful Bishop.

We have often heard such charges made against the Catholic church, that the members must believe the priest, though it should be against both reason and revelation; but we always supposed it to be slanderous; but to our surprise, there is one dignitary in the church bold enough to assert it. Well bishop is there "absurdity enough" in all this, or will it require more to make a good Catholic. We leave you to answer. We should think there was a sufficiency to answer the purpose of any knave.

The Bishop again asks: "When will they cease to be tossed to and fro with every wind of doctrine" the dupes of delusion, and perhaps of the "cunning devices" of interested men?" We answer, it will be when those who think they have the true priesthood but have it not, will examine their true standing before God, and see their error, and cease to lead the people astray by mistaken pretensions, and resign their pretensions to the priesthood which God has instituted and not man! for the true priesthood will lead men into truth and not into error, and God will sanctify their ministrations, by the gifts of the Holy Spirit; and those to whom they administer, will receive the testimony from on high that they are God's ministers, set apart of heaven for this purpose. Or else it will be when God makes bare his own arm in defence of the truth, and cuts down in his wrath all false pretenders, and establishes his true priesthood, thereby restoring that which is lost, and filling the earth with the true knowledge of God.

The Bishop finds himself without the priesthood of the true church or kingdom of heaven, and he cannot obtain divine communications; but still he wishes the people to believe it, and is driven to the necessity of calling the powers of the true priesthood, absurdity, in order to support his own pretensions to priesthood. This is what the protestants have always said of the Catholics, that the Catholic

priesthood had no more powers than theirs; this the Catholics denied, asserting theirs have all the powers of the primitive priesthood; but since there has appeared a priesthood in the world, which is of such a character not only to claim priesthood, but also maintain the true doctrine of priesthood, that of getting revelations, obtaining visions &c., the Bishop is under the necessity of crying delusion, absurdity, though the people thus charged only claim the powers of the primitive priesthood.

This is but an honest acknowledgement on the part of the Bishop, and one the protestants have long since known he ought to have made; and we think the protestants owe us something for drawing the bishop out of his hiding place, and placing him in the common ranks of his neighbors.

After all the high pretensions of Catholic dignitaries to the true priesthood, when fairly put to the test with their priesthood, they have no way to conceal the nakedness of the animal; but raise a dust about delusion, heresy, &c. in order to hide from the public gaze their true character.

Well Bishop you are out, now walk around among your neighbors and say to them "your priesthood is as good and has as much power as mine," and then you will say right; make no more pretensions to the priesthood of the true church than your neighbors; for you know, if you know any thing, that the object heaven had in instituting a priesthood among men, was that through that priesthood the Lord might communicate his will and blessings to man. Take this away, and one man can be a priest as well as another, and any laborer about the street, can do as much good to mankind as a bishop.

The Catholics can have no claims to be the primitive church, only, because in their church they have the primitive priesthood; neither is there any safety in one church more than another, only the superiority of the priesthood in one church over another. If the Catholics then are the primitive church, they have the primitive priesthood, and, if they have it not, their pretensions are idle, vain, and deceptive; but what says the Bishop? it is absurd fanaticism to claim the powers of the primitive priesthood, and yet, the Catholics without that priesthood are the primitive church.

What was it that rendered the faith of any man safe in the primitive church? it was the power of the priesthood in that church, because the priesthood of that church had power with God; they could ask God in the name of Jesus Christ, and he would make known to them the knowledge they desired. It was on this principle they could "bind on earth, and it

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should be bound in heaven, and lose on earth, and it should be lost in heaven," but take this power from the priesthood, and their binding and losing were vain, and the attempt to do so an insult to heaven. But the Bishop calls this power sanatacism, absurd, &c. and yet, if he claims the priesthood of the primitive church, he claims the right to bind on earth, and what he binds on earth to be bound in heaven; but the power of prevailing with the heavens, and getting the mind of God in relation to that binding is, according to his language, "absurd enough." Well if it is more absurd than the Bishop's pretention, we should think it was "absurd enough" to answer his or any other man's purpose, no matter how deep his designs to deceive. The truth then is, the Bishop has not this binding power, for if he had, he would never say that it was absurd for there to be the ministering of angels, in answer to the prayers of the saints, or divine manifestations to those whom God has called and chosen; and the very proof that the bishop has not the true priesthood is the fact of his saying; these are absurd, and, consequently, is incapable of determining whether God has called any man or number of men to be priests and ministers before him.

But with due deference to the Bishop and Catholic church, we deny their having the true priesthood; giving them all they claim, that of an unbroken chain of ordination since the days of St. Peter; and though they can prove this chain of ordination—a something that is strongly to be doubted—still they will come far short of establishing their right to the true priesthood of the last days on this principle; but when they have established the fact of their regular succession of ordination from Peter, they have proven to the satisfaction of every one acquainted with the bible that theirs is not the true priesthood, by which the kingdom of God was to be established, through which the glory and triumph of the saints were to come; for this is a priesthood the *apostles* never possessed to have, themselves being judges, and they could not give to others a priesthood they never had themselves.

Inasmuch then, as the bishop has obtruded our name upon the public, and that not with the courtesy which becomes a gentleman, we have a right to demand of him to support his assertions and prove to the world our sanatacism and absurdity, and we also challenge him to prove that he has the true priesthood; and when he shall have shown on what principle he claims it, with the bible in our hands we are ready to meet him; and we will say to the bishop, to begin with, that we will allow him the right of having an unbroken chain of ordination since the days of Peter the apostle; but we will ask him to prove that that ordination gave him the priesthood by which the kingdom of heaven, as mentioned in the scrip-

tures, was to be established and triumph. And this we have a right to claim at the hand of Mr. O'Conner, and he is not at liberty to depart from it, without sacrificing every principle which belongs to a gentleman.

In publishing the minutes of our conference, we had respect to the many churches of our order scattered over the country, who believe; not only in a priesthood, but in the powers which belong to it. They care nothing about men's pretensions to priesthood unless the Lord acknowledges by his spirit, and sanctifies all they do, by making known that what is done is according to his will. It was for their satisfaction we were particular to give the events which transpired at and during the conference, that they might know of the goodness of God to us ward, and that the Lord was with us. We had no idea in thus discharging our duty to our friends, that we were going to kindle the ire of our neighbours, or cause a bishop to disrespect the robes of his dignity; but so it has happened, and we cannot help it.

SIDNEY RIGDON.

To the various Branches of the Church of Christ, GREETING:

From recent occurrences in some of the branches of this Church, we deem it a duty to say a few things in relation to their government. It is the prerogative of each branch to choose its own officers, for the better management of its own affairs. No evangelist, by virtue of his office, has a right to assume the authority over any individual branch, only by the request and appointment of said branch. Neither has the General Conference a right to appoint a presiding or presiding officers to preside over any individual branch, unless said branch requests the Conference to do so;—but in case no such request is made, the Conference has no power to appoint. No person going from the General Conference, and acting under its direction, has a right, by virtue of their appointment, to claim the presiding authority over any branch of the Church.

The Conference has a right to appoint an evangelist to go and labor within the bounds of any branch, for the purpose of aiding and assisting the branch in establishing the truth in their vicinity; but this does not give the evangelist authority to claim the presidency of the branch. Evangelists and others have a right to build branches any where, where the Lord opens a door for them, and to preside over said branches if they choose, and the branch so desires—which in all instances would probably be the case; but if the evangelist and the branch thought best, he would have a right, at the request of the branch, to appoint another to preside, and go his way and build others, and take the general superintendence of all the branches thus built by him, knowing at all times he was under the direction of the Twelve.

There are rights which belong to every member and every branch of the Church of Christ, which must be held sacred, or else the Church becomes a system of tyranny, and aspiring men will assume authority destructive of the rights of others, and in violation of the laws of Heaven. The Church of Christ is a system of liberty and not oppression.—“If the Son therefore make you free, you shall be free indeed,” is one of the Savior's noble sentiments; and if a person is put under bondage he is not free.

It is every person's right to serve God or let it alone, as far we are concerned, and for his conduct he must be free to act or else he cannot be judged. Let every branch then choose its own presiding officers, and let no man try to obtain it only at the request of the branch itself. If there is a branch organized which is established in righteousness before God, they will have wisdom to choose the right person to preside over them; and if any desire, let him desire it before the Lord, and if it be the Lord's will that he should have it, the Lord will so manifest to the branch; and if the Lord does not so manifest to the branch, let the person know, assuredly, that desires it, that it is not the Lord's will he should have it, and let him act where he can until the Lord shall give him another place.

When evangelists are sent out to a place to labor as such, if they fail to do so, and get out of their place, and thereby do injury instead of good, for this they must give an account to the grand council.

Let evangelists and all others, therefore, when they accept and are sent on a mission, see that they fulfil their mission faithfully, and cease not to do good, and be not anxious to preside over branches, till the Lord gives them success in their mission. They are expected to be those who can give proper instruction to all, and be examples of humility, suffering all things for Christ's sake, and if they are found wanting, and unfaithful in the smaller matters, the greater things will not be committed to their charge; for he that is not faithful in a few things, will not be faithful in many.

SIDNEY RIGDON.

TO THE PUBLIC.

In reading the public journals of the day, we find that they are laboring under mistaken notions about the Church of Christ, organized in April last, in this city, and thereby are liable to do us injustice. It appears to be the impression that the Church of Christ is a branch, or some way connected with that abandonedly corrupt Mormon institution at Nauvoo. No greater mistake than this can exist. The Church of Christ has no relation to them, nor connection with them, more than it has with any other society. The Church of Christ utterly denies their authority, receives no members from that body, only as they receive them

by baptism, on the confession of their faith and repentance. Neither is the Church of Christ composed of those who belonged to that sink of corruption. There are of those, in the Church of Christ, who were connected with the “Latter Day Saints;” but who utterly refused to have any part with that branch in Nauvoo, after the introduction of their base system of polygamy, which was followed by a system of lying, perjury, and coining, and counterfeiting, &c., and is fast terminating in open collision between them and the authorities of the country.

There are many who belong to the Church of Christ that never belonged to the Church of “Latter Day Saints.” The Church of Christ in her ecclesiastical organization, is the same as the Church of Christ was, before the existence of the Church of “Latter Day Saints.” The Church of Christ is not chargeable, in any way, with the abominations of the Nauvoo corruptions, any more than the Methodist or Presbyterian Church would be, if on the confession of their repentance towards God, they should receive of those that belonged to that body into their church.

The organizations of the Church of Christ and of that nondescript in Nauvoo, are dissimilar in every essential particular. That is a thing after its own likeness, and has no foundation for its order in any revelation that God ever gave to man; and unless it is “the abomination which maketh desolate,” spoken of by Daniel the Prophet, standing where it should not, that is, as the Church of Christ, we must leave the world to say what it is.

In relation to the various branches over which it tries to hold a controlling influence, as soon as those who love the truth among them, become acquainted with the true state of affairs at Nauvoo, they forsake them; and many of them come to us, and seek admission into the Church of Christ, and are always required to enter by the door of baptism. In consequence of this, we have more knowledge of their corruptions than any other people could have. Many of those to whom they have revealed their secret iniquity, expecting them to partake in it, on finding out their true characters, have left them immediately, and come and joined the Church of Christ, and put it in possession of facts of such an awful character, as to make humanity blush; and we think we speak advisedly, when we say that the time is not far distant when every person who is in any way connected with them, who respects truth and decency, righteousness and good order, and before whose eyes is the fear of God, will separate from them, whether in Nauvoo or elsewhere, and let the corrupted and corrupters share the fate that awaits them.

We ask the editors of our city, and all others who desire that the true state of the case, as it is in relation to the Church of Christ, and the Mormons at Nauvoo, should be known to the world, would give the above one inser-

tion in their paper, and thereby correct the public mind, that justice may be done us.—We would also request the members of the Church, and the travelling elders to get this copied into as many papers as they can.

SIDNEY RIGDON.

(For the Messenger and Advocate)

Pittsburgh May 15th, 1845, and year 1 of the Kingdom of God.

Elijah R Swackhammer to the Editor of the Messenger and Advocate of the Church of Christ.—Dear Sir, may prosperity in the kingdom, attend you and all its members, for this is the burthen of my prayer day and night.

For the last few weeks I have been holding forth the kingdom and the everlasting gospel or glad tidings of the kingdom, to a portion of the people in Beaver Co. Penn. to whom I expect to return to-day. Brother Jeremiah Hatch has been with me, and we were favoured with the company of brother David L. Lathrop for a few days. But he left us to go on a mission to his friends and to some of the people of New York.

We have held meetings in Newport in old Brighton, and three miles above, in New-Brighton, three in Sharon, two in Boltsville and in Bridgewater, and quite a number in Freedom. Four have received the kingdom under the hands of Elder Gregg, who was with us at a few of our meetings, in the ordinance of baptism, which according to Jesus and all of his messengers, is the only door of admission. An interest, I am glad to say, is being manifested in some of the forgoing places; the people are beginning to take sides on the all absorbing subjects that we have presented; the line is being drawn between the advocates of truth, and the advocates of error. And I would to God that his kingdom were now to the point in the which it will shine forth as clear as the sun, and as fair as the moon and as terrible as an army with banners; and that fine linen clean and white might be a fair representation of the righteousness of this kingdom; that the heavens might be constrained to give up the Son of God, the king of kings and lord of lords; that the resurrection of the just might be brought to pass or that the spirits of the just might come and take possession of their bodies; that we might sit down in the kingdom, with not a few, but with Adam, Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Moses, John, Jesus, the Apostles and all the men and women of God, and all the little ones (for they have not sinned not having the power,) that ever have or may yet live. This, Dear Brother, will be the wedding of weddings and marriage of marriages; and when the forgoing takes place, we, if faithful, with all the redeemed will enjoy the rest of God; until then the whole creation will groan and travail in pain together whether in heaven or on earth. And I am well satisfied that if all who desire the rest

spoken of by God, through his prophets, understood this subject, they would never rest satisfied until, Israel, Jacob, and Judah were restored, and the kingdom attain to that perfection that will compel, as it were, the heavens to yield the Savior of the world, that we might enjoy the rest, for until then I say, as before, we will not obtain it. Time hastens me away. The Lord willing, you shall hear from me from my place of labour. Amen.

We have received the April No. of the Ensign, a highly interesting monthly periodical, published by Elder George M. Hinkle at Buffalo, Iowa Territory, at \$1 per annum, payable in advance. By it we learned of the safe arrival of our brethren to the West. We are pleased with the Ensign, and wish its enterprising and faithful conductor, abundant success. The brethren would do well to patronize it. We extract the following:

TO THE SAINTS ABROAD

Beloved brethren: By perusing your journals, published in the present and last Nos. of the Ensign, you will discover, without the aid of mental spectacles, that satan is making a powerful effort to arrest the progress of the work of the Lord on earth and it devolves upon you to assume the strength of faith, so mercifully bestowed upon you by your indulgent heavenly parent, and prepare, come ye all, come ye, to stand by Christ and his religion. The devil is even now making his last, convulsive efforts previous to his incarceration, and every heart will be tried. Do you not feel him? Do you not at times feel a lethargy—a disposition to think lightly of your religion and of those who are connected with you in the service of our blessed Redeemer? Beware! The devil is plying you, and eternal death awaits you if you allow him to come off victorious! Reflect. The time was when you received the word of the Lord with gladness—it brought you peace, comfort, love.—Is it so now? If not, turn again to the God who listened to you in former times, and he will not cast you off. Pray! Pray!! Pray!!!

Daniel tells us of seeing a little stone, cut out of a mountain without hands, which itself became a great mountain and filled the whole earth. He also gives us the interpretation of the vision, and says that the little stone represented the Kingdom of God which should be set up in the last days. That kingdom is now set up! The little stone has commenced rolling, and each successive revolution adds to its size and velocity! Would you know the particulars—the history of its earliest motion? Read our "journal of our East."

A large majority of the popular clergy contend that the kingdom of God was set upon the day of pentecost; but, if we compare Daniel's visions with history we will find lit-

the difficulty in coming down to the Roman empire, or, as Daniel calls it, kingdom. In his vision given in the seventh chapter, he divides this empire and makes two of it, represented by the legs of the image; again it is divided into ten, represented by the toes. After the last division comes the little stone, smites the image, grinds it to dust, becomes a great mountain and fills the whole earth.—History informs us that no division had been made of the Roman empire on the day of pentecost; but, the divisions, as seen in the vision, have, since that day, been made, and the little stone has just got under way, and will, most assuredly, perform its destiny, and that quickly.

Now, dear brethren, we know that this kingdom is set up, and will prosper in the thing whereunto it is sent. Be wise, diligent, and pray continually to God that he may give you light upon the subject.

You will also find by reference to my journal, that an union of our church with the one formerly called "The church of Jesus Christ of Latter day Saints," was effected at the Pittsburgh Conference. The principles and doctrines taught by us, in times past, will continue to be impressed upon the attention of those with whom we shall labor. Our doctrine has suffered nothing from the new and important position we now occupy. Our name alone has been shorn of its fair proportions. We have agreed to dispense with the latter parts of both names, and called the union "The church of Christ." We consented to this arrangement from the reflection that, being the Church of Christ, we are his bride and must ultimately be his wife. We are not now a mere handful; depending entirely upon the ministerial labors of one man; but are now members of a Church respectable not only for its size but for the activity, industry, intelligence and piety of its ministry. We can no longer be looked upon as an ignis fatuus in the western wilds; but as a part of a bright luminary, whose steady light is now encircling the world, and ere the close of the present year will illuminate the earth from pole to pole. Almighty God has prepared the way and determined that all nations, kindreds and tongues shall hear his call this once, last time. Now is the time for us to act, and God grant you grace that you may perform the duties that may severally be required of you with alacrity and promptitude, is the earnest and constant prayer of your humble brother in the service of Christ, G. M. HINKLE.

EXTRACTS OF LETTERS RECEIVED FROM TRAVELING ELDERS.

Boston May, 16, 1845

DEAR BROTHER FLAGG:

I take my pen in hand to let you know of my prospects thus far. I have been out of town a good deal since my return from conference, to Peterborough, where there is a

large branch of the Mormon Church, accompanied with Brother Hardy; we had a good time, God was with us; some of the most respectable part of the city, and all the respectable citizens were very much taken up with us, as though we had a covenant of peace for the troubled soul, and a balm for every wound.

We could not get a public discussion with the Mormons, nor would the president let us have their Hall to hold a meeting in, even when they did not use it; neither would he suffer any of his members to come and hear us, but was like the dog in the manger. I met Mr. Little in the street Sunday evening, and challenged him to come to the Town Hall and hold a public discussion, when a long controversy took place between us, which drew a crowd around us in front of the Congregational church. Brother Hardy had gone to the Town Hall to his appointed meeting, but I had drawn all the attention of the people, so brother Hardy suspecting what was passing, and finding no one come, nor brother Hutchings, came back to see what was going on, when Mr. Little left me and proceeded to the Mormon Hall to open his artillery on Rigdonism, as he pleases to call it. The Spirit of the Lord God said to me, go to this people and cry aloud, and spare not, and show them their transgressions. I told brother Hardy I should go to the Mormon meeting, he said he would go too; so we wrote on the Town Hall door, "Adjourned to Mormon Hall," when we repaired thither, where the people followed us and crowded the house full; they were serving out Little's stuff against the servants of God. I arose in the name of the God of the universe, and warned them not to speak a word against that man of God, nor against one of those whom God had called and chosen, upon the peril of their souls, for the command of God was, speak evil of no man; and as I hurled the truth, by the power of God against error, the power of darkness gave way, and light burst forth: every soul gazed upon me with intent anxiety, as I lay the cause of God before them. After I got through, Mr. Little got up and commenced a tissue of lying, slander, insults and littleness, to which, one of the citizens a very worthy man, said the kingdom of God was likened to ten virgins, five wise, five foolish, and if Mr. Little kept on they could soon tell who the foolish ones were, the difference was so plain. From this meeting we had private interviews with some of the best of the church; suffice it to say, nearly the whole of Peterborough is for us. We can bless them in the name of the Lord God. They all treated us with the greatest friendship and politeness, with a very few exceptions, not worth naming, and they are sorry enough, I think, to wish they had done differently. Give my love to Mr. Rigdon and family, and all my dear brethren in Pittsburgh.

"This is in haste, I will write again; the Lord knows I love you all, I do not mention all your names, but I think of you all individually every day in my prayers to God for you. Please to tell the Editor of the Messenger and Advocate, to send a paper to Elbridge W. Clark, Peterborough, N. H. He has paid me one dollar, I am going to send some more with it in a few days. I have baptized eight here; and there are many more to be baptized. Your brother in the hope of the rest of God.

WILLIAM HUTCHINGS.

We have received another letter from Brother Hutchings, dated, Boston, May 19, 1845, by which we learn the Church in that city has attended to the ordinances of the Kingdom of Heaven with glorious results, as will be seen from the following extract.

"A meeting was appointed at my house for washing and anointing. I prepared all things, and on Monday evening the brethren met, and I commenced counseling them not to do any thing but by the Spirit of God, and let the meeting be dictated by it; and then several prayers went around with great feeling, while the table with the emblems of the Lord's Supper was in our midst; all looked sublime. We then stood around the table which the oil was placed upon, and lifted our hands to Heaven, and in solemn prayer consecrated the oil; after which we prepared to an adjoining room, one by one, to wash and anoint till all were washed and anointed; while the rest of the brethren were in prayer and exhortation. After this there was a brother felt to go and be baptized; and came back and received his washing and anointing. The brethren all but two remained at the house in prayer during baptism. After this we stood up and confessed, and covenanted together to stand by each other, in all righteousness, during our lives; also dedicated ourselves and families, and all that we had to God, all sealing the covenant with a loud amen. We also covenanted to do all we could to bring in the rest of God, in the presence of God, with uplifted hands to Heaven; and while in the attitude of this covenant, as we did at Conference, about to say amen, something appeared before me like a bright cloud, and my speech failed me, and my tongue began to flutter like a leaf among the leaves; and in this cloud there appeared to be a centre, and in that centre the Son of God; I did not see the whole form of a personage, but a glorious light; and I talked for some minutes in an unknown tongue, which I never knew; and my discourse seemed to be directed to this personage in the cloud. In a few minutes I found myself with my brethren amazed. We then partook of the Lord's Supper, when such a glory was felt to be over, and around us, and in us, as I never realized here. Brother Hardy, Brother

Hutchings and Brother Wingate took each other by the hand, while Brother Martin, as a father amongst us, with the younger brethren in sympathy acknowledged to each other, if at any time they had hurt each other's feelings, they were sorry, and would never, while the world stands, do it again, God being their helper. With burning love as the heart of one man, at half past twelve we adjourned."

We make the following extracts from Elder Benjamin Stafford's Letter addressed to his family, who writes from Jamestown Chetouague county, New York, under date of May 20, 1845: "I take this opportunity according to promise, to write you, having been absent from home two weeks; my health is good. You will want to know how the Lord has prospered me since I left. I traveled twelve miles the first afternoon, when the spirit of the Lord led me to a man who was honest and intelligent; he was not a sectarian, but had been endeavoring to show them their error for twelve or fourteen years; he believed the word of God, and declared to me, that according to it, the sects must be wrong. I advanced our faith to him, when he wanted me to preach that night; he proffered his house and to find a congregation, so I preached to them; he received it well, and promised to see to these things. If he should come into this church, he would be an ornament in it.

From thence I traveled towards Franklin, and on Thursday visited a Methodist preacher and warned him faithfully; he soon became silent. He told me of a Mormon that was in the place, I called upon him, he received me well, and wanted me to stop and preach to the people. I staid with him three days and preached twice, it made a good impression.—Monday went to Franklin, from thence through the woods in Warren county, to this place. There are calls for preaching here; brother G. Smith and myself, have an appointment this evening; may the Lord bless us with his spirit.

Yesterday we visited a small branch of Latter-Day Saints, about eight miles from this place. We bore out testimony to them in the name of the Lord, they received us well, and wanted us to preach to them; we promised to return. I believe they will come out of the Old School. Brother Smith thinks of staying a few weeks in this vicinity. We preached on Monday the 19th, about ten miles from Jamestown, had a good hearing; I believe there are some here who will obey the gospel; may the Lord help them.

You may want to know how the Lord prospers me in temporal things; I must say he is very good to me. When I am hungry he feeds me, when I am thirsty, he gives me drink, and when I am weary, he furnishes me a bed to rest on, for which I feel to thank and praise his excellent name. Pray for me."

We have before us a letter written by one of the brethren who have gone West to settle their business, and to preach the gospel, directed to his family in this city, from which we make the following extracts :

"Iowa, May 11, 1845.

DEAR COMPANION :

I take my pen this morning to let you know that through the goodness of God our heavenly Father, I am in the enjoyment of good health. * * I arrived in Nauvoo, on the evening of the 5th, and the first thing was, have you come to stay? After my reply, the answer was, you are a Rigdonite, you will be whistled out of town. Perhaps you will not understand the term 'whistling out of town,' therefore I will explain it: they have a club in that city of corruption, which have organized themselves, and are equipped with dirks, pistols, and large knives to whittle with; they take a club or cane of some kind, and commence whittling on it, and whistling after the person or persons they wish to get rid of, and in this way to expell them out of town. They whistled father Austin Cowles out of the place; they run him to the river and got him in a skiff and sent him into the Territory, and would not let him transact any business; he had letters for some individuals there, but could not deliver them.

On Wednesday morning, I was accosted by one of them who asked me what my business was in the city; I replied that I had been absent from the place for nearly a year, and I came to attend to my business; he told me to leave the city, and that I could not stay there. I told him that I was going to attend to my business. I left in the afternoon for Iowa. * * * * *

I have only to say that my trust is in my heavenly Father, and my prayer is that he may give me his spirit to direct, with that wisdom, knowledge, and faith, that will enable me to stand before them in the strength of the mighty God of Jacob, that I may be able to speak in that way that will strike with terror their guilty consciences. Yes, I ask your prayers, and the prayers of the saints in my behalf, and in behalf of our brethren, that God will deliver us out of the hands of our enemies; for I must say, that I believe our lives are at stake, if God would permit them, for the wickedness of this people, is truly greater than any one could imagine. I have not language to express my utter astonishment at the awful corruptions which this people have entered into; for there are some whom it seems God has given over to work all manner of wickedness. I must close, and I ask my heavenly Father to bless thee, and give thee his spirit, and grant every blessing thou needest, and hasten the day when we shall be permitted to enjoy each other's society in peace.

Affectionately Yours."

Pittsburgh May 21st. 1845

BROTHER E. ROBINSON,

Sir:—I have within the last two or three weeks learned from an authentic source, that there is in Nauvoo a report in circulation that I have forsaken the church who receive Elder Rigdon as the president of the same, or to use my own language, and thus, convey the true import of such a report, apostatized from the true order of the kingdom of God, and inclined to stray after the twelve.—Now sir this is without any foundation in truth whatever, and here allow me to take the liberty to say once for all, that I know to a certainty that if there is any truth in the doctrine and order of the church as set forth in the Bible, Book of Mormon, and Doctrine and Covenants; the friends of Elder Rigdon have the whole of that truth.

If any person in Nauvoo or elsewhere, have supposed that I ever was so far duped that I could not see, hear, and, read for myself, I can only say he was much mistaken in the person.

I trust that in a few days I shall be more at leisure than at present when I shall avail myself of the opportunity to write to you again.

Yours as ever

B. WINCHESTER,

The Mormons.

We regret that some of our brethren of the press—we do not allude particularly to those of our own city, are endeavoring to cause ill feeling against the Mormons on account of the infamous wish of the editor of the Nauvoo Neighbor, that "God, who never errs might sprinkle, upon every man and city, who belies the saints, as upon Pittsburgh, now and then, a hot drop!"

The great fire was, at worst, the result of most culpable carelessness, but there is nothing to convince the most credulous bigot that the Mormons set our city on fire. The fact is that our Mormons are not of the church at Nauvoo, but bitterly oppose it, why then should they be held accountable for the conduct of one of those who denounce them.—There is neither reason nor justice in such a course.—*Pittsburgh Spirit of the Age, May 26.*

The Editor of the Age is entitled to our thanks for his frankness in presenting this matter before the public in its true light.—Ed.

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No. 15.

BY S. RIGDON.

A query now suggests itself. Did the spirit which inhabits this body, exist before it was in the body? And if so, was it intelligent? That the spirit can exist without the body, and when separated from it, is so plainly taught that no believer in the Bible will attempt to deny it, and that it is capable of exercising all the rational faculties is equally certain. We have a singular account given us by the Savior, that puts this forever at rest. See Luke 16th chapter, from the 19th verse to the close of the chapter, to which we would direct the attention of the reader. The conversation here related, was between two disembodied spirits, Abraham and the rich man; by this conversation we learn much about spirits when separated from the body. They are capable of conversing with each other, of being tormented, and comforted, and they also take with them, in their disembodied state, the recollection of things which took place while in the flesh, in this world; they retain the knowledge of their family relations, and carry with them the family affections and their desires for the welfare of their father's family, and, in their disembodied state, desire the salvation of their relatives which they have left in this world.

It was said of the rich man that he opened his eyes in hades or hell, as our translators have rendered it, "being in torment," and beheld Abraham afar off and Lazarus in his bosom." The rich man was dead, and so was Abraham and Lazarus, and yet they beheld each other, and "the rich man lifted up his eyes" and called to Abraham. By this we learn that disembodied spirits can see, hear, and converse, and are capable of suffering and of being comforted.

Having the above knowledge of the capabilities of disembodied spirits, we learn some important facts in relation to man, that the principle of intelligence, which is a part of him, never ceases to exist, whether in the body or out of it. If it then existed at all before it was in the body, it was intelligent or intelligence. On this subject we have some things said in the scriptures worthy of notice. That there were intelligences in existence besides the Deity before the formation of man, is as plainly taught as it is that God made man. The Lord says to Job as follows in the 38th chapter of Job, from the 1st to the close of the 7th verse:

"Then the Lord answered Job out of the whirlwind, and said, who is this that darkeneth counsel by words without knowledge?—Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.—Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

Here it is said, when the corner-stone of the earth was laid, "the morning stars sang together, and all the sons of God shouted for joy." Who were these "morning stars and sons of God?" were they the spirits that were afterwards put in the flesh by the creation of man, and "sang together" and "shouted for joy" when the first ray of hope burst on their minds, rejoicing that through the creation then going on they should receive bodies, and by relieving bodies, they would be made to bear a different relation to the Deity from what they then did, inasmuch as the Deity, in the person of Christ, would also take a body? This question necessarily presents itself, from what the Lord says to Job in the 4th v. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding;" what an important question "where wast thou when the foundations of the earth were laid?" Every reflecting mind is ready to bring the question home to himself, and ask "where was I at this time?" "had I an existence or was I an after production of nature's God?" Let him who has understanding declare.—Was I one of those of whom it is said they "sang together and shouted for joy." Men

in this age say they have revelation enough, they need no more. Now who is it that would not desire more, and that on this important point. Who but would like to know where he was in that day, and what were the mood or modes of his existence? if he had any. A man who says he is satisfied with the revelation he has about himself, is surely greatly in love with ignorance. Nothing could be more desirable to him, whose desires for knowledge terminate on himself, than to have this dark place enlightened by a ray of revelation; to be able to answer this question, in truth, and tell where he was, and what part he was taking in the rejoicings of that morn of morns when Chaos first began to be organized, and this world to spring up from darkness and the deep. Was that principle of intelligence in me, that is capable of exercising all the powers of rationality, when separated from this body, then existing? and if so, how long before, and where was it then? These are important reflections which must arise in the reflecting mind; but how shall any man answer; the world say we are to have no more revelation; they close the mouth of Jehovah, and if he were to send a messenger to reveal the secret, they would call him an impostor, and say away with him, away with him, God is to give no more revelation; and on this principle the question in our text must remain forever unanswered; "What is man?" for if we cannot know what man is in his separate parts, we will never know what he is in the whole.

It is at this point that he who desires knowledge, that is of avail, deeply desires revelation. It is at this point, in relation to himself, that he asks for light and truth that he may be able to trace his own existence, and become acquainted with his own history; and be able to answer the question when asked, "what man is."

As to the fact, whether our spirits did exist before the creation of this world, we have some things said by Solomon in the 8th chapter of Proverbs from the 22d to the close of the 31st, verse which may throw some light on the subject. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there; when he set a compass upon the face of the depth: When he established the clouds above; when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought

up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men."

Wisdom, according to the custom of the Orientals of personifying the graces, is here personified, and made to speak, and among the many things said, it is made to say that its delights were with the sons of men before the earth was, or the depths were brought forth &c. How could its delight be with the sons of men at that early period if they had no existence, and if they had any existence, they must have had it before they were in the body; here we are lost; here the revelation ceases, and unless we get more we must remain in ignorance: But this is sufficient to create a desire for more. If our spiritual existence was the effect of creative power, we do not know it, and whether the great Creator formed them out of nothing or something, are matters of pure conjecture with all who pretend to talk about it, or whether they existed on the same principle he does, are matters which can only be settled by revelation; for every thing else about it which any may pretend to know is conjecture only.

One thing is certain that the highest and greatest of all existences has his existence independently of creative power; no man will dare say God created himself out of nothing or that he is the effect of creative power in any way; but has his existence independently of it, and the mind can as easily conceive of all other existences, having their existence on the same principle as it can conceive of his having it; that man is the effect of creative power is not doubted, that is, the combination of body and spirit, but that the spirit is the effect of creative power is quite a different thing. That creative power is exercised in uniting body and spirit together, is a matter admitted by all; but that either of them were made out of nothing by creative power, is what no man on this earth understands: and if he says so he does it without conceiving of it in the smallest degree. Here is the place where conjectures are made to supply the place of revelation. Endless are the conjectures of men in relation to our spiritual existence. Some say the spirits of all were created in the six days; others that they are created as there are bodies prepared for them. Some have one conjecture and some another, and this because there is a blank in revelation on this subject; and men say they are fully satisfied that it will always remain so, and that all revelation has ceased forever; notwithstanding the extent of the field here unexplored, and which never can be explored only by the revelation of Jesus Christ. Our bible begins our history with the union of body and spirit. The whole eternity before that period remains in darkness and silence, and yet, men have revelation enough; they want no more: they are ignorant of one of the most important points in re-

lation to their own history, and their own existence, and yet they are contented; they have got enough, yes and their salvation depends in their estimation on their remaining in ignorance; and wo to the messenger that God would send to give them any more light about themselves; he would be a hiss and a byword in every mouth; an object of reproach and contempt among all.

Such seems to have been the condition of the world since the fall, and in consequence of people always having revelation enough, in their own estimation, and wanting no more, and not only wanting no more, but refusing to have any more, the world to this day is in ignorance of itself: man knows not his own history; cannot tell from whence he is and whither he is going, nor never can without more revelation, and yet he says he needs no more; but though he needs no more revelation, he finds it necessary to supply the place with conjecture, and make up the deficiency with imagination's wildest flight: but any thing to satisfy the mind. But a man whose mind is not bounded by some prejudice, nor holden under bonds by some ignorant religious creed, seeks rest only in knowing the truth, and understanding things as they are; himself as he was, is, and will be. When he takes up the bible to search after his own history, where does it begin? in the mesne of eternity; a vast eternity existing before he was fashioned into man, and all silence and darkness, except a few allusions which can no more than arouse his curiosity, and strange, the religion, through which he expects to be saved, forbids his search into his early existence, and places the hiss of the world, and the seal of damnation on his head, if he dare inquire at the hand of his God respecting it.

Who can contemplate his own history without desiring deeply desiring to have more revelations? we answer none, only those whose religion has veiled their hearts; and made them insensible to every desire capable of ennobling the character of man, whose devotion is heightened by ignorance; and whose religious theory degrades and beastetises the feelings, and one who considers ignorance his only passport to glory. Such can see and sing Psalms, and talk of heaven, and of having their hearts changed; and of their being born again, and knowing their redeemer lives, while they forbid one ray of light to enter their hearts, or one ennobling thought to pervade their breasts; forbid the heavens to reveal the true character of man to them, or open one new page in his history.

There is not one candid reflecting mind among men, but at the time of his sober reflection, would desire to have the dark places in his history lighted up, and, if it were not for the influence his religion has on his mind, would as sure as he believed in a God, seek to him for intelligence

that he might understand all things pertaining to himself.

While we are on this subject, let us depart a little from the train of thought immediately before us, and ask a few questions.

Why is there this darkness over the world in relation to the history of man? One of two causes must be assigned. Either God is not willing to make it known, or else men are unwilling to receive it. If we assign the first as the reason it will be hard to sustain the character of the Deity in his dealings with the human family. There is no principle of paternal duty, with which we are acquainted, that will justify such a course, as the one here ascribed to the Deity would be. No parent would be considered among men, as discharging his duty to his family in withholding from them any intelligence which was in his power to give.—We would charge them with guilt, with the want of respect for their family, and with culpable negligence; and would condemn them for their neglect of parental duty, yet, strange, we would justify the same course in the Deity. He could but would not give. He possessed the power but would not exercise it. He had intelligence but withheld it. We should think indeed, that a pretended service rendered to such a God, must be a cold ceremony, or the person rendering it, must hold the old maxim as true, "Ignorance is the mother of devotion."

But what does this principle lead to? If closely examined, it is the same principle carried to its legitimate issue which excludes the bible from the common people. Why is it said that revelations have forever ceased? The answer is because they are not necessary, there is enough already written for the salvation of man. We ask again why is the bible withheld from the common people? the answer is they can be saved without it, and it is not necessary for their salvation that they should have it. The Catholics in this respect act consistently, they carry their principle to its proper issue. They do not only deny the necessity of getting revelations, but also of the use of the ones already obtained, only for the priesthood; they hold that a priesthood is of some use, for if they cannot get revelations, they claim the right of being the only expounders of the old ones; thus having some use for a priesthood; believing that man would be damned unless the Lord gave or continued a priesthood to explain his revelations to the world, but those who deny the power of getting revelations, and yet claim for the people the use of the old ones, and their power of understanding them, have a priesthood that is worse than folly, and of no avail to any body. They cannot get revelations, and the people can understand the ones they have without their aid, themselves being judges. In opposition to both these, the priesthood,

called and chosen of heaven, was not so much to expound old revelations as to obtain others by their faith in God, such as were adapted to the situation of those for whose benefit they were obtained. Whenever the world reaches a period where it needs no more revelation, then priesthood ceases and the only priesthood, which the world can have under such circumstances, is a man made one, whether Catholic or Protestant, and all they can do is to turn the hearts of the people away from the truth, and turn them to fables. But this last paragraph is a digression from a digression, and we will return to our first digression.

That there is darkness over the pages of man's history, will not be denied by any, but gross ignoramuses, and that at a place where the wise and learned have found embarrassment on account of it, needs no other proof than the various attempts made to supply the deficiency with conjectures. This darkness is either caused by the Lord refusing to give any revelation on the subject, or because the people will not receive it. The former of these is assuming an untenable position, and the latter must be the cause. What is, or was it for which the Lord complained of men? was it because they desired too much knowledge of him? or was it because they rejected the messengers whom the Lord sent to give them knowledge; and refused to receive the message with which they were intrusted? In answer to this question there can be but one opinion. "They killed the prophets and stoned them that were sent unto them" was the complaint. "The Lord called and they refused, he stretched out his arm but they would not obey." Is it strange then that there should be found places in man's history that are unrevealed? the Lord was utterly forbidden to do it, and if he attempted it, we be to the man or men through whom the attempt was made.—"They would be stoned," "They would be killed."

How much better is it at this day! We to him now by whom the Lord would deign to fill up and complete the unfinished history of man. He could expect nothing but abuse from the world, professing and non professing. All parties would agree in this, however they may disagree in other matters.

There never has been a generation on this earth yet, that would suffer the Lord to develop the whole truth he had to declare to the world; before the whole was told, the people began to cry we have enough of revelation; we need no more, and the messengers whom the Lord had sent, "were whipped, were stoned, were sawn asunder;" and pursued until their blood had sealed their testimony. And all this because the people, in their own estimation, had revelation enough. To this end the Lord said he would, in the last days, establish his kingdom, that there might

be a people to whom he could communicate his whole mind and will, that the "knowledge of the Lord might cover the earth as the waters do the sea."

[To be continued.] 2-1

ESSAY ON THE PROPHECIES AND COMING EVENTS.

[CONTINUED FROM PAGE 207.]

John informs us that these kingdoms growing out of the Roman empire, shall make war with the Lamb, and the Lamb shall overcome them. Daniel tells us these ten kingdoms shall be consumed by the kingdom the God of heaven shall set up; therefore, we understand that the Lamb, and his chosen and faithful ones, constitute the kingdom that Daniel spoke of. But in answer to the grand query, from whence do they come? see Isaiah 6: 26. "And he will lift up an ensign to the nations from far, and hiss unto them from the end of the earth: and behold, they shall come with speed swiftly." See also chapter 11: 12th v. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Where is the far country where the Lord will raise up an ensign to the Nations; and hiss unto them from the end of the earth? It is at the place of the Mount Zion, on the land shadowing with wings which Isaiah saw beyond the rivers of Ethiopia, where the Lord will cause an ensign to be raised, and a trumpet to be blown, and call upon all nations to see and hear. Having identified the place where the Kingdom of God was to be set up, according to the words of God, we shall endeavor to follow its course and examine some of its fruits. It is evident that after the kingdom of Heaven shall have overcome the kingdom spoken of by Daniel and John, and their dominion taken away, they will bow to the standard and come out from Babylon, and come under the banner of the kingdom. See Rev. 18 ch. 4 verse. "And I heard another voice from Heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." After God has called his people out of Babylon he tells them to reward her, even as she rewarded you. See 6 and 7 verses. "Reward her even as she rewarded you, and double according to her works: in the cup which she hath filled, fill to her double."

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." John gives us a description in the 17th and 18th chapters of the Revelations how old Babylon shall be destroyed, Isaiah gives us a similar description. See Isaiah 13 ch. commence with the first verse. "The burden of Babylon, which Isaiah the son of Amoz did see." How did this burden commence?

See 2nd ver. "Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles." How is this kingdom organized? See 3d ver. "I have commanded my sanctified ones, I have also called my mighty ones, for mine anger is not upon them that rejoice in my highness." What place in Zion will this organization take place? 4th v.

"The noise of a multitude in the mountains, like as of a great people: a tumultuous noise of the kingdoms of the nations gathered together: the Lord of hosts mustereth the hosts to battle." How will the Lord of hosts muster the host of the battle? the answer is in the third verse, by commanding his sanctified ones. From whence do they come? 5th ver. "They come from a far country, from the end of heaven, even the Lord and the weapons of his indignation, to destroy the whole land."

Now reader, place yourself where Isaiah was, at Jerusalem, then look for Isaiah's far country, and see if you do not find it on the land shadowing with wings, which is beyond the rivers of Ethiopia, where Isaiah said the ensign should be raised, and trumpet blown. After the Lord has caused an ensign to be raised, or banner to be lifted up on the high mountains in a far country from Jerusalem, and a trumpet to be blown, and call upon all nations to see and hear, what follows? see Isaiah 13th chapter, from the 6th to the 22nd verse inclusive.

"Howl ye: for the day of the Lord is at hand: it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid; pang and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.—Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold: even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses sha

be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged."

By the foregoing quotation, we learn that the day of the Lord will follow. It will not only be upon the mother of harlots that sits upon seven mountains, but upon all nations. Notice 7th verse; "Therefore shall all hands be faint and every man's heart shall melt."—Compare the above with Luke 21: 25, 26, 27. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory."

We have proved that all nations will be gathered to Jerusalem at the coming of Christ; but lest there should be any dubiety in the minds of any on this subject, we shall add a few more quotations to put the matter forever at rest in the minds of all. We are aware that the sectarian world have not generally believed, that all nations will be gathered to Jerusalem at the coming of the Son of man; although there is not a plainer doctrine taught between the lids of the bible, yet I have never heard it taught by the sectarian preachers of this generation. How shall we hear without a preacher? and how shall they preach except they be sent? and as faith cometh by hearing the word of the Lord, we shall quote a few passages on this subject. See Matthew 25: 31, 32. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:" According to the above, all nations shall be gathered before him. Some may have supposed that the nations here spoken of are the dead that will be gathered by the resurrection power; but they will see at once,

upon a moment's reflection that this idea is erroneous; for if any body of people that constitute a nation, become extinct or pass off from the stage of action, that moment they cease to be a nation. Let me refer my readers to the nations that lived in the antediluvian world; the floods swept them away; that moment they ceased to be nations, and it is nowhere promised they shall ever be again.

St. Paul says the dead in Christ shall rise first, again he said they shall rise at the coming of Christ. St. John tells us that the rest of the dead shall not rise until one thousand years after; the rest of the dead must mean the wicked. And as they do not rise until one thousand year after, they will not be gathered by the resurrection power when Christ appears in his glory. And as many wicked nations have passed away, to wit: the Egyptians, Sodom and Gomorrah, and others which will not rise at the coming of Christ; therefore, our Savior must have had reference to the living nations, when he said, before him should be gathered *all* nations.

In view of this gathering, see Isaiah, 66: 18. "For I know their works and thoughts; it shall come, that I will gather all nations and tongues; and they shall see my glory." You will see by the connection in the 19th v. the Lord had no reference to resurrected nations; "and I will set a sign among them, and I will send those that escape of them unto the nations." We learn by the above, that some will make their escape from the pestilence, the sword, and the fire, and hail; and the Lord will make priests and Levites of them, and send them on missions. Compare Joel 3: 1, 2, and Zechariah 14: 1, 2, 3, with the foregoing quotations, and you will see that all nations and tongues will be gathered to Jerusalem, when Christ appears in his glory.

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel whom they scattered among the nations, and parted my land."

"Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

We shall endeavor to set forth some of the means the Lord will make use of, to bring about this gathering, as he has revealed it to his servants the prophets. But first we shall refer you to the sayings of Christ to his apostles; see Acts 1: 6, 7. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power." If the kingdom had been set up or restored to Israel, as some affirm, why then did the apostles petition to Christ to have it restored? Again, some suppose that the Gentiles received the Kingdom spoken of, at the hands of the apostles; but Christ's answer to his apostles when interrogated, teaches us that that was not the fact: Said he, "it is not for you to know the times or the seasons which the Father hath put in his own power." Therefore, they could not be made Eliases to restore the kingdom to any body. Again, he taught them to pray, "thy kingdom come." It would have been perfectly inconsistent to pray, thy kingdom come, when they had already sought and obtained it.

The Lord likened the kingdom of heaven unto a grain of mustard seed, which a man sowed in his field, which when it was sprung up, became the largest among herbs. According to that parable, it will be the largest kingdom on the earth. Instead of that apostolic organization becoming the largest kingdom on earth, its enemies prevailed against it, until it was entirely abolished.

But to our subject of the instruments the Lord will make use of, to gather the people together from the ends of the earth. See Jeremiah 31: 8, 9. "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born." Here the Lord says, "Ephraim is my first-born." It is a well known fact, that Ephraim was the youngest son of one of the younger sons of Jacob; how then is he God's first-born? The prophet was speaking of the return of the remnant of Israel, in the last days; which will be brought to pass by the power of the kingdom of God. But how is Ephraim his first-born? See John 3: 5.—"Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." See also, Hosea 7: 8; "Ephraim hath mixed himself among the people." Again the Patriarch Jacob, said to his sons, "gather yourselves together, that I may tell you that which shall befall you in the last days." He also

blessed the two sons of Joseph; see Genesis 48: 15. "The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."—See also 19th verse. "And his father refused and said, I know it, my son; I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." Again read Moses' prophetic blessing on the head of Joseph:—Deut. 33: 17. "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manassah."—What do we learn by the above quotations? First, we learn that the tribe of Ephraim had not kept themselves, or their blood unmixed with other people, but became as Jacob prophesied, a multitude of nations in the midst of the earth. Although they have lost their genealogy, yet the Lord has had his eye upon their progeny: and in view of their restoration said, (see Isaiah 61: 9.) "their seed shall be known among the Gentiles, and their offspring among the people: and all that see them, shall acknowledge them, that they are the seed the Lord hath blessed."

It is also proven that the work of the Lord shall commence with the Ephraimites, among the Gentiles, where he is first born into the kingdom. And Moses said that Joseph's horns, which are Ephraim and Manassah, shall push the people together to the ends of the earth. See also, Jeremiah 16: 17. "For mine eyes are upon all their ways: They are not hid from my face, neither is their iniquity hid from mine eyes."

AMOS B. TOMLINSON.

West Buffalo, Iowa, May 21, 1845.

MY DEAR SIR:

I now take my pen to redeem the promise which I made you on leaving your city, to advertise you as early as possible, of my progress in this last kingdom as well as its future prospects in the west. On our way home we had the misfortune to lose overboard, a little boy of about twelve years old, between Pittsburgh and Cincinnati; his body was not found. We preached several times in the cabin, on board the Yucatan, and had a pleasant time.

On our way from St. Louis to Nauvoo we were accompanied by several Mormons, who soon found out who we were; and began throwing firebrands, as their manner is, at those who differ with them in religion. We firmly withstood the assault, each one to his man, for a few hours, until it became too hot, and they began to writhe under the

lash of truth, and finally cry for quarters, which we granted; but when they had got their old artillery oiled up, and well swabed out, and plenty of ammunition in store, (I mean falsehood,) they sallied forth again in full vigour and strength of action, determined to conquer or die. This attack Sir, was a deadly aim at you, as the head of this kingdom or church on earth, with a determination to destroy your character, as the most effectual means of stopping the work. But having been so frequently trained in their whole system of warfare, we were ready for them at every onset, and met them with the power of truth. When they were finally compelled to leave the field, without having gained a single point over us, so we gave God the glory, and came off satisfied.

We landed in West Buffalo about twelve o'clock Saturday evening before the monthly meeting here, which is every fourth Sunday in each month. The Saints came out at eleven o'clock, and notwithstanding I was very weary and unwell, I preached a lengthy sermon to them, when several arose and demanded baptism, stating that the Lord, previous to our return, had shown them by revelation, all about the union in the conference at Pittsburgh. We had a meeting again in the afternoon, for farther instruction on the things of the kingdom, and for baptism. This evening seven were immersed, and the next day nine others. I then started in company with Elder Blakeslee, to go and visit the different branches according to our former organization, and it has been one continual stream of preaching and baptizing ever since; we have already baptized about fifty persons since our return, and this evening several more are to be baptized. Many have told us, in passing around, that they are satisfied and determined to be with us soon, and I know of but one, who ever did belong with us, now standing opposed to us. So dear Brother, the Lord has answered my prayers, and is fulfilling his promises to me, in behalf of my brethren.

Elder Blakeslee, myself, and our families are all well. I find Elder Blakeslee to be an Israelite indeed, in whom there is no guile, he is a treasure to me in this ministry; and together all things have to give way before us. He will move to Buffalo soon. I have not seen father Cowles since our return, but am told they mobbed him out of Nauvoo, and deprived him of staying there to wind up his business. Lyman Wight has returned to this country from the north, and is going to the Indian country with his whole force soon; and some of them say to arouse the Lamanites.

I feel assured dear Brother that the work of the Lord will roll on in spite of all the powers of darkness combined. Give my love to your family, and all the saints in Pittsburgh. May the Lord pour his spirit copiously upon you all, is my prayer; for be as-

sured brethren, he is with us working with signs following those that believe. My press of business deprives me of writing as much as I would wish, and as I intend writing again in a few days to brother Robinson I will let the foregoing suffice.

Yours in the bond of the New Covenant,
G. M. HINKLE.

PRESIDENT S. RIGDON.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. JUNE 15, 1845.

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We have the pleasure of saying to the saints that each week brings us cheering intelligence of the increase of truth amongst men, and of the spread of the spirit of inquiry in different parts of the country. This spirit is apparently spreading without any effort on our part, as letters addressed to us will show. It has proved, as we always believed it would, that when the Lord established his kingdom, he would move it forward by an irresistible hand, without excitement or commotion, stirring up the hearts of the people, and the honest in heart to believe and obey his word, and the testimony of his grace. In this city we are baptising less or more every week, and there are a number now who have expressed their intention to unite with us. In the surrounding country there are doors opened and opening for preaching, in different places, within twenty miles of the city, and they seem disposed to examine the subject with candor, which cannot fail of producing conviction on their minds.

The elders whose business confine them in the city, all find places to preach by going a few miles into the country on Sunday, and very respectable and attentive congregations. We have never been in any part of the country where there has been so general a disposition to hear and investigate, as there is at this time in the villages and country surrounding this city.

This spirit of inquiry, has been awakened without any particular efforts on the part of the church; and the event is in the hands of Him to whom pertains the kingdom, the power, and the glory. It is only for the people to investigate to insure belief; there is no reasonable man, who has a desire to know the truth as it is, but can come to a knowledge of it, if he can lay aside the prejudices of his ed-

neation, and receive the doctrine of Christ as it is written in the scriptures.

The great difference in principle, between us and others, is that we believe in direct revelations received from heaven, to direct the saints in the present day as in former days:— and that the true church of Christ in every age of the world, have had and will have this privilege. That it has had it, in ages past, is not denied by any who believe in revelation; but men think there can be a true church of Christ in this age of the world, and that church receive no revelations, nor have any of the powers or spiritual gifts of the primitive church.

If we understand those, who advocate this latter opinion, they believe that both these churches, the one which had the spiritual gifts and the one which has them not, are both the church of Christ. How this can be we are not told. Christ says of his church, "it is one," not two. Now how two things so dissimilar as a church having all the powers and spiritual gifts mentioned in the scriptures, and one having none of them, can be the same church is beyond our conceptions. According to our conceptions of things, two things which are different in every essential particular, are not the same; and until we can see how this can be possible, we will have to believe that a church without the spiritual gifts mentioned in the New Testament, is not the church of Christ, or else the one with the spiritual gifts, was not the church of Christ, or else Christ must have two instead of one, and if this last is admitted, it is paramount to saying he never had one.

However deluded the world may call us, we will have to remain so, till we have minds sufficient to believe that two things are one. It was said to the saints of former days,— "If you were of the world the world would love you, but because you are not of the world therefore the world hate you." Nothing can be truer than this in our case, we share the enmity of Catholics, Protestants, and Mormons. This composes, the civilized world, and of course we are not of them, and the only reason is that we believe in obtaining revelations.— This the primitive saints did, and for it the world hated them. We are in good company.

We have been favored with a letter from our friend and brother Elder Lysander M.

Davis, of Georgia, dated May 5, 1845, extracts from which will be found in another column. We were happy to hear from him, and learn that he is still, as heretofore, a firm advocate of the truth; and notwithstanding the great apostacy which has taken place in the church of Latter Day Saints, we have additional testimony almost daily, that there are many of that people, who have not bowed the knee to Baal; but embraced the truth for the love of it, and will, ere long, renounce those who have turned the grace of our God into lasciviousness. In reply to brother Davis we would say, that it is a strict observance of the principles of the fullness of the everlasting gospel of Jesus Christ, as contained in the Bible, Book of Mormon, and Book of Covenants, which alone will insure a man an inheritance in the kingdom of our God, and a place upon mount Zion, with the hundred forty and four thousand who are to stand as saviors in the last days; and will prepare those who obey and live by its precepts, for that Sabbath of rest which remaineth for the people of God, which is about to dawn upon the world.

All the evidence that is necessary to satisfy the most incredulous that Nauvoo is a sink of corruption, is the pitiable condescensions of that people to sustain themselves; there has been nothing like it in any age of the world, with which we are acquainted: there is no command of the Savior extant, which he delivered for the salvation of his people, but that people find themselves under the necessity of violating it in order to sustain themselves. Deception in its most forbidding forms, is resorted to by them, to make people think they are different from what they are in truth. They deny, or attempt to deny, the existence of the very doctrine on which they pretend that their exaltation depends:

No people that were honest in their religious belief, would thus dissemble. A true saint would publish his faith to the world, though he would suffer death for it; and rejoice in the thought that he suffered death for Christ's sake; but such means as they resort to, to support the truth, as they call it, shocks all common sense. Has it come to this, that men must lie, defame, and slander, in order to sustain the religion of Jesus Christ—write shameful anonymous letters, that the veriest blackguard in christendom would not dare mouth in the haunts of debauchery—bear false witness of every kind? and all this to support the truth of heaven. Write ignorant letters, and publish them in their papers, and

pretend they received them from correspondents at a distance. All this and a multitude of other things, that decency blushes at, are the means by which they say the truth of Christ is to prevail.

No wonder that P. P. Pratt, on a certain occasion, said, in speaking of the means by which they should sustain Joseph Smith, "we must lie to support brother Joseph, it is our duty to do so." This principle they think is omnipotent; it would sustain not only brother Joseph, but the apostles also: but this scheme of supporting brother Joseph has consigned him to an untimely grave, and will bring destruction upon the heads of all others who are driven to the same necessity.

No people who had not sunk themselves in the lowest depths of degradation, would try to conceal their true character from the world. Men, who are not conscious of iniquity in the sight of God or man, fears no exposure of their real sentiments; they rejoice in it. The people of Nauvoo think to sustain themselves by trying to shew that others are as corrupt as themselves; and supposing they should succeed, would that prove they were righteous men? O vain men! but this is all the hope they have left.

Why is it that there can no man go there but a band of ruffians must follow him through the streets, whistling and whittling to make him leave the city? there can be but one thing which is calculated to produce such an effect, and that is their corruptions are so manifest and so debasing, that they dare not suffer any man who is a lover of decency, to gaze upon their deeds of iniquity, or to become acquainted with their true character. If that people were conscious of the rectitude of their conduct, they would hail with delight the opportunity of showing to all, who choose to visit them, that they were not what they were represented to be; but such is their debauchery, they dare not let a respectable man stay one night in that city, without harrassing and threatening him lest he take the liberty of inquiring into their sayings, and doings in their secret places.

They seem to think, if we are to judge from their writings and their general deportment, that duplicity, falsehood and debauchery, are to be their passports to rest in the eternal world; and on them their only hope depends for their present and future welfare. Truly their case is a pitiable one.

TO THE MEMBERS OF THE CHURCH OF CHRIST SCATTERED ABROAD.

GREETING.

In discharging a duty we owe to you, we feel called upon to say a few words to you on the subject of prayer; one of the most important of all duties which is required of men. The Savior of whom it was said, he had all power in Heaven and on earth, was noted for his unceasing devotional exercises by day and by night; in public and in private, he was

found in the solemn exercise of prayer, and he taught his disciples to pray lest they should enter into temptation. All the manifestations that were made to the former day prophets and apostles, were the result of their prayers. Elias stayed the heavens by prayer, and again when he prayed, they gave forth rain. Not only is prayer made a duty, but is also a high privilege: what can be more gratifying to the mind of the true follower of Christ than the reflection that it is his privilege, in good report as well as evil, to commit his ways into the hand of his God, with whom are the issues of life and death, in confidence that the Lord will hear and answer the fervent prayer of the righteous. Things that appear impossible to men, can by prayer and supplication be made possible to them that believe.

Prayer, to the saints, becomes doubly delightful, because they have the assurance that the Lord will both hear and answer their prayers, and though it tarry long, still in the due time of the Lord they will receive every desire of their hearts, offered up in righteousness to their heavenly Father. It never was the intention of our heavenly Father, in instituting the ordinance of prayer, that his name should be invoked in vain, or that men should pray and never receive at his hand; but on the contrary, that all things whatsoever they sought should be granted to them. It was in consequence of this, that the ancients asked the Savior to teach them how to pray, lest, through their ignorance, they should ask things and obtain them that would tend to their injury instead of doing them good.

It was a something never thought of by the former day saints, that their prayers would not be answered; they were afraid that they might err in asking, and seek at the hand of the Lord things which would tend to their destruction, instead of their salvation, and therefore desired to be taught how to pray. Saints should be careful in praying, to ask only those things which they believe to be of importance and necessary for their own salvation and that of others. The prayers of the saints ought always to be directed to the great ends of salvation, and seek things only which tended to this object. If we pray for temporal things—which is both a duty and privilege—it should be done in view of devoting them to the purposes of promoting the salvation of ourselves and others, and not with a view of wasting them on our lusts; for by keeping our hearts right in these matters, we will not seek in vain.

It is on this principle the Lord has ordained to establish his kingdom, by and through the prayers of his saints, and it will be in answer to the prayers of his people, that he will hasten the redemption of the purchased possession. Do we desire the kingdom should triumph? let us pray unceasingly for it, and it must and will prevail. Do we desire that

our hearts should be always right in the sight of the Lord? let us seek it before the Lord by prayer and supplication daily. Do we desire to be able to teach and preach to the edification of the people? let us pray for the spirit and power of God to rest upon us, that we may be enabled to do so. Do we desire that our houses and families may be devoted to the service of God? let us make our houses houses of prayer, and we will surely prevail; for where there is a house sincerely devoted to God by prayer and supplication, there the Lord will be, and where the Lord is, there peace and righteousness will prevail.

Let none of the Lord's ministers fear in relation to their families, let them bring the Lord near to them and into their houses by incessant prayer and supplication, and the Lord will be entreated in their behalf, and they can prevail if they faint not, nor get weary. The Savior's parable of the unjust judge and the poor widow is to point, and is a lesson of great importance to all who desire to prevail before the Lord. See Luke 18th chapter from the 2nd to the close of the 8th verse. It is impossible that any person should seek the Lord, with full purpose of heart, and yet not prevail.

One of the great objects of prayer is, that our own hearts might be right in the sight of the Lord; and prayer is the means the Lord has ordained for that purpose, and is in all cases effectual. It was because of incessant prayer that the former day saints prevailed to the astonishment and confounding of their enemies. While their enemies were cursing, they were blessing; while they were reviling the saints were praying, and through their prayers were prevailing. When persecution was raging, they were calling on God to enable them to speak the truth with all boldness, without fear or dismay. When the people refused to hear, they prayed that there might be an effectual door opened, that they might proclaim the truth. To obtain this, they would pray for their enemies, seek of God that they might love their enemies, so that they might be enabled, when a door was opened, to proclaim the truth in all righteousness, for if in their hearts they hated their enemies, and a door were opened for them, they would not have power to proclaim the truth to them; but if they loved them, no sooner would their enemies give them an opportunity to teach them the things of God than their hearts were prepared for it, and then they could teach them in all good conscience and Godly sincerity.

Let these things Dear Brethren be ensamples to us, let us do likewise: Let the prophets and apostles who have gone before us, be ensamples unto us of enduring suffering for Christ's sake with patience. Let us endure as seeing him who is invisible, knowing as we do that the day of the Lord is at hand. Remember the sayings of our beloved brother

Paul, "pray without ceasing, and in all things give thanks." Rejoicing in tribulation knowing that tribulation worketh patience, patience experience, experience hope, and hope will not make us ashamed because, through our prayers, the love of God will be shed in our hearts by the Holy Ghost which will be given unto us.

To such of you as belonged, at one time, to the, so called, "Latter day saints" see the downfall of that people, who, at one time had the world within their power; but how have they fallen, and why? because they became revilers, evil speakers, instead of blessing they cursed, instead of praying they became false accusers, instead of loving their enemies, they hated them, and turned the grace of our Lord Jesus Christ into lasciviousness; bringing the wrath of both God and the people on themselves, and hastening their own destruction, until they have become a hiss and a byword in the mouth of all living. They thought to sustain the truth by lying, righteousness by perjury, and the church of God by abusing themselves with mankind; "from such," as commanded, you have turned away. Let their downfall be an everlasting warning to you. Do gain sayers revile you? bear it with patience. Do they reproach you? rejoice that you are counted worthy to suffer reproach for Christ's sake. Do they curse you? bless them. Do they despitefully intreat you? pray for them. Do they seek to destroy you? commit yourselves into the hands of your Lord, and render not evil for evil, and so fulfil the law of Christ.

Finally brethren let every house be a house of prayer; every body a temple of the Holy Ghost; every church a house of God and a gate of heaven; and let your prayers and supplications ascend up both night and day, that your minds may be stayed on God, your faith fail not, and the cause of truth prosper in your houses, and the God of peace shall be with you, Amen.

SIDNEY RIGDON.

HISTORY OF FACTS.

As matters of fact may always be told with safety, when they are of such a character as to do good and not evil: we will chronicle a matter of fact, which has taken place in relation to us and our present residence in this city.

Thirteen years ago, at a time when we were in this city under circumstances calculated to render what we then were told doubtful, it was told to us, that we should live in this city, and do a certain work here pertaining to the kingdom of God; a work that must be done in this city and could be done nowhere else. We lived at the time in Kirtland Ohio. After our return to Kirtland we declared the thing openly knowing the source from whence we received it. There are many in Nauvoo who

well recollect what we then said, as Brigham Young, Phineas H. Young, and a number of others, called to our recollection, at the time we were leaving Nauvoo, for this place, what we had declared, in a public council in Kirtland, in relation to what would take place in this city; and reminded us of the fact of our then saying, we would be sent to this city to do a certain thing pertaining to the kingdom of God.

B. Young, in particular said to us, in remarking on it, what a singular thing it was that the Lord should have revealed to us the fact of our returning to this city to live, and afterwards to send us a direct different course, with no probability of the thing revealed ever being fulfilled; but, says he, the object the Lord had in doing so, was to prove you, and see whether you would be faithful and true to him in life or in death, and having found you faithful, he now sends you to do the work he revealed to you, you should do in your native land. The above conversation was had in May of '44, the month previous to our leaving Nauvoo with our family for this city. But no sooner did this said Young find that we were going to set our face like flint against the corruptions of Nauvoo, than his mind changed. It was the above alluded to communication which caused us to say to Mr. Hyde, on board the steam boat at St. Louis, that our course was marked out and we should pursue it. Our course had been marked out, twelve years before that time, and the promise then made is fulfilling as fast as time can fulfil it, and all the falsehoods invented and published in Nauvoo by apostates, cannot make the promise of God of none effect. So that we fear them not, neither regard them, knowing as we do that their corruption will be answered on their own heads.

There has not been one week since our stay in this city, that there has not something taken place which was promised us in the communication as above; and we verily know that all will be fulfilled; and wo! to Nauvoo and her corruptions when the Lord fulfils his promise in the full to us. We have known a long time that Mr. Hyde could not, if heaven acted on the principle of even handed justice, be saved, and have part in the first resurrection. This we published a number of years ago, publicly, on the stand at Nauvoo, as all know. We now know that if God is a God of justice, he cannot be saved. From the time of his perjury in Missouri the decree went forth that he should not have part in the first resurrection. And though he said to us, that it was the fear of being killed by the mob, that caused him to commit the perjury. All this might be true; but Esau lost his salvation and priesthood for a much less crime, and could never get it afterward, though he sought it with many tears.

We are not surprised that Mr. Hyde should

try to destroy us, any more than Esau should seek to destroy Jacob. We always expected this at his hand, knowing, as we did, that God has placed a seal upon his head, that cannot be taken off; the truth of which will appear in the morning of that day, if not before, when the Lord will distribute rewards to the just.

Mr. N. K. Whitney and others can testify to the truth of what we say on the subject of our being in this city. Men must be in a condition not desirable to act as the apostates at Nauvoo are acting, and if we had no other evidence of their apostacy than the ignorant course they are pursuing in relation to us, this would be sufficient. Here the Lord is doing what we declared openly thirteen years since he would do; fulfilling a promise made to us which promise he could not have fulfilled unless he had sent us to this city, under the very circumstances under which we came. Nor could he have fulfilled his promise, unless the people of Nauvoo had apostatized from him and the very things taken place there which have taken place. These were all necessary to the fulfilling of the promise made to us thirteen years ago.

We can say of the promise made to us as is said of Jeremiah when it was said "the word of the Lord came to him" so it was with us "the word of the Lord came to us," without seeking it, at the time, or without having done it at any time respecting the thing manifested by it; but it came, and the Lord is fulfilling it before our eyes, and we rejoice greatly and will rejoice, for the Lord of a truth is faithful to his promises and though it tarry long, it will come and nothing on earth or in hell can prevent it.

How vain are human efforts when they are wielded against God. Here we are in perfect peace and quietness, and the promise of the Lord made to us thirteen years ago is being fulfilled and nothing can hinder it, while in Nauvoo they are lying, howling, and foaming like a tiger in a net, but all dies away in the distance, and the cause of truth moves on as steadily as time in its course, and as undisturbed as nature in its movements.

The Nucleus, that the Lord showed us we should form in this city, has been organized, around which all the righteous of the earth, according to the promise, should centre, and our eyes are beholding the promise verified; the sound has gone forth, the righteous are gathering, and the saints are rejoicing, in the hope set before them, and though it has been but two months since the organizing of the kingdom, hundreds have entered in and are entering continually. To those who have corrupted their way before the Lord, we say "Go to, now, and weep and howl for the miseries which are coming upon you," your corruptions are eating you "as doth a canker" your priesthood has "rotted as a garment," and

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Your righteousness as rags, and as filthy garments that are moth eaten, and it cannot hide your shame. Ye adulterers and adulteresses, shame will cover you, reproach will follow you, "your refuge of lies," will not hide you, and your "agreement with hell will not save you."

God has looked upon you, and beheld your shame; your abominations are a stink in the nose of Jehovah; your "turning things upside down," will not avail you. The storm of wrath is gathering, and it will burst on your heads as the whirlwind, and desolate you as the pestilence. Your city shall be desolated, for your inheritances are defiled under you.—Your "mouths are full of cursing and bitterness, the poison of asps is under your tongues, with your lips you utter deceit and falsehood."

When the righteous rejoice you shall be in sorrow, when they are full you shall be hungry, when they are clothed you shall be naked; the day of your visitation draweth nigh, and the hour of your destruction is not slumbering; "death and hell are moved from beneath to receive you at your coming," and everlasting shame shall cover you forever and ever.

SIDNEY RIGDON

Pittsburgh, May 28, 1845.

Elijah R. Swackhammer. To the Editor of the Messenger and Advocate of the Kingdom and Church of Christ.

Beloved Brother:—This morning we left Beaver county, in order to proclaim the Kingdom, and the gospel of the Kingdom to the people of other towns and villages, that they also, may have an opportunity of having the gospel of their salvation and be saved by an obedience to it. Brother J. Hatch Jr and Brother Ellis also left, for the same purpose, and have gone to Washington, and other counties.

Our meetings were generally well attended, and the people were divided in their opinions as it respects the work—some contending for and some against it. We anticipate some being brought out of darkness into the light of God, in that section.

Permit me sir: to relate a curious circumstance. We held two meetings in a certain village, and the house was well filled. The Kingdom and its gospel were the subjects of discourse—the people seemed to be well satisfied—accordingly we left another appointment, and went to fulfill it—there were three or four persons present—we left another appointment and went to fulfill it—not one person but those of the family. By this time we felt very anxious to know the cause, accordingly inquired, particularly, and was candidly informed, by the people of the house that the people, with whom they had conversed said they had no fault to find with us, nor our doctrine but we were Mormons, therefore would not countenance us or come to hear us.

This notion of our being members of that corrupt body of people originated in the fact of their having preached, in that section of the country, some things pertaining to the Kingdom and Church of Christ; which has been organized since they ceased to be ministers of righteousness; and all the truth, no matter by whom it is held, will be lodged in this kingdom, and church; and the name of any people, that holds some truth, may be applied to us with as much propriety as that of the Mormons. And if we are to be distinguished by former names we must be called the Mormon, Methodist, Presbyterian, Baptist, &c. &c. Church, for the members of the kingdom and Church of Christ organized the 7th and 8th days of April 1845, in Pittsburgh Pa. are from among this, and almost every other class of people; and if those with whom we are not connected in a church capacity, will admit that faith in Jesus of Nazareth, as the Son of God, and repentance toward God, and baptism in the name of Christ, by some one having authority from him, and the laying on of the hands such and prayer for the reception of the Holy Ghost, and the receiving of it, constitutes a body of people the Church of Christ, with officers in it according to the will of God, then we are entitled to the name by which we are called, and which we wish to be known, by all people. And whether the people will, or will not, admit that the foregoing is God's order of constituting his church and kingdom we know that it is, and that they do us great injustice in calling us by any other name. Therefore we hope that the brethren, and all people, will call us by the *right name*. And be it known unto all, that every one, whether members of the Mormon or any other church, or of no church, enter the kingdom and church of Christ, enter it by baptism. For Christ gave himself for the church that he might sanctify and cleanse it with the washing of water in obedience to the word. And the apostolic Ephesian Church, after they had been baptised twice were commanded to repent and be baptised again, or to do their first works, in the which baptism, of course, was included. See Acts the last of the 18th and first of the 19th, and Revelations 2nd.

But the truth is, that their name, because of their ungodly deeds, is left for a curse unto us; as it is written, "and ye shall leave your name as a curse unto my chosen; for the Lord God shall slay thee; and call his servants by another name: That he who blesseth himself in the God of *truth* and he that sweareth in the earth shall swear by the God of *truth* and nothing but doing the will of God will cause the former troubles to be forgotten and to be hid from our eyes.

And to all the saints to whom our office and calling pertains, we would exhort and beseech by the coming of our Lord Jesus Christ, and by our gathering together unto him; as did our beloved brother Paul, not to be deceived, but

to work the works of righteousness, that we may be regarded by God and man as walking worthy of our high calling; and do not let us, as others have done, bring an eternal reproach upon ourselves, and others with whom we associate; which we do know, is now the greatest cause of the present opposition to the truth.

We are willing to endure all things for the sake of truth. But we do say, in the name of Jesus, that we are not willing to suffer and bear reproach eternally on account of the ungodly deeds of others. The Lord God will not justify men women or children, in lying, and stealing, and in sending forth corrupt communications out of their mouths, neither will he justify bitterness, nor wrath, nor anger, nor clamour, nor evil speaking, nor fornication, nor any uncleanness, nor covetousness, neither filthiness, nor foolish talking, nor jesting for none of these things comes from him; and they bring his judgments upon those who practice them. And we do not want any among us who are unwilling to put all ungodliness far from them. For any kingdom that is not a kingdom of righteousness and peace and joy in the Holy Ghost is not a kingdom of God. And let it ever be remembered that the pure in heart are to see God, and not the impure.

Paul in his letter to the church at Corinth speaks thus, "Unto the church of God which is at Corinth."

Upon this we remark that, all who are baptised into Christ constitutes the church of God, and that there is no condemnation to such of them as walk after the spirit, and not after the flesh. Them that are sanctified in Christ Jesus he calls Saints. And strictly speaking these are the only ones entitled to the name. And these are the characters that put far from them all ungodliness. See 1st Corinthians, 6: 9, 10, 11.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are justified in the name of the Lord Jesus, and by the spirit of our God."

Also 1st Thessalonians 4th chapter from the first to the 8th verse inclusive.

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor: Not in the lust of concupiscence,

even as the Gentiles which know not God; That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but into holiness. He therefore that despiseth, despiseth not man, but God, who hath also given us his Holy Spirit."

Finally he speaks to all that call upon his, Christ's name. Now Brethren let it be remembered that every tree is known by the kind of fruit it bears, and that from the abundance of the heart the mouth speaketh. And David says, speaking of the kingdom of God of the last days: the 10, 11, 12, and 13, verses of the 145 Psalm.

"All thy works shall praise thee, O LORD and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and his glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."

These are saints and we pray you to remember the words of this Psalm, and let us be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace will bless you. Remember, O do remember, that righteousness exalteth a nation or kingdom and that sin is a reproach to any people.

Brethren beloved of God, and of us his servants, for your sake and of the world, we most earnestly wish you to remember, "that a friend in a time of need is one indeed." Now the Messenger and Advocate of the kingdom and Church of Christ was commenced under different circumstances from any other paper in the country; and it has been sustained by a liberal people most of whom, from the fact, we believe, of their loving God and his cause and kingdom more than the things of this world. And like brother Paul of old, what things were gain to them, those things they have counted loss for Christ, in that they have and do administer to the wants of his servants in every way they can. And now we extend an invitation to the brethren and friends far and abroad to aid us in this great work. And we thank our God that there are men in our day who have counted all things but loss for the excellency of the knowledge of Christ Jesus their Lord; and for whom they have suffered the loss of all things, and count them dross in order to win Christ, and that they may know him, and the power of his resurrection, and the fellowship of his sufferings, and if needs be will be made conformable to his death, and all this in order to attain unto the resurrection of the dead, of which Paul speaks, and therefore be made partakers of the rest which remains to or for the people of God. And when we include President Sidney Rigdon and Brother E. Robinson in the number of those who have suf-

fored much and the loss of all things we are satisfied that we speak the truth in Christ and lie not. And shall they, through whom God has made the hearts of many to rejoice not be sustained, in their effort to send the light of the kingdom and Church of Christ to the dark corners and places of the earth, that are full of the habitations of eternally. May the God of this kingdom forbid it. Our beloved brother President Rigdon, has suffered more than to die a thousand deaths, (and his family have suffered with him) and all this that God might have a man prepared to stand before him and organize his kingdom of the last days. And we do speak the truth before God, and lie not, when we say that his example as a man, and as a saint, as a husband and as a father, as a minister of Jesus Christ, and as a citizen of his kingdom, is worthy of imitation, and shall not such a man be sustained in the cause in the which, not only we, but the heavens are deeply interested; and shall not the paper for which he writes be sustained. And if we love God, and his cause, and his people, and his ministers let this love be manifested to him, and to them, and to the world by *corresponding deeds*. We have had experience in the religious world for some twelve years, and we are constrained to say we are heartily sick of *this love of the tongue* both toward God and his creatures. And now we want to see a people that will rise up in the strength of Israel's God, and love not merely in word neither in tongue but in deed, according to the truth. And we would say as did our beloved brother James. What does it profit my brethren, though you have faith and have not works? can faith save you?

And again. If a brother or a sister be naked and destitute of *daily food*, and one of you say unto them, depart in peace, be ye warmed and filled, and give them not those things which are useful to the body, what will it benefit them. And how often have we seen it the case and have heard persons say to such as were in distressed circumstances, "may the Lord bless you" when they ought to have put their hand in their pockets and blessed them themselves, or in some other way have blessed. And though mankind has been most shamefully imposed upon, that is no reason why we should not do our duty to God, and to each other and to all men. Therefore let those that have it in their power assist those who have it not in their power to assist themselves. And let those whom God has called and chosen, and are faithful in his kingdom and church, (and in this number we place first our beloved President,) not to be forgotten that his hands may not hang down, and that he may be free to labour in his calling. For remember that he has no *salary* settled upon him neither has his fellow laborers in the work of God, as other men in other churches.

Brethren beloved, we have unceasing desires in behalf of those of whom we speak and

for you and with tears rolling down our cheeks we exhort you to do the will of God in *all things* you may be counted worthy of his kingdom for which we suffered. And let me say in the name of the Lord that, you can have no idea of the anxiety that brother Rigdon has for you, unless God reveals it to you by his spirit. We, know this man and his family, his house has been our home from before the organization of the kingdom, and we have an opportunity to know them, that you have not but we know him from another source from which it is the privilege of *all* to know him and to know all about the work of God.

For the sake of the truth, we will add another testimony in favor of this, our brother and servants of the Lord for your and the world's sake, which ought to be received in his favor by all classes of mankind; which is, that where he was born, and raised, where he remained until his character was formed, and where he took a public stand in the religious world, and labored for years, in addition to his having done business in the things of this world a long time, even where he now lives, no one so far as my knowledge extends, has ought to say against his public, or private character, and we have labored in this section of country before, and since, president Rigdon returned to the place of his birth, and where he formerly labored, as a religious teacher, and therefore have had every opportunity to know if the people had ought to accuse him of. And this is not all we have been favored with the privilege of conversing with gentlemen that have been acquainted with him from his childhood, and with others and we are glad to have it to, say that they have invariably had something good to say about him or in his favor. And it is unspeakably gratifying to have a man, of this character, holding the office in the kingdom and Church of Christ that he holds, and that the nearer we labor to him in the vineyard of the Lord the less the opposition; and to hear his old friends say "we would like to hear Elder Rigdon preach, and if he will come and preach for us we will do our part in bearing his expenses."

Brethren, there is no one thing more pleasing, than that a man's character holding the station that this our beloved brother holds before God, and his brethren and the world, is good enough to sustain itself, in spite of all the opposition that may be against his religion. Brethren do be persuaded to act upon the principle set forth in the following verses, Romans 15: 2-6. "Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Amen.

Washington, June 5, 1845.

BROTHER ROBINSON

I take this opportunity of writing a few lines to inform you of our mission thus far.—We left Brighton the 27th ult. crossed the Ohio at Beaver, and came to Sheffield, a small town, where we stopped all night and preached to the citizens. We next came to Clinton, 10 miles, where we proclaimed the Kingdom and gospel of the Kingdom to a large and attentive congregation on Friday, Saturday and Sunday, the people treating us very kindly.—A Mr Hood opened his house for us in the evenings of Friday and Saturday, and on Sunday we held our meeting in a grove. The *Cceeders* in that region are very bigoted and numerous, endeavored to keep their members from coming out to hear us—their doctrine received a death blow in the estimation of other classes, especially the Infidels; there are many of what the world (i. e. Sectarians) call Infidels, who treated us most kindly and manifested much interest in our doctrine acknowledging that it was that of the Scriptures. This would be a fine place for Brother Sivary. Next we came to Burgetstown where we preached but once—next to Mt Pleasant where we also lectured once—thence to Cannonsburgh where we could not obtain a house. We conversed with some citizens there, who were anxious to hear us and promised when we returned that they would secure a Hall for us, owned by a man who was absent from town. We left, and stopped with a Mr. John Cooper about 3 miles North of Washington who is a full believer of our doctrine and who treated us with the utmost kindness. We gladdened his heart and he ours. He became a subscriber to our paper, Brother Ellis wishes you to send to his address Mr. J. Cooper Washington. We left 13 numbers with him and you will please forward them from the 13th number. Since we left we have been in good spirits and met with very good treatment. Wherever we have preached the gospel, we have given every and any person an opportunity to object to our doctrine, and not one man has ever yet lifted his voice in opposition. We shall leave this, for Waynesburgh, Green Co, next, and whether we shall go farther south we cannot tell. We shall probably return through Westmoreland and arrive in Pittsburgh the first of July. We are growing stronger every day and have no fear of going among strangers. The farmers through the region we have travelled have suffered and are suffering much from *drouth* and *frosts*—the pastures being dried up, corn destroyed, fruit killed, and it is feared much of the wheat crop injured severely. There seems to be a *fearful looking* after those things that are coming on the earth.

Please to greet all the Brethren with our warmest and most friendly feelings. Your Brethren in the Gospel.

JEREMIAH HATCH Jr.
ROBERT ELLIS.

Mansfield, Conn. June 1, 1845.

DEAR BROTHER in the New and Everlasting Covenant, I take this opportunity to write you a few lines, hoping they may find you in good health and prosperity. I believed the fulness of the gospel of Christ as preached by the church of Jesus Christ of Latter Day Saints, and embraced it, and was satisfied with all until the death of Joseph; since then, there seems to be something wrong under the authority of the Twelve; there are schisms in that body, and I cannot sustain them.

I wish to know the truth as it is; we are commanded to prove all things and hold fast to that which is good. I feel that truth will bear investigation; and I desire to come to the truth as it is, and to sustain the same, and shall do it at all hazards; for truth shall prevail, and error shall fall, and God's church will stand in these last days.

There is a branch of the church in this place of about 40 members, and it has become divided, and we feel we have been very unjustly treated by those who are authorized with authority from the Twelve. I wish you would send me one copy of your paper, with the terms, and I will send you the money;—we wish to spread light and truth in the world. I desire that every man should have his right, and shall labor for the same; and I feel that right will come, for I trust in a righteous God, he will bring all things right in his own due time.

I am your brother and friend in Christ,
HENRY H. WADE.
To SIDNEY RIGDON, Esq.

PRESIDENT S RIGDON

Dear Sir I accidentally learned you publish a paper at Pittsburgh, of which I neither know the name or price; but I wish you to send it to me, to the amount enclosed.

I am ardently attached to the principles of the Gospel, as they have been taught by the Church of the Saints, and I wish to continue with a people, who believe and teach the same. * * * *

I am very respectfully your brother in the bonds of Gospel peace.

L. M. DAVIS

Since our last we have received a letter from Elder John A. Forgeus, dated Laharpe, Ill. May 22, 1845, from which we make the following extract:

"Next Sunday I expect to preach 3 times in Montrose, Iowa. I preached twice last Sabbath in McGary, Hancock county, Ill. 8 miles from Carthage, and made friends with Mormons, and anti-Mormons; in the evening at 5 o'clock I preached in Laharpe to a large congregation, and was followed by Elder S. James. There were ten baptized here on Saturday, and others soon will be."

MESSANGER AND ADVOCATE, OF THE CHURCH OF CHRIST.

VOL. 1.

PITTSBURGH, JULY 1, 1845.

No. 16.

SERMON No. 2. DEDICATED TO THE SAINTS OF THE LAST DAYS.

BY S. RIGDON.

[Continued from page 229.]

Hebrews 2d chapter 6th verse: "What is man that thou art mindful of him? or the son of man that thou visitest him?"

But to return and inquire "What is man?" We have ascertained that his history is lost in the past, we will now inquire what it is in the future. All we know or can know about it we know by revelation, all beside that is conjecture, and it is a matter of some consequence to distinguish between what we do know, and what we conjecture. There might be an exception made, taking that part of man's history embracing the period from his birth till his death. During this period of man's existence, we can learn some things otherwise than by revelation; but before and after that, revelation alone gives light, and if it does not, all is conjecture.

One fact is doubly known that man is doomed to die. This experience as well as revelation teaches us; but after death all we can know about him is by revelation; by revelation then we learn that the spirit still is in existence when the man is dead as well as when he is alive, and that it is capable of being tormented, and of being comforted, as when alive. But the few facts which we have in relation to this state of existence, to which all are destined, only create a desire in the mind for more. The man who has got revelation enough, on this period of man's existence, must have a mind that can content itself with terms only, regardless of all ideas.

He may say the rich man was in hell and Lazarus in Abraham's bosom; but what is hell, and what Abraham's bosom, is not revealed, but we have got the terms and that is revelation enough, we need no more, as many say. If this is the hell where they say the wicked are to be eternally, and Abraham's bosom the heaven, then they must be very near together, within talking distance; but why multiply words about it. There is no man living, who believes the bible, but would desire more revelation in relation to this dark period in the history of man, and we strongly doubt whether any man can invent for himself a set of prejudices sufficiently strong to quiet all his desires, so, that if he would confess the truth, he would say he did desire more revelation; and he had not enough to satisfy him, but believing that he can get no

more he satisfies his mind the best way he can.

Who, that reflects at all, but will, in his meditations, wonder if these disembodied spirits have a planet some where in the bounds of creation on which they dwell, that is as well suited to their condition as this one is to ours; and that on that planet, as on this, the inhabitants can be comforted and tormented; and in it there is an Abraham's bosom and a place of torment; nothing but a stupid system of religion could keep the mind of man from desiring to follow his history into this dark period of his existence; but, say those whose religion is founded on principles that would repel with indignation a messenger of heaven sent to enlighten them, we need no more revelation; but a mind delivered from such ignorant prejudices, would desire revelation on every point where there is darkness, when it is his own future condition after which he is searching.

There are some things said in the conversation above quoted between Abraham and the rich man, that strikes the mind with great force. The rich man requests Abraham to send Lazarus to his five brethren, and warn them that they come not to that place of torment. Now why warn them in this world, unless there was something they could do in this world, that would effect their condition there, and a something that could not be done there. Lazarus could not administer to the comfort of the rich man there, but he could make something known to his (the rich man's) brethren who were here in the flesh, that if they would hear and obey, would keep them from the place of torment where the rich man was.

From this we learn an important fact, that men can do something in this world which has an effect on their spirits in their disembodied state, and by reason of something they do here, their spirits are comforted, and by reason of not doing it their spirits are tormented when separated from the body. Were this not the case, why did the rich man desire that Lazarus might be sent to his five brethren, lest they should go to the place of torment where he was? no other reason can be assigned for this request only, that by their hearing and obeying the message it would effect their peace and happiness, in that invisible world. But all the light we have in relation to this important period in man's history, is not sufficient to satisfy the mind even of those who say they have revelation enough and need no more; but here, again, all the powers of edu-

jecture are put into requisition, and efforts made to supply the deficiency of revelation, and satisfy the void there is in the mind of the most stupid bigot.

All must admit that there is not a fulness on these points pertaining to man; and every attempt to throw light upon them, is done by conjecture alone, and always must be, unless the Lord interposes and gives more revelation to man. The situation of man, from the time of his death until the time of the resurrection, is one about which there is so little said in the revelations extant, that how any man can say he needs no more revelation is strange. Indeed, he must think that salvation, in distinction to all other things pertaining to man, is a scheme that can operate as well without the persons effected by it having any knowledge of it, as with, and that men's understanding has nothing to do with their salvation;—they can be saved without knowing any thing about it as well as with it.

One thing we have learned that the spirit after its separation from the body, is capable of suffering, as well as when in the body; and that there is nothing in this disembodied state itself, which can save a person from suffering, and if they do not suffer in that separate state, it is because of something they have done while in the flesh, which has effected their condition there.

The next place where we find man, leaving him in his disembodied state, is raised from the dead, and here again our information is so limited that we have recourse again to conjecture. The fact that man will be raised from the dead seems to be plain enough, but what follows after this, is the place where conjecture is needed and where it is made to supply an important place in our history; and all this because the people are determined to have no more revelation, and they find difficulties in following man to his final destiny, and are driven to the necessity of doing something to satisfy the mind; and the only means they have is conjectures. In order therefore to carry out their religious system they give to their hell and to their heaven an eternal existence; their supposed wicked they put into hell eternally, and their supposed righteous into heaven eternally. This indeed is bold conjecturing, being in direct opposition to what revelation we have; but what will people do, there is a silence on man's history after the resurrection, and what is said about the resurrection can leave no doubt that both the righteous and the wicked are some where in existence eternally, and men find themselves under the necessity of providing some place for them, and can find out nothing better than heaven and hell; and in order to do this give them [heaven and hell] an eternal existence; and all this because we must not get any more revelations, if revelations could be had conjecture would cease.

Let us while at this point say a few things

about heaven and hell. Whatever that thing is which the scriptures call hell, the account we have of it, is that it is cast into the lake of fire and brimstone, what becomes of it after that, we are not informed; but conjecture helps us, and gives it an eternal existence after it is cast into the lake of fire and brimstone. See Revelations 20th Chapter 13th and 14th verses. "And these gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.—And death and hell were cast into the lake of fire. This is the second death." This is the last account we have of hell in revelations, that it "gives up its dead," "and is cast into lake of fire," which John calls the second death. Nothing, but conjecture could, alter that, make it the place of residence for the wicked eternally; for the above quotation is the last syllable that is said about it in revelation. But after this time, the wicked are in existence; but where are they to dwell? this is the difficulty. What a few sentences of revelation would do for man; what a world of conjecture it would save, just by telling them where the wicked would go after hell "was cast into the lake of fire," but the people say we do not need revelations; we can make up the deficiency; we will say that hell has an eternal existence, and the wicked are all cast into it, and will be there eternally burning; and this will do to satisfy our mind.

There are also some things said about heaven that places the conjectural theory of the unbelievers, in revelation, in rather a doubtful situation. In the 12th Chapter of Hebrews 26, 27, 28, verses Paul says thus "Whoso voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word. Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

From this we learn that heaven is among the things which are to be shaken, and that these things which are shaken are to be removed, and that it is the things which cannot be shaken that remain. And in the 28th verse we are told what it is that cannot be shaken "wherefore, we receive a Kingdom which cannot be moved." By this we are told that all things shall be shaken, but the kingdom which the saints receive; all other things shall be moved; but this kingdom cannot be shaken or moved.

Here then the kingdom which the saints receive, is put in opposition to both heaven and earth. Heaven and earth can be shaken and removed, but the kingdom of God remaineth when they are both removed. What

has now become of the conjectural theory of the unbelievers in revelation. This eternal home for the saints is shaken and removed, but the saints still remain, but where is their place of residence? Heaven is removed and their conjectures have hatched no other place for them; then a religion that denies the power of revelation, and the privilege of obtaining any intelligence from heaven, is a strange superstition. Paul the apostle found the Athenians in this condition, at the time he visited that place. See Acts of the apostles 17th chapter 22nd and 23rd verses.

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

This people had conjectured themselves into the belief of an unknown God, and, as Paul said, whom they "ignorantly worshipped". Their imaginations had not only given existence to a God, but also to system of worship suited to his character. Paul looked upon both as superstition, as any other intelligent person would; for any religion of the kind, whether in Athens or else where, must be superstition, if there is any such thing; but how much better a system that has to conjecture a place of future and eternal residence. It one is superstition the other must be.

Paul is not alone in what he says about the heavens being removed; to his sayings we may add what Isaiah says in 34th chapter 4th verse of his prophesy. "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Peter in his 2d Epistle 3d chapter and 10th verse says thus, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up" and John in Revelations 6th Chapter 14th verse has the following sayings: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places". And these put together settles the question forever, that the heavens are to be rolled up, pass away, and cease to exist: we mean whatever the scriptures call heaven. So that not only what is called hell, but what is called heaven are, both to pass away: but both the righteous and the wicked are still in existence, when hell and heaven are no more; but where is their residence? conjecturing religionists will have to go to work again, and conjecture some other residence for them; for since they are to have no more revelations, all the way they can satisfy their minds, is by conjecture.

The bible begins with man's history at the time of the union of body and spirit, and closes it with the resurrection. All that any man can say about man before or after this time, is conjecture, and conjecture only, for revelation is silent on the subject. It raises all from the dead, some to "everlasting life and some to shame and everlasting contempt," cast hell and death into a "lake of fire" rolls heaven up "like a scroll," and it passes away, and burns up the "earth and the works thereof," and there the revelations in our scriptures leaves man. Men in order to carry out their religious theory, and give any degree of importance to them, go to conjecturing and give hell and heaven an eternal existence, and put their righteous into one and their wicked into the other, but the only authority they have for this is sheer conjecture; but though, they say, they need no more revelations they are so dissatisfied with what they have, that they cannot raise their minds without bold conjectures; and those in direct opposition to the bible.

The revelations we have in our scriptures, leave both the righteous and the wicked at a period in their history, which shews to every reflecting mind the great necessity we have for more. It is at the point of the resurrection where man, according to all, begins his eternal existence; that is an existence without change; beyond the resurrection lies the eternity so much spoken of. It is at that time conjecture says that all are raised, that the righteous received their reward and enter into heaven for eternity, and the wicked their doom and are cast into hell, to be there eternally; but say all the sacred writers, who have written on the subject, heaven at that time is rolled up as a scroll, and passes away, and hell is cast into a lake of fire; so the theory ends, and leaves the righteous and unrighteous without a residence.

Why do men thus conjecture about heaven and hell? it can only be because they lack revelation on the subject, and as they believe they will never have any more; and their conjectural religious theories would be too lame, without having some place for an eternal residence for the righteous and wicked, they are driven to the necessity of conjecturing in direct opposition to the bible, that heaven and hell have an eternal duration, and after the resurrection men will find their eternal home in one or the other of them.

Strange darkness of the human mind, that men can persuade themselves that they have revelation enough; and yet be under the necessity of completing their religious theory by conjecture. But this subject is made plain by contemplating man as having an eternal existence. Let us ask what account have we of man after the resurrection in our revelations which are extant; is there any thing any way in accordance with the existence of eternity, or is it a matter of no consequence to man, to

know any thing about himself after the resurrection. If so it was not necessary to let him know any thing about himself before that time.

If intelligence has any thing to do with man's salvation, surely a few rays of light thrown upon his path in his eternal course, would contribute to this end. We are told that to the end that man might have a state of rest and glory after the resurrection, were all revelations given to man, and still they carry him to the time of the resurrection and there leave him, and yet they were designed to have an important influence on his condition for vast eternity; and yet all is silent, all is conjecture beyond the resurrection, and beyond that period is endless duration, and revelation were given for the express purpose of effecting a man's condition in that expanse of endless duration, and yet man left in darkness in relation to it, and yet he has revelation enough, all he needs; strange indeed.

It would appear that every thing must give way to the theory that we have revelation enough, men must sing Psalms about a some thing of which they have no knowledge—rejoice in hope of it, die in anticipation of it; spend all they have to possess it, and yet know not what it is, all darkness; all uncertainty; and we are left to conjecture what it is, and where it is, and what will be our condition when we are there. Surely this is worse than worshipping an "unknown God."

Who can contemplate the Deity, as deigning to enlighten the human mind, to lead the mind of man forth into an acquaintance with another state of existence, whether he is hastening; a state of existence pregnant with eternal consequences, and leads his mind to the door, and there stops and tells him now you know a sufficiency about it, now sing Psalms and shout halleluias, and rejoice in hope of this great glory which awaits you, while the glory is not revealed, nor any light given by which it can be understood, but we must conjecture what it is, and where it is; but we must rejoice greatly in it. No mind could be contented under such circumstances but one stupefied by religious prejudice.

When we lay aside all our ignorant religious bigotry, and look at revelation as we find it, how does it appear all is darkness pertaining to man before the union of body and spirit, and all is darkness after the resurrection. All the knowledge we have of man is that period which begins with the union of body and spirit, and terminates with the resurrection, occupying a few thousand years from the creation till the resurrection. A vast eternity before the creation, and endless duration after the resurrection, all in perfect darkness; and if there is any period in man's history that is of importance, it is that period after he enters eternity at the time of the resurrection. It is said by all that it was for the object of securing to man eternal rest after the resurrec-

tion, that the whole of revelation which is given, was given, and notwithstanding this, that eternal period of man's history is left to conjecture with the bare fact, that man is destined to enjoy some state of things after the resurrection, and his eternal all depends on that state of existence, and yet a complete silence about it, and what adds to the singularity of the whole, is that man says he needs no light on the subject; he can conjecture a sufficiency for himself.

Religious bigotry alone could produce such a state of mind. If the mind were not bound in chains by religious bigotry of the most cruel character, no mind could or would rest in such darkness; it would seek light; it would seek intelligence; it would seek knowledge; but religious bigotry that curse to society and enemy of intelligence, the cruellest of all tyrants forbids the search, and commands Psalms to be sung, and praises hymned, and anthems chanted, in hope of a glory that conjecture has conjured up, and ignorance has sanctified. Such is the situation of those who say they need no more revelation.

Who after all, is there on this earth, but would rejoice at the idea of obtaining a full understanding of his own future history; there is, we think, no such a being that has intelligence now living or ever did live. Men say they want no more revelation, when in fact they do, and would be glad exceedingly glad if the Lord would give to themselves such light as they desire. Who that believes the bible but would be glad to have all darkness taken off of it, so that when they read it they could understand it clearly, and know precisely what the various writers meant by their varied way of teaching mankind, comprehend the ancient prophets, and know to a certainty what prophecies are yet to be fulfilled, and what of them have been fulfilled, and be able to make the distinction clearly; We presume there is no man living but would desire it, and would rejoice if the Lord would do so to himself; though he may say he needs no more revelation.

Every thinking man feels too much interest, in the future, not to desire to have some rays of light in relation to the events of future time, and what aw its itself in the period of his history which lies in futurity. Men may say what they please about revelation, and wanting and needing no more; for no man says so only in view of his religious theory, and not in view of fact.

To suppose that the Lord will ever fulfil the prophecies, which says that "the knowledge of the Lord shall cover the earth as the waters do the sea," and yet suppose that there never will be any more revelation than what is now extant, is to suppose what is either impossible with God or man; before such a thing could take place there must be an extended history of man given, beyond any thing we have written. Or to suppose that there will be

a time when "all shall know the Lord from the least to the greatest," without any additional revelation, is so void of all reason and common sense, as to be absolutely ridiculous.—Leaving this we will inquire after man's capabilities.

We have many things in revelation said about man's capabilities which are worthy of notice. Whatever man has done, is all the proof we need that man was capable of doing so. There is nothing ascribed to man, in the revelations of heaven, only the things he was capable of; all the prophets and apostles, and workers of miracles, mentioned in the scriptures, were men and men only, and were capable of doing the things they did as men; that such things as they did were within the compass of the powers of the body and minds of men, we think none will doubt. That these men were the descendants of Adam, will not be contradicted. All things did by them, were things that men were capable of doing. Elias who stayed the heavens, was a man.—Joshua who commanded the sun and moon was but a man; he was constituted as other men are, had nothing peculiar in his nature. Men in this and all other ages were constituted as was Joshua and Elias. Why then did not all others get revelations and exercise the same powers they did? it was not because they were differently constituted, but because these men had obtained some medium of communication with the Deity, others had not, and others were as capable of this as they were, had they have been placed under circumstances of a similar character, and instructed as they were, they had not only power to thus draw near to God but they did so—had all others have done so, they could have been as Joshua and Elias, but for want of this they were in this respect not like them.

All the apostles who had power to get revelations and obtain visions, were the sons of Adam as we and all others are, and what they did others are as capable of as they were.—The only cause that others did not as they did, is because they obtained a different relation to the Deity from what others did, and, in that relation, were as capable of getting revelations, obtaining visions, and looking into futurity, as others are of doing as they are, and had others obtained the same relation to the Deity they did, they could also have exercised the powers they did. It cannot be doubted that all the great works done by the prophets and apostles, are things which can be done by men; that is, men by sustaining a certain relation to God, can look into futurity, and see the events of coming time,—can tell what will take place for hundreds of years before it comes to pass, can command the planets and exercise power over the elements; by attaining a certain relation to the Deity. All who obtain that relation can do it, and all who do not cannot do it: though, those that cannot, could if they

had obtained the relation to the Deity those had who did it.

The fact that the mind of man is capable of diving into futurity, when under a proper influence, is established by an evidence that cannot be gainsaid, that men have done it: but this high attainment of human nature, is entirely owing to being placed in a situation to be made partakers of divine influence.—That men can attain that, is proven from the fact that they have done it, and what has been done by man can be done. All these things grow out of man's capabilities. We have some sayings of the apostle Paul, in the 1st chapter of the Epistle to the Ephesians that places this matter in a clear point of light.—See from the 3d to the close of the 14th verse. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Wherein he hath abounded towards us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted; after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance; until the redemption of the purchased possession, unto the praise of his glory."

Paul here declares to the Ephesians upon what principle it was that he had all power and knowledge that he possessed. He says in the third verse "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." By this, it was by virtue of his being "in Christ Jesus" that he had obtained "all spiritual blessings." In the fourth verse he says that to this end God had chosen this way of communicating his spiritual blessing to men "before the foundation of the world." "According as he hath chosen us in him before the foundation of the world." Cho-

seen us to what to obtain "all blessings."—There can be no mistake then in relation to this matter. God had chosen or appointed this way as the way, through which spiritual blessings, yea, all of them, could be communicated to man; and this choice or appointment was before the foundation of the world. Paul, notwithstanding he had all the powers of both mind and body before he was in Christ he had afterwards, yet, he could not exercise them in that way until he was in Christ Jesus; when, he had obtained that standing before God, he could then exercise his powers in obtaining spiritual blessings to a fullness.

Not that there were any new additions to Paul's nature by being "in Christ Jesus," but after that, he could exercise his powers in a way which he could not before. The subsequent fact of the quotation, is devoted to making known the great advantages there were to men by being in Christ Jesus. 6th verse, in Christ Jesus, he was accepted.—

"Wherefore he hath made us accepted in the beloved." Verse 7th, it was by virtue of his being in Christ that he [Paul] had redemption. "In whom we have redemption in his blood." Verse 8th, it was by virtue of Paul's being in Christ that he obtained all wisdom and prudence. "Wherein,—that is in Christ,—he hath abounded unto us in all wisdom and prudence." Verse 9th, it was by reason of his being in Christ that he had made known to him the mystery of God's will. "Having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself," verse 10th. It was in consequence of his being in Christ, that he would be gathered when the heavens and the earth were gathered together. "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and in earth."—verse 11th. He had obtained his inheritance by being in Christ. "In whom—that is in Christ—also we have obtained an inheritance being predestinated—those in Christ—according to the purpose of him who worketh all things after the counsel of his will."—

Verse 13. In Christ they were sealed with the spirit of promise. "In whom [in Christ] also after ye believed, you were sealed with that holy spirit of promise.

All spiritual blessings then that Paul and others obtained, was not because they were differently constituted from other men, or had powers and capacities greater than others; but because of certain relations they had obtained to "Christ Jesus." By virtue of these relations they obtained "all spiritual blessings, all wisdom and prudence, redemption, forgiveness of sins, and inheritance;" indeed all that caused them to differ from others in these things. If others did not possess these powers and spiritual gifts, it was because they were not "in Christ Jesus;" for "in Christ Jesus" all such blessings abounded.—

If a man could not obtain revelations, it was because he was not "in Christ Jesus." If he could not see visions it was because he was not "in Christ Jesus." If he had not the forgiveness of sins, it was because he was not "in Christ Jesus." If he had not "redemption through the blood of Christ," it was because he was not "in Christ Jesus." If God did not "abound toward" him "in all wisdom and prudence," it was because he was not "in Christ Jesus." If he were not "sealed by the holy spirit of promise," it was because he was not "in Christ Jesus." For God, according to Paul, had pre-determined before the foundation of the world, that "in Christ Jesus" all the above things could and would be obtained. To this end God had made choice of this plan of putting men "in Christ Jesus" before the foundation of the world; that being in him, they could hold communion with God, and, through that communion with God, obtain all spiritual blessings, all wisdom and prudence, knew the *mystery of God's will*, obtain forgiveness of sins and redemption in his [Christ's] blood. This is the reason why God was "mindful of him," [man,] and the reason why he [God] "visited him."

From the powers and capacities of man, as above set forth, we can see why it was that God thought him [man] worthy of his notice, because, by being united with Christ Jesus, he could "search into the deep things of God, and comprehend the height, the length, and the breadth of the love of God, which passeth knowledge." Though there are dark places in man's history, man was capable when properly directed to search them out, both before he was in the flesh and after the resurrection. It was because man possessed these gigantic powers that caused God to "visit him." The Lord understanding what man was, caused him to be mindful of him; and before the foundation of the world laid a scheme by which man could be united with himself [God,] that he [man] might, through the spirit of revelation, be partaker with him in all wisdom and all knowledge, and share with him in his eternal glory and eternal rest.

In view of man's capability the whole scheme of heaven, designed to benefit man, seems to have been planned and adapted to his capacities, that through the medium of the direction given him man might rise in the scale of intelligence, until he could be associated with his God forever. No man can read the proclamation, called the gospel, and the effects ascribed to it, without seeing its adaptation to man's capacities. By comparing the following scriptures the matter is made so plain that any but the willingly ignorant, cannot help but see. (Mark 16: 15—17. And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.—And these signs shall follow them that be-

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lieve; in my name shall they cast out devils; they shall speak with new tongues;

Acts 2: 14-18. "But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem; be this known unto you, and hearken to my words: For these are not drunken as ye suppose seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my hand maidens I will pour out in those days of my Spirit; and they shall prophesy."

And again the 37-39th verses, "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? then Peter said unto them Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Connect this with the Acts 8: 14-17; "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down prayed for them that they might receive the Holy Ghost; for as yet it had fallen on none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

And again Acts 19: 5, 6, "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

The above passages when duly considered shew plainly that the scheme of heaven, intended for the salvation of man, was a scheme adapted to the peculiar capacities of man, through which he could hold communion with the Deity, and, by the communion thus held, he could rise in the scale of intelligence until he could become a companion of the Deity, and share with him in his intelligence, wisdom, power, and glory. What we have quoted from Paul's sayings in the 1st chapter of the Ephesians, shews plainly what effect had been produced on him by his submission to the will of heaven. From the commission given to the apostles, as quoted from Mark, nothing can be more evident than the same effect which had been produced on the minds of the apostles by their submission to the gospel, was also through the same means to be produced on all those to whom they [the apostles] shall administer. In the 17th verse as before quoted it is thus said "And these signs shall follow them that believe," that is, the person

to whom the apostles should administer; "in my name shall they," not you, "cast out devils;" "they" not you, "shall speak with new tongues;" 18th verse, "they" not you, "shall take up serpents and if they" not you, "drink any deadly thing it shall not hurt them," not you, "they," not you, "shall lay hands on the sick, and they shall recover."

We have marked the above sayings, particularly, to shew what it was that was proposed to those who received the apostolic administration, not but the apostles had the same power, but what was here said about those who would receive their word and administration, and not about the apostles themselves.

Who can examine the above quoted sayings of the Savior, and not see the promise made to those who received the apostles and obeyed their word. It was said, "That he who believeth and is baptized shall be saved," and the after sayings shew upon what principle the salvation was to be accomplished; it was by bringing those who believed, into a relation with the Deity, by which they could be made partakers of both the wisdom, and power of God, and having that wisdom and power can be heirs of eternal life.

It was the case with the Savior and the apostles when they promised salvation or eternal life by obedience to what they taught, that we also shew the principle by which the salvation or eternal life was to be obtained. In the commission given to the apostles, it was to be by obtaining power with God, through which the people obeying could inherit the blessings pertaining to salvation. This is so clearly manifest in the teachings of Peter on the day of Pentecost, it requires no small degree of dishonesty, and duplicity to avoid it, and all who do have to condescend to low trickery and degraded condescension.

On that memorable occasion the apostle regarded the commission he had received, and took occasion from the ignorance of the people, to explain the gift of the Holy Ghost, as declared by Joel the prophet, see 16, 17, 18th verses of the 2d chapter of Acts, as above quoted. In this quotation, it is said the effect of the pouring out of the Holy Spirit should be that of prophesying, seeing visions, and dreaming dreams. After this, and when the Jews asked what they should do, he reasoned, verses 38 and 39, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now why receive "the gift of the Holy Ghost?" because it was said that certain signs should follow them that believe, and these signs, if we credit Joel's testimony, could follow only by receiving "the Holy Ghost;" and, if they receive "Holy Ghost," they must follow, and it was in consequence of the signs following that salvation was attained. No signs following, and no salvation; and in order to carry the system to its legitimate issue, and shew that it

MESSANGER AND ADVOCATE.

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was every way suited to the end for which it was introduced, Peter say verse 39, "For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," that is the promise of "the gift of the Holy Ghost," which Joel had said, would be a power by which they could prophecy, see visions and dream dreams.

What then can be more clearly set forth than the fact, that the gospel proclamation was predicated on the capabilities of man to hold communion with God. It was to be so with man through all time; the promise was not only to the children, of those who were present; but to all that were afar off even as many as the Lord our God shall call. So that men, according to this, were to be the same through all time; all were to be capable of receiving the Holy Spirit, and if to receive the Holy Spirit, to prophecy, see visions, &c. and what adds to this, is, that it was the promise which was made to the obedient. Now take away the promise and what avail is the remainder. What advantage in faith, repentance, and baptism? none surely, only as they brought the person, who was the partaker thereof, into a near relation with the Deity, by which he could obtain communication with God, and be a sharer in his [God's] wisdom, prudence and power, by which salvation comes.

The account given us of the execution of the high commission, given to the apostles, as quoted above, goes to confirm what we have said, if it needs confirmation, and shews that others besides the apostles had this same power of holding communion with God by obedience to the gospel. The case at Samaria is to point. Philip had gone there; and when he had preached unto them, and the people believed, he baptised them both men and women; and the apostles, when they heard of it, they "sent Peter and John" who when they arrived, "prayed for them and laid their hands on them and they received the Holy Ghost," that is, the men and women who had been baptised at Samaria. Just as Peter had said on the day of Pentecost, they who obeyed should receive the "Holy Ghost."—Thus carries the truth of what Peter said to its utmost limits. In this instance both men and women were made partakers of the "Holy Ghost" by obeying the gospel: this shews that both men and women possess the same powers of holding communion with God, and obtaining wisdom and power with him, Peter said on the day of Pentecost, that when the Lord, in the last days, poured out his spirit on all flesh, their sons and their daughters should prophecy, and the servants and handmaidens; and at Samaria it was confirmed, both men and women received it; abiding evidence that all both men and women are capable of having power with God, and capable of being saved, as the gospel proposed to save only on the principle of receiving the "Holy Ghost."

To be concluded in our next.

It is to us, a matter of great satisfaction, to see how the cause of truth moves on quietly, and peaceably, without excitement or confusion. Truly, it is said that the Lord is a God of order and not confusion. He dwells only where there is order. Where confusion reigns there the Lord is not; it is so with individuals as with his church; whenever the mind of an individual gets into disorder and confusion, the Lord ceases to communicate to or with that person, because the Lord does not dwell in the midst of confusion. How frequently we see those who profess to serve the Lord, in darkness and fear, not knowing what to believe nor what to do. All is wrong; but why is it so? the Lord is the same. The answer must be the person has got out of his place, and the Lord will not follow him; had he staid where the Lord had placed him, and by so doing, kept his own heart right before the Lord, there would have been no darkness in his mind. Darkness in the mind of a saint, is always the result of error committed by him.—Though persecution rage, and iniquity prevail, yet, if a man's heart is right in the sight of God, he will have no darkness in his own mind; between him and his God it will be peace.

Let those who belong to the church of Christ remember this, and it will relieve them from many hours of unsalved anxiety. If all the world are wrong, and are in confusion, he who keeps his heart right before God will be at peace; his mind will not be darkness but light, not confusion but peace: and no darkness comes on the mind of a saint when he is standing in the place where the Lord placed him; for in that place the Lord will commune with him. Whatever place or calling is assigned to a man in the kingdom of heaven, is the place and the only place where the Lord will commune with that person, and out of that place he will find confusion and darkness, and though all rejoice he will be in trouble, and all are in light he will be in darkness.

All that the saints have to do, is to keep their hearts right before the Lord, and he will see to them, and bear them off triumphant in all things pertaining to his kingdom.

Just as our paper was going to press, we received a cheering letter from our beloved brother Hutchings, dated Boston, June 24, too late for insertion in this number; we intend making extracts in our next. We make room, however, to say, the church in Boston is being aroused to the performance of their duties, their meetings are becoming well attended, and the spirit and power of God is poured out upon them at times, in a marvellous manner. The sick have been healed in their midst, by the mighty power of God, and they feel to rejoice in the glorious liberty of the gospel of our Lord and Savior, Jesus Christ.

We rejoiced greatly on the receipt of Elder Hutchings's letter, and in reply, we would say to him, and the church in Boston, and to all the saints, do not get weary in well doing, but continue humble and faithful before your heavenly Father and the Lord God of Israel will bless and prosper you spiritually and temporally; you shall have wisdom poured out upon you, and the hidden treasures of knowledge shall be unfolded to your understanding, and you will be made to rejoice in the Holy One of Israel; you shall have joy of heart, and not sorrow; you will have the peace of God flowing unto you as a river, instead of mourning; notwithstanding persecutions may rage and the hand of affliction may seem to be laid heavily upon us, yet, if we continue steadfast, they will work out for us a far more exceeding and eternal weight of glory; for know assuredly that the kingdom, and the gospel of the kingdom, which we have entered into and espoused, will triumph and prevail, in spite of all the powers of earth and hell; for the great Jehovah decreed in the bosom of eternity from before the foundation of the world, that his EVERLASTING KINGDOM, which Daniel saw organized and set up in the last days, should never be moved or shaken, though heaven and earth should be shaken, moved and pass away.

PROTESTANT UNIONIST

There have been placed upon our table, a few numbers of a paper, published in this city, called the "Protestant Unionist." What will come next? "*Protestant Unionist!*"—Queer enough. The Calvinist protest against the Methodist, the Methodist against the Calvinist, the Pedo Baptist against the Baptist, the Baptist against the Pedo Baptist, the Unitarians against the Trinitarians, the Trinitarians against the Unitarians, the Universalists

against the Partialists, the Partialists against the Universalists, and the Campbellites against all. These, we suppose, are the chords by which the union is strengthened.

Will not the editor next favor the public with a Polynesian unit? He will have no difficulty in proving that the land which compose the Polynesian Islands all belong to one world, and that they are all situated in the Pacific ocean; and by the same process of reasoning by which he can prove the Protestants a unit, he can prove the Polynesian Islands all to be one Island.

This is an age of discovery truly, in science, literature, politics, and religion, and we can see no reason why it should not be in geography also. Go ahead Mr. Editor, if you cannot prove the whole Protestant world a unit, you may obtain a little salt and potatoes by the operation.

NAUVOO ONCE MORE.

It is singular to see what lengths the people of that city will go to sustain themselves; no falsehood too glaring for them to publish to the world; indeed they seem to think that on falsehood alone depends their salvation.—They hatch up prophecies and put them into the mouths of others, and then shout that the prophecy has failed. When the cap stone was put on the temple, there was a great shout that the prophecy of Elder Rigdon had failed. Now what prophecy had failed? Elder Rigdon never said that the walls of that temple would never be built, but on the contrary always said they would be, and much more than that done to it, and, getting the walls up, has only confirmed what he said would be done. This he said would be done, and their enemies could not prevent them from doing it, notwithstanding the case might appear doubtful. And, as he said it has come to pass; and there can be no doubt now but all the rest he said about it will take place.

How singular must a religion be that has no foundation to stand on but falsehood; but the doom of those who made lies their refuge, and who hideth themselves under falsehood, is set forth sufficiently clear in the scriptures; and as sure as the prophet told the truth, so sure that people is destined to an overthrow, and to wasting and destruction.

Elder Elijah R. Swackhammer is about leaving on a mission to the East; he leaves with our best wishes and prayers, and we trust he will receive the co-operation of the brethren in the promotion of the cause of Zion.

COMMUNICATIONS.

ESSAY ON THE PROPHESES AND
COMING EVENTS.

[CONTINUED FROM PAGE 231.]

The Lord has set his hand *again* the second time to recover the remnant of his people, according to Isaac's prophecy 11th chapter 11th verse "and is beginning to restore our judges as at the first, and counsellors as at the beginning." See Isaiah 1st chapter 26th and 27th verses, "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterwards thou shalt be called The city of righteousness, The faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." By the above we learn that Zion will be redeemed with judgment, and her converts with righteousness, or in other words, every thing that can be spoken will be taken out of the way, that the Kingdom which cannot be shaken may remain. One may be ready to ask the question, how was Israel's judges at the first? the answer is they had a Moses and his counsellors; they also had 70 Elders which constituted the executive department in their ecclesiastical government, this restitution thus far has taken place. Christ compared the Kingdom of heaven to a net cast into the sea, which gathered of every kind both good and bad. It became necessary that this gathering should take place in order to obtain a sufficient number of tried and chosen ones to organize the Kingdom. The principle of closing is the same now as it was when Moses said to the children of Israel, choose ye this day whom ye will serve. See also Book of covenants 5th sec. 2d paragraph; "Behold here is wisdom let every man choose for himself until I come."

The reader by this time may be ready to imagine whether the Lord has promised to send a man like unto Moses, to rule over his household to prepare the Bride for his coming.—God has promised that Zion shall travail and bring forth her children in the last days.—Shall she have a leader? See Isa 66th Chapter 7th verse. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child." Compare the above with Malachi 3d Chapter 1st verse.—"Behold, I will send my messenger, and he shall prepare the way before me: and the LORD whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." And Mal 24th chapter 45th 46th and 47th verses.—"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all

his goods. And you will find the Lord has promised to appoint a servant to rule over his household, or a man child to lead Zion, or a messenger to prepare the way before him that the Bride may make herself ready for the Marriage Supper. And Moses placed the Shepherd the stone of Israel in the tribe of Joseph. St Paul informs us that our Lord sprang out of Judah; of which tribe Moses spake nothing in particular concerning Priesthood. The Kingdom of heaven, will go out to meet the Bridegroom at his coming; and no doubt they will have Malachi's Messenger to lead, with their judges restored as at the first, and their counsellors as at the beginning.—They not only have a promise clearer like unto Moses, but a multitude of others. The Lord has promised to send for many hunters, as you will see in Jeremiah 16th chapter 16th verse. See also Rev 17th chapter 14th verse. And they that are with him are called, and chosen, and faithful. See also Isa 13th chapter 3d verse. "I have commanded my sanctified ones, I have also called my mighty ones. See Joel 2d chapter 2d verse. "A great People, and strong there hath not been ever the like, neither shall be to the years of many generations." I might quote a multitude of passages on this subject, but I think the above sufficient to show that Isaiah's judges and counsellors will be restored, preparatory to the coming of Christ. We have proved in the former part of this treatise, that North America is the mount Zion. We believe also, that the Most High established a free government here, in order to bring about his own purposes. See Isa 29th chapter 7th and 8th verses. "And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision.—It shall even be as when a hungry man dreameth, and behold, he eateth: but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion."

Isa. foresaw that nations would rise to fight against Mount Zion: and he likened them to the dream of a night vision; if a man dreameth he eateth and awaketh and is hungry, or dreameth that he drinketh and awaketh and his soul hath appetite; so shall all the nations be that fight against mount Zion.—What did England accomplish in the revolutionary war? again what did they accomplish in the last war? it was unto them as the dream of a night vision.

If England should become confederate with all the allied powers and come to war against the mount Zion: it will be unto them as the dream of a night vision. It will only fulfil the Prophecy of John, and Daniel and other prophetic declarations.

See Micah 4th. chapter 11th and 12th verses. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thought of the LORD, neither understand they his council: for he shall gather them as the sheaves into the floor."

When the allied powers come and make war with the Daughter of Zion, they will be overcome according to Jeremiah and Daniel's Prophecy, then will the Daughter of Zion by way of reciprocity return the compliment.

Having shown that the Kingdom of Heaven would be set up in the last days, with the Ephraimites God's first born and also found them in Isaiah's far country. We shall endeavor to follow their fate and see if they cross the sea: when they go to Jerusalem to meet the bridegroom at his coming. See Zech.—10th chapter from the 6th to the 12th verse inclusive.

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them, for I have mercy upon them; and they shall be as though I had cast them off, for I am the LORD their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD. I will hiss for them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the LORD."

In the 9th verse, the Lord says, they shall live with their children and turn again.—In the 11th verse. And he shall pass through the Sea with affliction, and shall smite the waves of the Sea, and all the deeps of the river shall dry up. Compare this with Isaiah 18th chapter 1st verse. "Wo to the land shadowing with wings which is beyond the rivers of Ethiopia, that sendeth ambassadors by the sea, in vessels of bull rushes (or as some translators say, rushing vessels)." See also Isaiah 11th chapter from the 10th to the 16th verse inclusive.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to

pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathars, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The navy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly up on the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea: and with his mighty wind shall he break his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.—And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

By the above quotations we have found that Judah and Ephraim will become reconciled to each other, and the Lord says as we before quoted in Joel that when he brings again the captivity of Judah and Jerusalem, he will also gather all nations; and bring them down into the valley of Jehoshaphat. We have shown the means the Lord will make use of to gather the nations. Zachariah informs us that they will pass through the Sea with affliction, and smite the waves of the sea; and the deeds of the rivers shall dry up.

AMOS B. TOMLINSON.
[To be continued.]

Hampton, Ill. May 28th, 1845.

PRESIDENTS S. RIDGON & E. ROBINSON:

Since I left Pittsburgh, on the 14th ult. I have enjoyed as good health, or better, than is usual for me at this season of the year. I will give you a brief sketch of my journal since I bowed a farewell to you as the steamer was leaving the wharf of the Iron—but burnt city, to bear me with others to the bosoms of our dear families—in the far distant west.

I remained (together with my brethren,) on the steamer Yucatan until we arrived in Louisville, Ky. the Captain, of which treated us very kindly indeed. There were a great many passengers on board bound westward, to hunt nowhomen, in the vast wilderness of prairies, that lie stretched out there inviting, by all the richness and luxuriance of their soil and foliage, to settle on their bosoms and make homes. O! if they but knew the troubles that were ahead of them—their gloom and song of "westward ho," would cease, and sorrow and mourning would fill their souls.

As we glided down the Ohio on Wednesday afternoon, liberty was obtained to preach on board. The passengers both above and below assembled in the cabin and Elder Hinkle with his usual zeal addressed them for more than an hour on the subject of our holy religion. After supper they assembled again and Elder S. James delivered to them a lecture. Next morning after the breakfast table was cleared away they again collected and I endeavored to show them the characteristic difference between us and all other religious denominations. When I had got about half through saying what I had intended, a cabin boy about twelve years old fell overboard and was drowned, notwithstanding all the exertions to save him; he sank to rise and breath no more until the "sound of the last trump."—The excitement of the moment closed or rather broke up our meeting.

Before we arrived in Louisville I had written a letter to my Father, directed to Bagdad Tennessee intending to mail it there in order to inform him of my whereabouts in the world; but before we arrived in Louisville I had received intelligence that I must go personally and make my Father a visit—with this promise that if I would go I should have the privilege of introducing him into the Church of Christ—and then of receiving a Father's blessing under his hand. My heart leaped for joy, and I said—with the Prodigal son "I will arise and go to my Father." I was not disobedient but left the society of brethren, whom I think I can say in truth, I love with a pure heart fervently, and I took stage Friday night 2 o'clock, and on Sunday 2 P. M. I was among my distant relations and old acquaintances in the south part of old Ky. There was a meeting in the neighborhood for evening so that I could not make an appointment. I went with them to hear a Cumberland Presbyterian, with the promise that I would preach if he would let me. He had commenced before we arrived. When he was through I arose and asked the liberty of making a few remarks. It was granted, and I spoke about half an hour, in giving them a solemn testimony and warning in the name of the Lord. They seemed all attention, and when I was through requested me to make an appointment for the next day at the old Baptist meeting house. I did so and preached, and also in the evening to a large audience for that country. Even the old Baptist minister attended. Tuesday the 22nd I reached my oldest brothers I staid and preached to him and family, and neighbors, until Saturday morning, he then accompanied me some 25 miles farther to my youngest brothers. He stands six feet four inches and one half under the standard—in height, and weighs 224 lbs. without being fleshy—A kind of walking giant, with him our Father lives. Here in the dusk of the evening April 26th I met with my natural Father 79 years old after sixteen years absence.

My feelings I cannot describe to you, especially considering the circumstances under which I made the visit. I found him able to walk with me around the neighborhood and visit among our relatives. I have but two brothers and one sister living. The eldest brother is a local Methodist preacher, the youngest professes no religion. Our sister is a good woman, very religious, and belongs to what is called "the Christian order."

On my brother's farm there is a Methodist meeting house. On Sunday forenoon I attended circuit preaching with them. As soon as the preacher closed speaking I walked up into the stand to him and asked for the privilege of speaking, but was denied. I then asked for the privilege giving out some appointments, but the self-important, man-made priest would not even suffer me to do that much, in a Methodist meeting house. There had been a stand erected with seats around it, which happened to be on my brother's land, he said to me to preach there if I wished. As soon as the preacher had given out an appointment at the same place for one of his own fraternity on the next Sunday, and had taken up his missionary collection—he closed. I then mounted a bench and told the people, (among whom I had been born and brought up,) that I would preach that evening, the next Wednesday eve, and twice on the next Sunday at the stand. But one of the trustees came to me that afternoon and told me to go and preach in the meeting house. I did so, to a large congregation. And had it not rained on Sunday morning, I have no doubt but that the largest congregation would have assembled that was ever together in that neighborhood. As it was, the large meeting house was filled to overflowing. I had spoken one hour and one half when the little Methodist minister arrived. He came just in time to occupy his hour. On his arrival I sit down—inasmuch as his appointment had been given out before mine. In an hour he preached a right new fashioned methodist sermon. He said about enough while I rested—to stimulate me. I arose again, (without intermission,) and spoke about two and a half hours on the propriety and necessity of "true prophets in the last days"—and in holding up to public gaze the false system that men have invented by which to get to heaven. The audience seemed fastened to their seats with almost perfect stillness during that great length of time. O, if you could have been there, to have seen that little Priest sitting by my side in the pulpit while his system of homespun religion was compared with the Lord's system from heaven, and seen his writhings while he dare not even lift his tongue in self-defence—you could but have pitied him and desired him, yea even have asked him to have forsaken a system so fraught with absurdities. During my discourse some man sitting near me wrote with his pencil in his hymn book "Are you a prophet or not?"

and slipped it up on the stand by my side, something seemed to whisper to me, open the book and see what was in it. When I saw the sentence or query. I laid it down and pursued my discourse, until at a proper time, secretly prayed the Lord to answer the query himself. He poured out his spirit upon me marvellously—and its voice was “prophesy son of man.” The future was opened up before me and I rolled it off with a voice that started some of them from their seats. And I must say that I even felt come astonished myself at what I saw and declared. The meeting closed, the people dispersed, and I had intended to leave for home the next day, but during the afternoon my Father said to me that he believed with all his heart, and desired to be baptized. My brother, his lady, our Father and myself started to the river—about a mile distant—but before we reached the water’s edge a large company of neighbors and friends had joined us, and notwithstanding my fatigue from long speaking I could not bear to immerse my aged Father without again calling upon his neighbors to believe and go with him in obedience. Consequently I lifted up my voice again for about one hour at the Cumberland’s brink and then we went down and I buried my own dear Father in the waters of baptism and raised him up again to go forth and walk in newness of life.

It would be difficult for me to describe or you to imagine my feelings—especially while I and my brother walked ahead and the old gentleman rode along behind us—calling our attention thus, “well my boys, obedience is better than sacrifice, praise the Lord O, my soul &c. Ah! my dear brethren, my soul shall magnify the Lord!! My Father has hearkened to the voice of the spirit of the Lord, has obeyed the truth. My Father in the flesh is in the kingdom of the Lord O my soul!!

The next day May 5th I had a special meeting at my own natural sister’s when I only invited our relations, (a small congregation assembled,) so as to have a kind of farewell among them. There I explained to them the nature of laying on hands for blessings. After which I laid my hands on my Father’s head and confirmed him a member of the Church of Christ—and also for the gift of the Holy Spirit. And being so directed, I set him apart by ordination to the holy priesthood according to the holy order of the Son of God. I then in the midst of my relations took the seat and received under his hand a Father’s blessing—and his first blessing. By faith I have obtained the birth right in my father’s family—and more. O my brethren if you could have been present and heard “the words of fire,” as they burned in the aged man’s heart, and how he poured them out in blessing on me while his hands were on my head. It seems to me that your souls would have

caught on fire too—as mine did, and the future world have opened up before you and you would have gazed upon the important events and scenes through which you and I will have to pass shoulder to shoulder, hand to hand, and heart to heart, before we shall see this world redeemed, sin destroyed, satan bound, the saints rise, and all the righteous enter into the rest of God, and dwell on the face of this earth in perfect peace.

Judah was Jacob’s 4th son—from him came the chief ruler in his Father’s house. Joseph was separated from his brethren. He wandered in a land of strangers many years, but because he loved righteousness, because he feared the Lord, and communed with the heavens, he saved or was the means of delivering all the race from famine. By faith he obtained the father’s first blessing—or the birth-right. “Let my name be named upon the lads,” Gen. 45: 16. 1st Chron. 5: 2 &c. I am my Father’s 4th Son. I wandered 15 years from home among strangers, during which time I witnessed the organization of the kingdom of God on earth. I then flew, as it were, to the presence and society of my Father and relations, bearing glad tidings upon my lips. And happy, thrice happy that man who received my testimony—For then the Lord gave him a greater—even a testimony from Heaven.

Thus I proved the testimony of the Lord to me, and left my Father rejoicing in the New Covenant. I made him a present of a book of Mormon, and he read, he told me during my absence from him visiting among our relations—80 pages in two days notwithstanding his old age. On the 6th I left for Hampton. One of my oldest brothers son’s accompanied me home. He is a young man 22 years of age. He will accompany us to Pittsburgh in order to go to school. I hope he will be a mate for Sidney in their studies, as well as in other things. We went down to Nashville by stage from thence by steam to St Louis, and then to Hampton where we arrived on the 17th at sunrise. All were well, and are now well.

We passed Nauvoo early on the 16th. The boat only called a few moments. So that I had no time to rove over the City, or even to speak to any of its inhabitants. They were putting up the rafters on the temple.

I arrived on the 17th and on the 20th I left for Buffalo, only remaining 3 days with my little family. I feel that I have no time to spare idly. I returned last evening—being about 8 days, settling my business and preaching ALL THE TIME. I tell you brethren, I am having a living miracle of preaching. I preach about all the time when I am awake, and I dream about the things of the kingdom when I sleep. Not one fitting even, of unhappiness has rolled across my heart—so far as my religion is concerned, since the 6th of April. I pray continually for deliverance. Since conference I think

I know what it is to have "perfect love casting out all fear."

I long to be with you again. We expect to leave within three weeks, and then pass direct to your place. I never realized till since our conference what it was to be led and learn my duty from day to day from the Lord direct. The scriptures marvellously unfold to my mind when I read them. My prayer to God is for you night and day. And I think I pray in faith that his cause may now prosper in our hands. O my brethren I feel an abiding evidence that it will prosper. That our solemn covenant will be realized. That the kingdom will finally triumph over ALL its enemies—great or small.

WILLIAM E. McLELLIN.

For the Messenger and Advocate.

McKeesport Allegheny county Pa. June 15, 1845, and year 1, of the Kingdom of God.

Elijah R. Swackhammer, to all people, to whom our calling and office pertains.

In humility before the Lord, we present ourselves before the world, that they may know to whom to look for instruction, in the things pertaining to God and his kingdom, and their own salvation; notwithstanding they are living in the midst of the fulfilment of the following predictions: 2 Timothy, 4: 3, 4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Isaiah 39: 9, 10, and 11 to the end of the word "sealed." "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed."

But says one—if we have prophets, apostles, evangelists, pastors and teachers in this our day, or age of the world, how are we to know them, and that they are sent of God? For many profess to be his ministers.

Well, knowing that we are not imposing upon mankind, we are perfectly willing to give the principles by which they can try, or examine us, and all others who profess to be the ministers of Jesus Christ: for God hath not left mankind without an unerring rule on this subject; and that too, in view of what he knew would take place on the earth, or among mankind, after the first coming of the Savior. And in order to set forth the three classes into which God has divided mankind, we give the following, from which we will show, in connection with other scripture, who are, and who are not his Disciples. Isaiah 8: 9, to 22, inclusive.—"Associate yourselves, O ye people, and ye shall be broken in pieces: and give ear, all ye of

of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces." Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, say ye not, a confederacy, to all them to whom this people shall say, a confederacy; neither fear their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary: but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him.—Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwell in mount Zion. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? to the living for the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it hardly, hasted and hungry: and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." "Bind up the testimony, seal the law among my (Christ's) Disciples."

From this we learn that whatever it is, that is here called the *testimony*, and the *law*, that they were to be bound up and sealed among Jesus Christ's Disciples, and this excludes them from being among any others, and the eternal fact is, that those who have them not, are not Christ's Disciples, no matter what they call themselves, or how much they boast of having religion. And our principle is, to let God be true, if it makes all the world liars. But what is the *law* here spoken of, that was to be sealed among Christ's Disciples? was it not that form of doctrine to which the people yielded obedience, or were given up?

James 1: 21--25, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goes his way, and straightway forgetteth what manner of man he was. But whoso looketh into the

perfect law, of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." From this we learn, that the law in Isaiah, is what James calls the *ingrafted word*, and the law of liberty, which is able to save the soul, and this is the gospel, or that which mankind are called upon to obey; which in another place, and by another apostle, is called the power of God unto salvation, to all that believe it, and the first thing to be observed, by him or her, that is not a disciple of Jesus, is to believe, repent and be baptized, or born of water for, or in order to the forgiveness of sins, and then such an one is entitled to the gift of the Holy Ghost; and any one that does not proclaim this *Doctrine*, he assuredly, he is not sent of God. Luke 24: 45-48. Also Acts 2: 36-39, "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now any one that does not make this proclamation is not sent of God, for this was to be made among all nations, beginning at Jerusalem. And he whom God has sent, speaketh his words, as it is written, For he whom God has sent, speaketh God's words, for God giveth not the Spirit by measure, John 3: 34. The italic words we omit as they and all such are not in the original language, and they oftentimes destroy the meaning of the word of God. And we will say; that he whom God has not sent, will not speak the words of God; but will pervert them by adding to, or diminishing from what the Lord has spoken, for the salvation of man. "Bind up the testimony," Jesus said "search the scriptures, for in them ye (Jews) think ye have eternal life; and they are they which testify of me." Some render it, "ye search the scriptures for in them ye think ye have eternal life." Notwithstanding they search the scriptures, yet, the *testimony* was not in them, for Jesus said to them, "And ye have not his (the Father's) word abiding in you," John 6: 38, 39. And this proves, also, what we before stated, that

the *testimony* and the law, were to be only among his (Christ's) disciples. And what good will the Bible do any man unless he has the word of God abiding in him. As it is written, John 15: 7, 10, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." * * * "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Peter's exhortation is, to adhere to the *testimony*, or prophetic word, 2^d Peter 1: 19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Now the Lord by Isaiah says, in view of the great apostacy from God, and his religion, or doctrine, that we are to appeal to the law (gospel) and to the *testimony*, (the scriptures or prophetic word,) and that if the people do not speak according to that word, it is because their is no light in them. Or as Bishop Lowth renders it, "Upon them the light shall not shine." And this is according to the testimony of all the scriptures. See 2^d Epistle of John 5-11.

"And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.—For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds."

Also 1st Epistle of John, 4: 6, "We are of God, he that knoweth God heareth us; he that is not of God heareth not us. Herby know we the spirit of truth, and the spirit of error."

Also 2^d Thessalonians 2: 3 and 15, ver. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. * * *

Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

Also Paul's Epistle to the Romans, 16th chapt. 17th and 18th verses.

"Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not

our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Also the Epistle of Paul to the Galatians, 1st chap. 6—9 verses.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

Having given the testimony, or the rule of God, and of his former-day servants, by the which all may know who are, and who are not sent by him to preach the gospel, and build up his cause, we will give the scripture containing the *subject*, upon which we, by the favour of the Lord, intend to write several Epistles or communications, and we hope to have the prayers of the Saints, that we may be inspired by the Holy Ghost so to do, that we may render a service to all that has ears to hear.

The following is the scripture to which we refer. Matthew 20: 1—16.

"For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the market place, and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, because no man hath hired us. He said unto them, Go ye also in the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, these last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered, one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to

do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many are called, but few chosen."

In concluding this communication, we feel constrained by the Spirit of God, to say some things to those of the Kingdom and Church of Christ, to whom our calling and office pertains; for, before the judgement seat of Christ, we will have to render an account of our stewardship; therefore we wish to be faithful that we may do it with joy, and not with grief, for this would be a sad thing, and unprofitable to us. And as we cannot be every where present, we feel constrained to embrace the opportunity to say something to the brethren, through the medium of the Messenger and Advocate of the Church of Christ. And beloved saints, it is one of our greatest desires to have this paper taken by all the members of the Church, or by every family, and all that are not thus situated, and to have our brethren, and the friends of this paper obtain as many subscribers as they can, that the light of God's Kingdom may spread far and near. Every No. of this paper is more and more interesting, and all that have it not, we are satisfied sustains a great loss, and as for us, we feel that if we do not do all that we can, to extend this paper, that it may do the good in the Kingdom and Church, and in the world, that it is calculated to do, that we would come short of doing our duty in this respect. Therefore we hope the brethren will suffer this word of exhortation on this subject.

Let us, dear brethren, be faithful in all things, that our God may count us worthy of his Kingdom and Church, and that we may obtain the *rest*. Amen.

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No. 17.

BY S. RIGDON.

Hebrews 2d chapter 6th verse: "What is man that thou art mindful of him? or the son of man that thou visitest him?"

The instance as quoted which took place at Ephesus, is another evidence of this same power in man, see the 6th verse of the 19th chapter of Acts, as above quoted. Paul "laid his hands on them," after they were baptised, "and they received the Holy Ghost, and spake with tongues and prophecied." But if any are led yet to dispute the fact of this power in man, by which he can be saved, in the Savior's prayer recorded in the 16th chapter of John's gospel, the fact is again set forth in a manner most unanswerably. See John's gospel 17th chapter from the 20th to the close of the 24th verse, 'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.— Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.' By reading the former part of this prayer, and then the verses we have quoted, nothing can be made plainer than the fact, that the Savior received all men as possessing the same capacities of holding communion with God. He here prays that these who might believe on him through the word of the apostles, might be one with the apostles, and one with the Father and the Son, as the apostles were. How could this be done? there could be but one way, and that was, the way by which the apostles became one with the Father and the Son. Now if this prayer of the Savior is ever fulfilled, who can but see that the persons here said to believe on Christ through the apostles word, must have the power to do so. In the 21st verse it is said, speaking of those who believed through the apostles word; 'That they all may be one' that is, the believers through the apostles

word and the apostles themselves, 'as thou, Father, art in me and I in thee.' How was Christ one with the Father? it was by the spirit of holiness which dwelt in both, and the same spirit of revelation which dwelt in the apostles, and by which they were made one with the father and the son; and how could those who believed through the apostles word become one with them all? No answer but one can be given, by the same spirit by which the Father and the Son became one, and by which the apostles became one with the Father and the Son, and what adds force to it is that it is said in the 22d verse "And the glory which thou hast given me I have given them, that they might be one even as we are one." Now who was it to whom this glory was given? the answer is to both the apostles and those who believed through their word.—In the above sayings of the Savior the capacities of man and his capabilities are set forth in a way not to be mistaken. Man is capable of being one with the Father and the Son, of being united in oneness with them; and happy for our investigation, we have had the whole subject in language which cannot be mistaken. For this cause the Savior gave his word to man, that man might be one with him and the Father; and he also gave them his glory, that they might be one with him and the Father. Man then must be capable of being so or else the Savior would not have deigned to give him the means of becoming so.

We have now before us the whole design of God in revealing himself to man, it was because of the capabilities of man to be made like himself, to be one with him, for this cause the Savior designed to die for man. To this end the gospel was sent to man. To this end it was that God proposed to raise him from the dead. Man was capable of an exaltation that he knew nothing about, but God knew what man was, and therefore was "mindful of him" and knew who the son of man was therefore "visited him."

It matters not whether it is apostles or those who believed on their word, the object to be obtained was the same, that they all may be one with the Father and the Son. It is because of this that the same gospel was sent, that all through believing and obeying might obtain a union with the Deity, and be sharers in his wisdom, power, and glory. For this cause the promise of "the gift of the Holy Ghost" was given to all, that all might be one. Hence when the gospel was received, and hands laid on those who were baptized

they spake with tongues and prophesied, because the Lord sent the gospel into the world that both they who administered and those who are administered to, might, by the same gospel and the same "gift of the Holy Ghost," become one with the Father and Son.

We think we need not pursue this part of our subject any farther; all may see, if they desire to see, the light in which the great God views the human family, and we can see why the gospel was sent to man, that man might be made partaker of "the Holy Ghost," both male and female, that, through that gift, they might be partakers of eternal life, and be one with the Father and the Son. If man then is not a partaker of "the Holy Ghost," and through that obtain divine communications, it is not for want of capacities for so doing; but because he denies himself the offered boon of heaven. For God who knows what man is, has said he is capable of being made like himself, and become one with him, by receiving the gospel which he has sent; for by that he can be made partaker of "the Holy Ghost," which will be in him "a well of water springing up unto eternal life."

Hence the apostles went forth into the world to proclaim the gospel, that men through obedience thereto might receive "the Holy Ghost," and through receiving "the Holy Ghost" might be made one with the Father and the Son, and being made one with the Father and the Son, might, like them, have eternal life. The Lord knowing man's capabilities sent the gospel, that we might be made partakers with him in the benefits of the Holy Ghost, and through that "gift of the Holy Ghost" might be taught of God; obtain light upon light, revelation upon revelation, until all our powers and faculties were evolved, and we be like the Father and the Son, and he made meet to be partakers with them in their glory. He then that denies the spirit of revelation, denies salvation; for salvation comes by reason of being like the Father and the Son, and this alone is obtained by the spirit of revelation in our hearts.

Having ascertained the object for which the Lord addressed himself to man, or revealed himself to any portion of the human family; which was because that man was capable of being united with himself, [God] and such was man that, by divine influence, he was capable of understanding and comprehending as God understood, and comprehended; and that man might be put into the possession of all his nature was capable of, caused the Lord to reveal himself to him, and adapt his scheme to the capacities of man, so that its effects were felt by both men and women, in a way tending to the grand object to be accomplished. The effects on all both men and women were felt, as soon as any obeyed the proclamation sent. The persons rendering obedience found themselves in possession of new power, a power of looking into futurity; of removing

diseases; of having power over devils, and things that were not God like in their nature; and all this because the object was to make man like God, so that he might be one with him.

We will further pursue the history of man, which only tends to confirm what we have said above.

As we have before said the bible takes man at the time of the union of body and spirit, and leaves him at the time of the resurrection, except a few isolated expressions which can do little more than awaken in us a desire for more revelation; but we have learned some important things about man, in the account we have, to which we will give attention. In the present state of existence, all know that man is capable of suffering, that there is nothing in the state of existence itself, to prevent a man from suffering. In the next state, which is a state of separation, we have also learned that man is capable of suffering, that is, the spirit can suffer after it is separated from the body, and gone into another state of existence. The rich man, in the unseen world or in the world of spirits, opened his eyes in torment. This establishes the fact, that a disembodied spirit can suffer, that there is nothing in the disembodied state, itself, calculated to give peace; and when we reach the last state of which we have any knowledge by our written revelations; that is the state after the resurrection, there, we are told that some are raised "to shame and everlasting contempt," so that in that state also man is capable of suffering, and there is nothing in either state itself which saves a man from suffering, whether in the flesh, in a disembodied state or in the resurrection. In all these various states man is capable of suffering. For the rich man in his disembodied state was tormented, and some will be raised to shame and contempt. On the other hand it is said, that Lazarus in the disembodied state was comforted, and it is also said, that in the state after the resurrection some will be raised to everlasting life. What makes the difference? why is one in the disembodied state, comforted and another tormented? as to the organization, both are alike; both are disembodied spirits, and why not both alike? Why not both tormented or both comforted? The same may be said about men after the resurrection. Why is one raised to shame and contempt, and another to everlasting life? Both are raised from the dead, and receive their bodies, and yet one has shame and the other life everlasting. Why this difference? The fact then of raising a man from the dead does not secure him life everlasting. No fact can be taught more plainly than the one that there is no change to which man is subjected, that is, from life to death and from death to the resurrection, that in itself has power to give man rest. Man can suffer in his disembodied state after death, as well as while in the flesh; and he can suffer after the resurrection, as well as before; and the man

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that feigns to himself that all are happy in their disembodied state after death, or in their reunited state after the resurrection, does just as those do who make for themselves and others an eternal heaven and an eternal hell; supply the place of revelation with conjecture, and that a bold one too, one in direct opposition to all that is written. All that any man knows or can know about these dates of man's existence, is by what is written in the revelations, all else is conjecture. When a Deist or Atheist gives to himself an existence, in an organized form, after this state of existence is dissolved, he does it by conjecture; and when he makes that state of existence to be either a state of happiness or misery, he does so by conjecture, and conjecture only; for he has no other means by which he can do it; and when he says he has no organized existence after this state of existence, he says so by conjecture, and conjecture only; for he can have no knowledge about it only by revelation; and when he effects to laugh at the christians, so called, about their ideas of futurity, he laughs at himself, for his theory rests wholly upon conjecture, and theirs cannot be worse; he laughs at them for what he calls conjecture, and yet builds his whole hopes and fears, if he has any, on the uncertainty of conjecture.

All then that any person or persons can know about a future state, he knows only by revelation. And now, with the revelations in our hands, we renew the inquiry; what makes man to differ in the future state of his existence? differ he does, as sure as there is revelation, and what says the bible about this difference?

In the conversation, recorded by Luke, which took place between the rich man and Lazarus, it was something which was done in this world which did it, as the rich man desired Abraham to send Lazarus to his five brethren to warn them, lest they went to that place of torment. And according to what all the writers say, it was something which men do in this world which makes the difference at the time of the resurrection. Hence it is said that he that believes not the gospel, shall be damned. All the admonitions contained in the scriptures are to this effect; they were delivered in view of the effect to be produced on man, after he left this world and this state of existence. When Christ comes, the second time, according to Paul, he will take vengeance on them that know not God, and obey not the Gospel. See 2d Thessalonians 1: 7-10, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe

(because our testimony among you was believed) in that day." But we need not multiply quotations on this subject, as the scriptures every where abound with them. There is no subject on which the sacred writers have said so much as on this one, that whatever tends to promote the interest, happiness, and peace of man in the other state of existence, is something done here in the flesh. The Deity knowing "what man is," and understanding upon what principle it is that man can be benefited in his other states of existence, did, "before the foundation of the world," devise a scheme, and before ordained, and pre-determined, that by virtue of that scheme of things, he would raise all who received it to be partakers with himself in his glory, and make them one with him, and through the influence that scheme of things would exercise over both the bodies and minds of men, introduce them, in their future state of existence, into a relation with the Deity, which would secure unto them comfort in their disembodied state, and eternal life in the state after the resurrection.

This is the cause why the gospel is sent unto man, because if man died without it their spirits could not be comforted after death, nor could they be raised to everlasting life, and all the world would be in a state of misery, whether disembodied or raised from the dead.

Thus far can we trace the history of man in the revelations, and we must leave our readers to be their own judges whether they need any more revelations or not. One thing more and then we shall leave the subject for the present. From what Peter says we have a hint given in relation to the final place of residence of the righteous. He says "we look for a new heaven and new earth wherein dwelleth righteousness," and from what he says about them, we may infer, that the righteous will dwell there; but we have no account of a hell after the first hell is cast into the lake of fire.

Here the written revelations leave us, and if we are to have no more revelation, we must be fruitful in conjecture, or else remain unsatisfied in this state of existence, let it be as it may in the others.

For the Messenger and Advocate. **ESSAY ON TRUE AND FALSE PROPHETS.**

Take heed lest any man deceive you: For many shall come in my name.—Mark 13: 5, 6.

Why has the Lord in the various ages of the world called men, commissioned them, and sent them to prophesy to their fellow men; even at the peril of their lives?

We answer, it was because the people to whom they were sent, loved darkness rather than light—because their deeds were evil; because they had hearkened to false prophets, or false teachers, or both, who aided by the Enemy had introduced among them false princi-

ples and practices calculated, to bring upon them punishment instead of blessings: by causing them to violate the laws of God.— True prophets were always sent to warn the people of their danger, to call them back again from their wanderings. But if they took not the warning and repented, then they were to denounce the calamities and judgements which would fall upon them in consequence of disobedience. The object of false prophets always was and always will be to deceive.— The object of true prophets to the converse, always was and always will be to undeceive, and lead men to the knowledge of the true God.

All attentive readers of holy writ must know that the age in which the Messiah will make his appearance, is one particularly marked out by himself, and by his apostles as one in which will appear many false Christs, false prophets, and false teachers—"heaps of them," whose only object will be to deceive. And the apostle's declaration was that "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." In as much as "many false prophets" are to make their appearance in the last age, and are "to deceive many," in consequence of their devices: we would ask an important question. How may those prophets sent of God be known from those sent by the Enemy? A man cannot be a prophet unless he is inspired. A true prophet always was and always will be inspired of God. A false one must get his inspiration from the Devil—it must come from beneath. Inspiration then is not that gift or principle by which we are to judge whether the man who presents himself as a prophet, is true or false. Many people of this age, and among them those who are called learned, suppose that if the Lord calls a man and sends him to prophesy to any people, he is bound to endure that man with power to work miracles as did Moses, Joshua, and Peter; or those to whom he is sent are not bound to receive him. Nay, but they go farther, they hold that they are bound to reject both him and his message. The above notion is either true or false. If false, and we can succeed in showing it, then we shall have obtained one important point that the learned of the age, who oppose our views of religion could not reach. If power to work miracles is the test of a true prophet, then we are bound to receive all who come as prophets, who possess miraculous power. But the Savior and his inspired apostles have given us some lessons—important lessons on this subject, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders," to seduce and to deceive if it were possible even the elect.

Paul speaking of the times of the second advent says "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unri-

ghteousness in them that perish." When the apostle John was describing the scenes which would take place before the coming of the Messiah, he says "For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Again we find the following conclusive remarks in the 19th chapter of his visions. "And the beast was taken, and with him the false prophet that wrought miracles before him, * * * these were both cast alive into the lake of fire burning with brimstone." From the above quotations we may learn, if we are susceptible of tuition at all, that the power of working miracles will not in the last days, be confined to the prophets of God. And indeed if we search closely we will find that the Magicians of Egypt withstood Moses and Aaron; and that through their miraculous power was manifested in the presence of Pharaoh and his court. In the days of the Savior's ministry he found a man that could not be confined with chains—he would pluck them off by some strange power. And also the apostles met with a Simon Magus who had bewitched the people of Samaria so that they called him, "the great power of God."

After examining the above can any intelligent man ever suppose that we are to know a true prophet from a false one by miraculous power being manifested, even to so great a degree as "to call fire down from heaven on earth in the sight of men." Rev. 13: 13.

We have met with some in our day who supposed that if they could reach the point where they could rend the veil and obtain visions, then they would arrive at a positive certainty. Then there could be no mistake.— Now if so, above all things persons who wish to live above doubts should seek to obtain visions. If no power can give visions but that of God, then to obtain a vision would settle all cavil in the mind of the person thus favored forever. But how is the fact in the case?—The word of God informs us that when Jesus was on earth, he went up upon an exceeding high mountain, and there the devil appeared to him and conversed with him. During their interview the enemy had power to draw away the veil and show the Savior "all the kingdoms of the world and the glory of them."— This was an extensive view—a vision in earnest. It is also said that the devil has power "to transform himself nigh unto an angel of light." Now if the the Devil once had the power and exercised it too, with so extraordinary a personage and on a very important occasion, shall we not conclude that in the last days when he comes with all deceivableness of unrighteousness, that he will show visions to crown his deceptions?

We think that we have clearly shown that the people who live in the age in which the Savior will make his appearance in glory,

above all others should be careful not to be deceived.

It has not been our object however in the preceding remarks, to do away with the idea that the true servants of God in the kingdom of Jesus Christ, who will prepare it for his advent, will not be inspired and have visions and miraculous power given them from heaven; in order to bring about the purposes of God; and that too as marvelously as in the days of Moses, and even more so, to assist them to overcome and ruin the power of the devil. No.—But our object has been to show that false notions exist relative to the power and privilege of true prophets of God, and to put all the lovers of truth on their guard, so that they may understand and obey the command of the Savior, "Take heed lest any man deceive you."

Now if we believe the inspired writings that are generally believed and received as canonical, we are bound to believe that God will work by miraculous power through his servants in the age—the very age in which the Messiah will come. The prophecies of Isaiah are very plain upon the subject. "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river and smite it in the seven streams, and make men go over dryshod. And there shall be an high way for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Neither the Red sea which lies east of Egypt, nor the river Nile which empties itself into the Mediterranean by seven principal mouths has ever as yet been particularly disturbed in their beds, or any high way been cast up there. But to fulfil the prophecy, it will require at some future period, an omnipotent arm stretched out over them in miraculous, yes marvelous power. A mighty agitation in nature in order to throw up that "high way," for the redeemed to walk on. In his 25 chapter he speaks of the power that will be displayed at that important period. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb shall sing, for in the wilderness shall waters break out, and streams in the desert." No person who believes in the restoration of scattered Israel to the lands of their inheritance again, will doubt or can doubt but that God will bring them back by power.—Will return them again as he led them from Egypt by giving to his servants, whom he will raise up, power supernatural power, even surpassing Moses and Aaron.

Jeremiah says on this subject, "Therefore, behold the days come saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought them up from the land of the north, and from the lands whither he had driven them; and

I will bring them again into their land that I gave unto their fathers." Why will it no more be said that the Lord liveth that brought up the children of Israel from Egypt? Every Jew in all past ages as well as the present, looks back with feelings of pride, and points the world to the mighty displays of God's power in their behalf, as their fathers were passing from Egypt to Canaan. But says the prophet, there will come a time in the history of that distinguished nation that those miracles wrought by Moses and Joshua, will not come into remembrance—not even mentioned, in consequence of the superlative excellence and grandeur of those displays which God will make in their behalf, when the time comes for their restoration from all countries whither they have been "a hiss and a byword." Power, yes, marvelously miraculous power must be shown forth, or they never will cease to mention those miracles exerted in behalf of their fathers in their journey to Canaan.

The Lord seems to have had two objects in view in giving man power to work miracles. First, to arrest the attention of unbelievers, and cause them to investigate the truth. Secondly, the immediate benefit of the person or persons on whom, or for whom the power was exerted. Miracles never converted any person to the knowledge of the true God, nor never will. They were performed in Egypt, yet Pharaoh and his court were hardened—they perished in the Red sea. Hundreds and thousands of Jews perished in the land of their fathers, by the hands of the Romans, although they had seen and known the stupendous contractions of the laws of nature by Jesus, and his apostles. Signs did not convert Pharaoh nor Herod, but they were hardened and fell. Faith and obedience to the truth alone convert the sinner from the error of his way. And after he becomes a believer of the gospel and follower of the Lamb, then the words of the Savior are that "signs shall follow them that believe." This accords with Paul's view of belief or faith. He says "Faith comes by hearing." Now if faith comes by hearing the word of God, it does not come by seeing miracles. But miracles and signs serve to confirm the true believer. Mark 16: 20, "The Lord working with them, (the believers) and conforming the word with signs following, amen." Paul writes in the same strain Heb. 2: 4, "God also bearing them witness (the believers) both with signs and wonders and with divers miracles, and gifts of the Holy Ghost, according to his own will." If the notion of the learned is true that power to work miracles is the test of a prophet sent of God, then the Lord would hold himself bound to give every one that he sent power to perform them. And no people would be under condemnation for rejecting a prophet until after he had performed miracles to prove his mission. Upon this principle we would be com-

pelled to reject the testimony of the greatest prophet that was ever born of a woman, viz: John the Baptist. He performed no miracles, John 10: 41. But another view of the subject, if miracles were performed to beget faith in the beholders, then Jesus who had power to work them should have performed them where he found the greatest amount of unbelief reigning, but he did not do so—nor he could not do so. What, *could* not? Mark 6: 5, "And he could there do no mighty work." But again if his miracles were intended to beget faith in the wicked, why did he so often say to those on whom the work had been performed, and even charge them strictly saying "See thou tell no man." Matt. 8: 4, Mark 5: 43. And when king Herod so much desired to see a miracle and "hoped to have seen one done by him and questioned with him in many words, but he (Jesus) answered him nothing." Luke 23: 8, 9. If miracles would produce faith, why did he not exert his power and convert the King?

The influence of a miracle upon the heart of a wicked man is fully shown in Acts 4: 16, 17. "What shall we do to these men? for that indeed a notable miracle has been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. But, that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name." After the above research we come more and more to the conclusion with Paul, that faith comes by *hearing* the word of God, and not by *seeing* miracles.

That the Lord will raise up true prophets to warn the inhabitants of the earth, before "that great and dreadful day of the Lord" comes, in which "all the proud and all that do wickedly, shall be stubble; and the day that cometh shall burn them up," is a plain matter of fact sustained both by reason and revelation. Before the antediluvians were destroyed by the flood, Noah a prophet of God, mighty in word and in deed, warned them for one hundred and twenty years. And although he was not very successful in converting them, yet he preached to them in righteousness—until the Lord shut him up in the ark. Before Sodom and the cities of the plain, had brimstone and fire rained upon them from the Lord out of heaven, to their entire destruction, Lot that godly man lived among them; and when the angels of God visited him and told him their errand, he ran to warn his friends to flee with him, in order to escape destruction. He was not very successful in convincing them, or being the means of saving even his own household. As it was in the days of Noah and of Lot, so shall it be in the day of the second coming of Messiah. The wicked paid no heed to the warning in either case, "but were marrying and giving in marriage" until their destruction overtook them. We would ask, will it be so at the advent? Jesus said Mat. 24: 37, "But as the days of Noah were, so

shall the coming of the Son of man be."—What, will a true prophet like Noah warn that people who will live when Messiah comes? Certainly so. If not it cannot be similar to the days of Noah.

Reader turn to the eleventh chapter of Revelations and read it through, and we think that if you are candid, you will come to the same conclusion that we have, that is, that after the outcasts of Israel have been gathered back to old Jerusalem, then false prophets will go out among the heathen working miracles before them, and by that means will stir them up, and a great army of Gog and Magog will come up "to take spoil." Then and there God will raise up two witnesses of truth, who will also work miracles and who will prophesy to the great torment of all the wicked who hear them. When they finish their work and testimony, as an evidence that they were true prophets of God, and had well done, "they hear a great voice from heaven saying unto them, come up hither." The truth of the matter is, that the Holy Spirit of the Lord about which all the religious world are talking, writing, and praying, is in reality the "spirit of prophecy." So the angel of the Lord understood it when he visited John in the Isle of Patmos, "For the testimony of Jesus is the spirit of prophecy." Rev. 19: 10.

We can see by looking over all the above ground that Satan can inspire his subjects, show visions, and give them power to work miracles. He can do more, he can show visions to the servants of the Lord. Then the conclusion is inevitable that the performance of a miracle by a man, is not evidence conclusive, that he is a man of God sent with a message to the world.

The rule by which to distinguish a true prophet from a false one, certainly never has been understood or acted upon by the people to whom the Lord sent his servants. For we are assured by the Savior himself that if the people to whom the true prophets were sent had not stoned and killed them "the Lord would have gathered the people together," he would have protected, fed, and prospered them.—Now we believe that those persecutors of the prophets of God, with Saul of Tarsus, verily thought that "they were doing God's service." They thought that the false prophets were true ones, and that the true ones were of the devil. So it will be in the last days, the false prophets will go out and "deceive the nations," and gather them together to battle. But the true ones like Noah, Lot, John, and Paul will be listened to but by few. It will be as Isaiah saw it. "The inhabitants of the earth will be burned, and but few men left." Isa. 24: 6.

But we inquire why will it be so? Why will people not take warning by the past, and be prepared for that day of days? The answer now is, and will be at the end, as it was in the days of the Savior, "men love darkness rather than light, because their deeds are evil."

The great and uniform object of all the revelations that God has ever given or manifested to man, from the days of Adam to the present time, has been to develop his own character, and show to man that he might form relations with the heavens, so firm, and so fixed, that all the combinations of earth and hell could not deceive him. After man has formed those relations with his heavenly Father, has been adopted into his kingdom, and has received the spirit of adoption—the spirit of the kingdom—the earnest of his inheritance; then if he lives to his privilege false Apostles may testify, false Prophets may prophesy; and if the people desire it, they may “heap to themselves teachers having itching ears, they may turn away their ears from the truth and be turned unto fables.” Yet the man with the seal of his adoption in his heart, with an “unction from the Holy One, may know all things.” He may know whether God has sent the apostle, prophet, or teacher, or whether he is a deceiver. John said to the saints in his day “ye know all things.” 1st John 2: 20. It was upon this principle of *knowledge* that Paul said to his brethren of Thessalonica, “but ye brethren are not in darkness; that that day should overtake you as a thief. Ye are the children of light.” James, the apostle, laid down in the kingdom of Christ one general, grand principle of action. And if that principle was only lived to, no man need ever be deceived by false apostles, prophets or teachers. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him.” James 1: 5. This is the great key or principle, which throws wide open the door of intelligence to man.

Suppose the *true* signs of the coming of the Son of man should appear, the sun should be darkened, the moon turned to blood, and the stars begin to fall from heaven. How, we would ask, may it be known that these signs are *then* given to announce the advent? We answer, if the saint's mind is in doubt, if he lacks wisdom, if he knows not the object for which the signs are shown, he looks up to God and says, Father give me knowledge of those things; give me wisdom that I may know what to do. His God gives him liberally. He stands then without fear, in the midst of the wreck of nations, and the contention of elements—trusting in his heavenly Father.

But how may a true prophet be known from a false one? We are well aware that to answer this query correctly, requires deep research, reflection, and combination of principles, times, characters, and circumstances.—No man with the bible history before him can help but see the difficulties under which all the true prophets of God were placed. When they had a message to deliver to the world, they generally, may we not say, universally, had to go—at their peril, and combat the prejudices

of the people which had been introduced by false prophets, or false teachers, or both; who had prophesied or taught lies in the name of the Lord, and in consequence thereof the practices of the people had become so corrupt, that they called aloud for vengeance from heaven; but that God who is “abundant in goodness truth and mercy,” “at sundry times and in divers manners spake in time past unto the fathers by the prophets,” in order to correct their abuses and lead them back unto himself, lest his judgements should fall upon them for their destruction.

The people to whom the Lord sent his prophets, had generally become so wedded to their transgressions and the false teachers had obtained such an influence over them, that they usually rose up and “killed the prophets, and stoned them that were sent unto them.”—Now if the test that the people of this age have set up, by which to determine true from false prophets, that is, *power to work miracles*, is a correct one, how easy would it have been at any time for the Lord, “Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance,” to have given to every prophet that power by which he could have convinced his hearers, and thus have saved his prophets from horrid persecutions, privations, and generally an untimely—and not unfrequently a horrid death?

True prophets were always sent to cry repentance, to reform those to whom they were sent, to lay down principles that would better their condition, that if observed, would elevate their characters before God. False prophets cry peace, peace, all is well. “No evil shall come upon you.” Jer. 23: 17. The prophecies of true prophets always did and always will come to pass, because God spake through them, “For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” 2d Peter 1: 21. False prophets are not seers, they cannot look into the future, their prophecies therefore are all uncertainty. Their inspiration is from the devil, or they speak from the imagination of their own hearts. If a prophet appears before any people and makes a declaration or delivers a message, and that declaration or message is derogatory to the true character of God, or is contrary to any fixed principle as laid down in the divine volume, then that man is not sent of God; but his inspiration is from beneath. Because a man sent of God will speak his word, and the Lord would not speak against his own character or against any word that he had ever given to any former prophet. The Lord said Isaiah 8: 20, “To the law and to the testimony, it is because they are not according to this word, it is because there is no light in them.” A message delivered by any prophet which has not for its ultimate

object, love to God and peace and good will to man, is not of God. The Lord in all his revelations, through his prophets to man, lays in them deep the foundations of peace—the highest and best interest of man.

Finally, after all we have said we know of but one infallible rule by which to judge of Apostles, Prophets, or Revelators, purporting to be sent of God. The man who sets himself up for judge in these matters ought, before he passes decision, first to be sure that he himself is in possession of the Holy Spirit, "For the Spirit searcheth all things, yea, the deep things of God." 1st Cor. 2: 10. And further, Paul says verse 15, "He that is spiritual judgeth ALL things." This is a sweeping declaration, and the converse of it would be that he who is not spiritual cannot judge of spiritual matters. But again Paul says, "the natural man receiveth not the things of the Spirit of God—because they are spiritually discerned."

The great reason why the true prophets of God, who were sent in the various ages of the world, and even his own Son, were rejected of men was that the people to whom they were sent, were not possessed of the Spirit of God. They well knew that the prophets had a different spirit from themselves, and willingly justifying the one which possessed them, they of course condemned and frequently executed God's chosen. The wicked always did and always will condemn and reject the prophets of God, and call them deceivers. Those only who receive the truth, and love it in their hearts, will ever be benefited by directions from on high. They will hear the voice of "that prophet." It will not be strange to them—They will cry as did Abraham, "here am I Lord." And when they learn the message they will with delight put into practice every holy principle revealed. They will not be afraid of "any man deceiving them by any means."

Brethren of the kingdom of Christ, shall we live continually so spiritual that we can "judge all things," and yet, we ourselves be judged or condemned by no man? May God grant it in all our behalves.

W. E. McLELLIN.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. JULY 15, 1845.

We wish to say a word about writing letters. It is required of all the traveling Elders to write to us occasionally, and let us know how they are doing, what they are doing, and especially how the cause of truth prospers on account of their labours in their ministry.—We should be happy to receive such letters frequently. We wish also that Elders who are presiding over branches would communi-

cate occasionally their progress in the divine life, and their prospects of the future. One word more and we have done, brethren, when you write you will please to pay your postage. The postage on letters is reduced, but still it requires money to pay it—especially where many letters are received.

Our news from the Elders abroad continues to be of the most cheering kind. Where they have gone out trusting in God, and have proclaimed the gospel of truth in demonstration of the Spirit, they have found attentive hearers. And where they have continued their labors success has crowned their ministry, and they have been enabled to rejoice in the privilege of introducing members among us, who are full of faith, and who so far manifest forth good works meet for the kingdom. In this city we move steadily onward, increasing in numbers slowly. The saints are growing not only in the knowledge of the truth, but are also increasing in good works, and in love one toward another in the Lord. They stand "rejoicing in hope of the glory of God, and not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

We learn from Elder J. A. Forgeus Larharpe III. July 4 '45 and also from others of our brethren of the awfully dreadful state of society in that region of murders—two of which were lately committed in Hancock Co. within 24 hours. Arms and ammunition seem to be in good demand there, and there are many forebodings and conjectures among all classes as to what a few months, and probably from the present signs, even what a few weeks will bring forth. Awful indeed must that state of society be when life and the peaceable possession of property are not vouchsafed to the citizens by the strong arm of the Law. But such seems to be the state of society in and about Hancock Co. Ill. We are truly sorry that causes should have existed to lead to such a state of things. But so it is. Since the commencement of this paper, we have said a number of times that troubles—serious troubles would befall the people of Nauvoo. We knew that certain causes would produce cer-

tain effects—and we know so still: however we may deplore the results.

The letter from brother N. B. Helverson, found in another column, will be read with deep interest, as it sets forth in plainness the principles by which P. P. Pratt and his adherents are governed.

EXTRACTS OF LETTERS.

We have received letters from our brethren from different points, which we cannot publish at length, but we make the following extracts:

Elder G. M. Hinkle writes from Buffalo I. T. June '45—Dear Brethren, in the kingdom and common cause of our Master, I am glad to inform you that the Lord has already fulfilled his promises to me in a great degree as made when I was set apart to this mission; for he has given us near one hundred of my old brethren and we have had the pleasure of leading them down into the waters of baptism, and through the ordinances of introducing them into the kingdom of God. The prospects are more and more flattering every day in this region of country."

Elders H. Kellogg and L. Rich write from Kirtland O. June 28 '45. "When we returned from conference we commenced teaching and exhorting the brethren and sisters to holy living, and our meetings have been very interesting. We have baptized thirteen, and we think there are more here who will soon follow their example. We have confidence that the good brethren of the grand council will have wisdom to do all things according to the pattern, and to bear off the Kingdom triumphant!"

Also from S. Wardell Longbranch N. J. July 8. 1845. "Our worthy bro. J. G. Divine has just arrived at our place in good health. I wish you to continue to send me the Messenger and Advocate. I like it much, very much indeed. I send one dollar enclosed to pay for it for one year."

We make the following extract from a letter received from brother Joseph Reeve of Woodstown, N. J. dated July 1, 1845. It is a source of great satisfaction to us, to receive the many testimonials from our brethren abroad in various parts of the country, manifesting their firmness and integrity in the cause of truth.

"Sir, please send me all the numbers of the Messenger from the commencement.—We have not had any papers nor has any Elder been here since Brother Rigdon was here last fall. The twelveites have been to visit us, but we stand firm to our post. Brother Robison is well and in good spirits,

COMMUNICATIONS.

THE MORMONS.

We have a few words to say in relation to Nauvoo and the attitude we sustain to that people. There is an attempt made and making by that people, to make all believe, over whom they have any influence, that we are somehow or other engaged in trying to bring mobs on them or to inflame the public mind against them; this we do not believe we have power to do if we had any desire to do so; we say let the Lord judge whether we have or not.

All that we have ever said, or intend to say, or ever did intend to say about that people, was to make all acquainted with the true state of the case, as it existed between them and us. We did see a disposition on the part of that people, to mislead the public mind on the subject, and make a wrong impression on them. The object we had in view has been obtained, and since all the facts have been elicited, necessary to the accomplishment of that object, we are not disposed to keep up a war with them or any other people.

As to their peculiar religious tenets which was the cause of the real difference between them and us, and out of which the evils grew which are effecting them, and likely to do it, belongs to themselves, and as far as we are concerned, they may enjoy them, since the public know or may know, both through their own writings and ours, what the real difference is; these called forth all we have said in relation to them, it being our firm conviction that they were not according to Godliness.

The proofs they gave to the world that we were seeking their lives, have so plainly shown that they were mistaken, if they thought so, that a word is all that is necessary. They sent forth the alarm that we were colliging with certain men who they said were the active agents in the death of the Smiths. Namely the messrs Laws, Fosters, Higbees, & Bennett, facts have proven that between them and us, there was no concert of action. We had a conversation, last winter in Ohio, with Mr. William Law whom we unexpectedly met on his way to visit his brothers, in Mercer co. in this state. The conversation was a friendly one, but terminated in convincing both parties that our religious views were so widely different that no union could exist, and so we parted, agreeing to disagree, and so the matter ended. As to the others mentioned, we never had any conversation with them, and facts have settled the question in dispute, if there ever were one, that none of them had any disposition to unite with us in a church relation, but we consider they have a right to do so, if they comply with what we consider the only way of admission, which is baptism for the remission of sins, and the laying on of hands for the gift of the Holy Spirit, as all others attain their standing with us.

Mr. P. P. Pratt seemed so certain of there being some connection between us and the above named persons, that he gave forth a prophecy in the New York Prophet, that such would be the case, and when a certain paper made its appearance, said to have been written by Joseph Smith during his life time, and sealed, and deposited in the hands of Dr. J. C. Bennett never to be opened until after Mr. Smith's death, Mr. P. P. Pratt reminded the people that he had prophesied, that the church of Christ would be composed in part of the persons, to whom he and others took such decided exception, and gave the appearance of this paper as proof of the fact. Now as to the paper we know just as much about it as Mr. Pratt, Dr. Bennett says it was by Joseph Smith deposited in his [Bennett's] hands to be disposed of as he did. This is what we know about it, Dr. Bennett sent the paper to another person's address, who has it now.— This is all we know about it, and Dr. Bennett has gone his own way, and attending to his own business, as far as we know; and we presume has as little idea of ever joining with the church of Christ, as he has with the Mormon church. So much for the paper.

We are well assured from facts, which are stubborn, that the enemies of the people of Nauvoo, in their own vicinity, are as deeply opposed to us as they are to them, and if we were located in Nauvoo, as the inhabitants of Nauvoo are, we could expect nothing but opposition from them. We have reasons for this. In all the notices taken of us in the papers, in that country, opposed to the people of Nauvoo there appears to be an ill feeling toward us about which we cannot be mistaken. We are never spoken of in a respectful but disrespectful manner, and the very forms of expression shew a feeling of deep prejudice against us. Not from any personal hostility, we judge, for we do not know how there could be any, for we never had any personal difficulties with any of them; but the people there seem to believe, absolutely, that our religion is an imposition practised and practising on the people, and they cannot have any forbearance with it or us. This is a something we have, and will have to bear through our lifetime, as far as we can see.

The charge then, attempted to be made by the people of Nauvoo, is forever repelled by facts, so that all may see if they wish to see, and when facts are left to tell the true state of the case, it is that the church of Christ and the Mormons, are so widely different in their respective belief, that they are of necessity opposed to each other, as far as their religion is concerned, and the attempt to introduce extraneous matter in the controversy, is without foundation in truth. The attempt was made by that people, for months before our paper was published, to make a false impression on the public mind, through the medium of their paper, by false statements, which were the

cause of our publishing a paper when we did, and had they not done that, it is probable that we should not have published a paper till this time; but we were compelled to do so, as a measure of self defence, and we have been, we may say, almost compelled from, and ever since by the force of circumstances, over which we have had no control, and things, pertaining to us, have been conducted, and are now conducting by an unseen hand, and things take place which are astonishing to ourselves, and as unexpected to us, as they could be to others.

Between us and the Mormons there is a greater difference of religious belief, than almost any are apprised of. There is scarcely one point of similarity. It might appear, at first sight, that we agreed in the original proclamation of the gospel, of baptism for the remission of sins, and the gift of the Holy Spirit, but when the matter is closely examined it will be found that the difference here is very great. They seem to think, or we judge so from their action, that the proclamation is general without any regard to the order of the church whatever, to this we take exception, while we believe in baptism for the remission of sins, and the gift of the Holy Spirit, we believe that the promise of either, remission of sins or the gift of the Holy Spirit, is not obtained only as the persons administering, are doing so by virtue of their standing in their place in the church of Christ. That if the ecclesiastical order of the church is broken, the promised gifts cease, and neither baptism nor the laying on of hands can bestow them, only as the true order of the church, where Christ appointed these blessings to be obtained, is retained, that as soon as this ecclesiastical arrangement of the church is broken, the blessings cease, and every foul spirit and evil work will follow.

The pretensions of the people of Nauvoo, founded on the primitive church, that at the death of the Savior the twelve apostles took the authority, is so singular a mistake, that it needs but very little reflection to see it. The Savior never formed a church while he was here in the flesh; if he had, it would have ceased to exist. The apostles could not have taken the authority in a church that the Savior organized himself; for the same authority under which the church of Christ is organized, is necessary to the existence of the church; take the authority away by which it was organized, and the order of things established would cease to exist. Hence it was that the Savior organized no church while here, because, when he went away, there was no such authority to take his place, and instead of his organizing a church, he went away and then empowered the apostles to organize the church, and that order could be preserved; but no sooner did apostles cease in that church, than it ceased to exist; and all the spiritual gifts ceased also, and if we ask why

the spiritual gifts ceased? the answer and the only answer which can be given is that the ecclesiastical order through which the gifts were bestowed was broken.

We, in opposition to the people at Nauvoo, believe that in order to have the blessings continue in the church, it is necessary that the whole body should be fully framed together, each joint supplying its place, and then the spiritual nourishment will flow to each part; but disorganize the body, and the nourishment will not reach every part, and take off the head and it will reach none of the members; but the people of Nauvoo claim the right of disorganizing the body, and yet proclaim the blessings, which were only promised to the body perfectly organized. In this there is between us and them an essential difference in the elementary principles of the gospel.

Another essential difference between them and us is the principle of exaltation. This they say is to be done through a system of sealing up women to them in this world, to be their wives in eternity as well as time.—This is what they call the blessings of Jacob, and that their exaltation is in consequence of it. To this we do, and ever did, take decided exception: we believe that the exaltation of man depends upon the evolution of faculty, by means of the gift of the Holy Spirit, enlightening the mind, until it can be a companion for the Deity, and become one with him.—There is scarcely one essential principle pertaining to salvation, about which the Mormons and the church of Christ agree.

These are the real differences between the Mormons and us, in our religious beliefs. All that is said about the church of Christ, being partakers with their enemies their enemies themselves can be witnesses; we have no idea that their enemies would make common cause with us against them, or in any thing else, if we can judge from their papers; indeed so manifest are these things, that Mr. Hyde wrote a letter to this city declaring that the people at St. Louis were as much opposed to us, as they were to them; and though they were friendly to our face yet, when our back was turned, they would speak in most disrespectful terms of us, a something of which we have no doubt; but why is it that Mr. Hyde has so shortly found out that we are making common cause together? the truth is, he knows better and always did. The letter he wrote here was doubtless true and is now the truth, and the people of Nauvoo know it as well as we; but this cry about uniting with their enemies, was raised for effect. But time and facts have put the matter forever at rest, and all see there is no connection between us and the Laws, Fosters, Higbees, and Bennet, persons about whom we have nothing to say, only that they have a right to any religion they choose and we claim no right to say nay, nor any disposition to say so. It is an-

other failure, among the many prophecies of Mr. Pratt, since his notable prophecy of the destruction of New York.

But the church of Christ has obtained a distinctive character, and the differences between us and that people are being known, and we will have very little need of noticing them at any time. The more evil they speak of us, and the more efforts they use for our injury, the more evidence the people will have that we are not of them, and as we know we are in the hands of the Lord and not in theirs, we are disposed hereafter to let them abuse us at their pleasure. The end for which we ever noticed them is now obtained.

SIDNEY RIGDON.

Hampton, Ill. June 18, 1845.

PRESIDENT RIGDON:

Last evening I returned home from attending a conference in Buffalo, Iowa—the seat of Elders Hinkle and Blakeslee's labors since their return from the conference at Pittsburgh. President A. Cowles and myself arrived there on Friday evening, and on Saturday afternoon our meeting commenced. Numbers were in attendance who did not belong to the "Church of Christ."—Some of whom had come from more than forty miles distant, in order to hear and see. Bro. Cowles preached to us a very excellent, plain discourse, and was followed by Elder J. Blakeslee with an exhortation, in demonstration and in power.

On Sunday morning after baptism, brother Cowles again addressed a very large congregation on the doctrine and practice of the kingdom of God. The fire of the Spirit of God seemed to burn in the old man's heart, and he poured it out in a flood of light upon his attentive hearers. Elder Hinkle followed him with some very definite remarks. In the afternoon Elder Blakeslee and myself occupied some over three hours in two discourses, concerning the Book of Mormon, and the work of God that will be accomplished in this generation. We then broke bread, and had a good time of rejoicing with our brethren and sisters. The Spirit of truth operated freely in our hearts, and all the saints seemed to realize our great and high privileges.

Sometime (I think) during the winter of 1830, the fulness of the gospel of the Son of God was introduced in the northern part of the State of Ohio, by the Elders of the church of Christ, where many converts were made to the faith—when the truth, with the love of it, found its way to the heart of a young man who was then studying medicine in the village of Painsville, by the name of Harvey Whitlock. He was soon baptized and set apart to the ministry. He travelled extensively; and his name stands forth conspicuously among the sufferers of the church, during their persecutions in Mo. in 1833. He separated from the Church (I think) in '36: and has for

several years been extensively engaged in his professional business, in the prairie wilds of Iowa. During our April conference I directed the Messenger and Advocate to be sent to him. He read it. And saw in it that we were not only determined to plead for virtue, holiness, and faith unfeigned; but that we were determined to put into practice every holy principle that the Lord required at our hands.

Hearing of our conference in Buffalo, and not living more than fifty miles distant, he was in attendance from its commencement; and hearing and seeing what he did, he came to the full and settled conclusion to unite with us, and throw all his energies into the scale; and again lift his voice in defence of the glorious principles of the kingdom of God. Opportunity being given he arose and in a humble manner as I ever heard, asked admission into our fellowship by obedience.—It was my privilege to introduce him by baptism and ordination into the Church of Christ, and ministry of the Son of God. Elder Whitlock is one of the men through whose ministry and tuition, I was first made fully acquainted with the fullness of the gospel of the new and everlasting covenant. Now dear brother, I need not tell you my feelings when I led that man down and immersed him in the great Mississippi; and in accordance with the manifestations of the Spirit of God to us, Elder Blakeslee—the president of “the Twelve” and myself laid our hands upon him and set him apart to that holy ministry, by the authority of which he can again lift up his voice, and publish the principles of salvation to all who may hear, with those thrills of eloquence, that are seldom heard except from gifted minds and voices like his. I pray God to preserve him in faithfulness, and make him an ornament in his kingdom. My father in the flesh, and my father in the gospel, are both in the kingdom; and I have been privileged to introduce them since I last saw you. Again, I say praise the Lord, O! my soul.

Our conference business commenced on Monday morning.—A. Cowles presiding.—From the representation of the branches, it was found that near one hundred had come into the order of the kingdom, as established at our Pittsburgh conference. The most of the day was spent in teaching and preparing the minds of the ministry for their consecration, and for their future labors. I have not the minutes before me, but I believe about fifteen were dedicated to God, after the strongest assurances from them that they—each one, would occupy upon his talents, as the Lord would open the way. They all seemed to realize the necessity of their immediate and speedy action in the cause—in publishing the gospel of peace to the world.

In the evening the ministry met in an upper room, apart from the world, and there received their solemn consecration to God; and with us, entered into a firm covenant “to stand by

each other in all righteousness before God—down until the time of the end.” I assure you, my dear brother, we had a good time, and much—very much of the Spirit of God poured out upon us. And while we were thus dedicating the ministry to his service, Elder G. W. Baker, who had received his anointing at Pittsburgh, met with the church in a lower room, in another part of the building, and occasionally during the evening, we could hear the melody of their voices arising from heaven’s King—which cheered and encouraged our hearts.

Let me tell you sir, we may expect much from the labors of those strong men of God of the west, in the wide field of the world, which is white already to harvest. O! that God may prosper them and cause them to gather many sheaves, and obtain many stars in their crowns of rejoicing; and come up upon mount Zion when the Lord makes up his jewels for the millennial rest.

President Cowles and myself expecting to leave for the east in a few days, and probably never to return to the west, desired all our brethren and sisters to meet us on the next morning, so as to have a kind of farewell meeting. We met at 8 o’clock. There was a full attendance. I have often heard the saying “the best of the wine is left to the last of the feast,” but I never more fully realized its truth than on this occasion. After the meeting was opened, I arose to deliver my valedictory. The power of the Holy Spirit rested down upon me. I walked the floor to and fro, and poured out my feelings, until the sympathies of our natures were tuned to the highest key, and were only allayed by giving vent to a flood of tears. O! that time—that time, sacred in my memory! Those brethren and sisters too, I never, no never shall forget them. Then brother Cowles, and I stood, and the brethren and sisters passed and gave us their hands. O! my soul, lift up thyself and rejoice in God, for the joy and rejoicing in the Lord of that occasion.

We left the brethren baptizing those who became convinced, but how many they thus received, I have not yet heard. As I said at the close of my last letter, the cause of our holy Redeemer, no power on earth can stay it, while we trust not in the arm of flesh, but in the faithfulness of Daniel’s God. Let your heart, my dear brother, trust in God, and walk in uprightness before him, and no evil thing that rises up against you, or the cause in which you are engaged, will ever prosper, even so, Amen.

W. E. McLELLIN.

York, July 9th, 1845.

BROTHER RIGDON:—

Dear Sir:—It has been a long while since I joined the “Mormon” Society. The reasons that induced me to become a member were many, a few of which I

will name: 1st I believed them to be a virtuous and honest people. 2d They had the pure doctrine of Christ. 3rd They were governed by revelation, and organised after the pattern of heaven. But alas, how altered is that church, now instead of virtue; burning lust and seduction; instead of pure, the most demoralizing and diabolical doctrine. The church organization is broken up, and the voice of Revelation is heard no more among them; instead of a true, she is an apostate church. She is without a head, and is like the frail bark on the tempestuous ocean without a rudder to guide her into a port of safety. So abject is the condition of the church, so far as divine and spiritual influence is concerned, that I am constrained to give thanks to the sovereign Ruler of the universe, for enabling me to see it, before I was entangled in that most desperate, and destructive sink of vice and immorality. I left the sectarian world, and thank heaven for ridding me of false doctrine; and now I feel to rejoice ten fold more, because, I have been cut off from the liability of falling into corruption and adultery. Being snatched, by the hand of Omnipotence, from the verge of ruin, my feet are planted upon the rock Christ Jesus, the Saviour of the world. Verily, I am compelled to exclaim, how infinite is thy mercy O Lord; and what art thou that thou art mindful of me. Thou hast delivered me from the snares of the adversary, and placed me in the light, and liberty of the children of God, by allowing me to be disellowshipped from that which was formerly thy church in Philadelphia, where once thy spirit was felt, and thy people rejoiced, and glorified thee, but now no more.

But I must hasten, I wish to relate some of the circumstances under which I was excommunicated. I had been away from home nearly ten months among a people where no church has been established. Last week I returned to Philadelphia, when I arrived, I heard of the abominations, and wickedness of the heads of the church, spoken of by numerous persons, and found that many of the best members of the church were turned out without a hearing, simply because they dared, like men and women, express their opinions about the affairs of the church. Dealing with members in this mode, I considered a flat violation of *all law*, and my suspicions were soon aroused; thought I, there must be something "written in Denmark." Hence I immediately began to inquire into the matter and soon found another reason why they were cut off; was because they would not sustain the twelve, right or wrong. I pressed my inquiries a little farther and I soon discovered the ground of opposition to the twelve; and why these excommunicated brethren would not sustain them. It is because they arrogate to themselves authority which does not belong to them, which amounts to a glaring usurpation of power, and teach a doctrine damning in itself, and abhorant to

all the moral sensibilities of our nature. I mean the spiritual wife system; which I can prove, they taught in Philadelphia, as well as Nauvoo, by the testimony of respectable and honest men.

To countenance such men for one moment, as leaders in the church of the living God, would be a flat violation of all law, common sense, reason, or any other rule by which enlightened or civilized people are governed. There are heathens and barbarians, who would scorn such a doctrine, as emanating from God. It too is a downright insult to ask any man to support men who teach it. Soon their folly will become so manifest; that they will be overwhelmed with shame and disgrace. Already their administration is not approved by God, and the end of their wickedness is drawing nigh. By this time, I had conversed with a goodly number of persons on the subject, members of the church. I found none that could deny it, hence, my mind was nearly made up to leave the church, but I said nothing about it to any one.

It was impossible for me to fellowship them, and on refusing the sacrament last Sunday, my license was demanded. But not being disposed to comply; without, a trial, I was cited by elder Grant, to appear before a great Mormon Sanhedrim, composed of officials, on the following Monday evening. At this opportunity I rejoiced, for he that loves the truth need not be afraid nor ashamed. At the time set I was on the spot and in my place, alone without a friend to speak in my behalf; I asked the privilege of bringing a friend with me, but was denied; in fact one happened in, but was ordered out. Friendless apparently at first, yet before I left, I believe I had some, who were inclined to think as I did, not one half of them voted against me. The Great gun, P. P. Pratt, was present, and the contest was between him and myself. My tongue was loosed, my heart was full of matter, and though they tried to browbeat and gag me, yet my strength and voice increased, and bid defiance to their attempts to silence me. I was doing my duty as an elder in Israel, and before I left, I made them quake under the all powerful lash of truth. When I entered the Hall they flattered themselves that I would not be able to make any defence before his highness P. P. Pratt, but before I left, I succeeded in changing the faces of some, from a contemptible and insignificant sneer to a long hypocritical face. The garb of sanctity was torn off these spiritual wife hypocrites, and their moral deformity laid bare.

Elder Pratt, frequently referred to the book of Covenants to sustain his position, but when I challenged him, or any one present to debate the subject, in reference to authority he dropped the book of Covenants, and said no more about it. From the course pursued by him, and the twelve I am ready to believe, they do not believe either that, or the book of Mormon.

They to me look like a set of ambitious aspirants. Hence I never wish to have any thing more to do with them. They may vomit forth all their filth and spleen, spread abroad all their rancorous vituperation, piebald ribaldry and slander. I am to all intents and purposes with you in following the Lord in his own appointed way. I give God honor and glory for again placing my feet in the way of salvation. May God bless and prosper his people, under the guidance of his Prophet (Sidney Rigdon) is the prayer of your unworthy brother.

N. B. HELVERSON.

Boston, June 24, 1845.

PRESIDENT S. RIGDON:

Dear Brother in Christ, I take my pen to drop a few lines to you at this time. * *

God knows, worlds of wealth is of no value to the gospel of our blessed Saviour; my soul grows larger and expands in the light and glory of God. I have been to the East, preached in the Baptist church Sunday before last; with intense anxiety the people heard me in the forenoon, and desired their Elder to give way for me in the afternoon, to which he consented. I gladly embraced the opportunity, and tried to leave no stone unturned to show them the first principles of the gospel, and the organization of the kingdom of God. Left them in a good state of feeling, all but the Elder, he was very uneasy but treated me gentlemanly; may God bless him and his church to embrace the gospel. In Boston last Sunday I preached 3 times, and once in Cambridgeport where I now live.

While I was gone to the East, my house was assailed in the night time by a band of ruffians, who insulted my family with hard words and foul speeches, to their great annoyance, until they were compelled to call on their neighbors for assistance and protection. When I returned and found the treatment so gross, without the least provocation my feelings were very much excited, and I made an effort to ferret out the offenders; the neighbors were very much stirred up about it; never was known so gross an insult on a respectable family in this region of country. But now came the test of my religion, up comes a man in a carriage for me to go to Boston to lay hands on his aged mother, who was supposed to be dying. I felt I had a wrong spirit, but I took my oil and went. This showed me the importance of being always ready. I told the Lord, like Sampson, if he would return to me, I would submit all persecutors to his charge, and pray for them. The spirit of the living God came with power while I looked on the dying woman; I was astonished, she had not so much as opened her eyes, neither spoken, or even noticed any one for some time; but the spirit bid me pray; I did. It bid me alone; I did. It bid me lay on my hands. The old lady turned over from a doubled up position in the bed, and looked up. Such was the marvel-

ous change, that her children and grand children were greatly amazed, they all burst forth into a flood of tears. Color came in her face like a child, she fell asleep, and I told them the Spirit said if she sleeps she shall do well. The night's rest refreshed her, and the next day she talked with her children all about the goodness of God. I went the second time and her sons and daughters all knelt down, while I prayed, and God blessed me in a wonderful manner. One of the sons told me it was the first time he ever knelt before God, but hoped it would not be the last. She got up after I left the room; she is a miracle indeed. I think the whole family will embrace the gospel. I spent part of the day with them yesterday.

Sunday we had a heavenly time in our church, the spirit of God rested upon us, the spirit of prophecy was poured out in great effusion, and I can assure you it came with mighty power. The brethren and sisters came together last night at my house, to partake of the Lord's supper; and such prophecy by the spirit I never heard in this vicinity. And to tell you the whole story in a word, I have been filled with perfect love ever since this persecution arose falsely for Christ's sake,

I preached on the town scales in Cambridgeport last Sunday morning at 8 o'clock, to hundreds. The most respectable came up and took me by the hand and expressed the best of feelings toward me. All the respectable part of the place take as much again notice of my unusual persecutions as I do. * * * My soul is happy, praise the Lord, peace on earth, and good will to man.

Now Sir, the desire of the honest in this region of country is, that you should come here and spend some time. The citizens of Peterboro, are very anxious for you to come and make them a visit, and lay before them the principles of life. I rejoice to hear the prospect of the saints abroad. I wish you health and happiness and that the blessings of God may ever be with you.

From your unworthy brother.

Wm. HUTCHINGS.

West Buffalo, Scott co. I. T. June 21, 1845.

DEAR BROTHER E. ROBINSON:—

This will inform you, that I am at this place, (West Buffalo Scott co. I. T.) with my wife and family, in as comfortable circumstances as could be expected, all things considered. And now I will give you a short history of the dealings of the good Lord with me since I left your city, which was on the 14th April, 1845, and in company with as good men as this age could produce. I made my way toward home as fast as steam (applied to the boat I traveled on) could carry me, with but one little delay; and I arrived at Hampton Rock Island co. Ill. the 27th, found my family all well, and as a matter of course glad to see me. We preach-

ed several times on our way home, and we think left good impressions on the hearts of many who sailed with us.

I tarried at home three days and then went to Buffalo to join elder G. M. Hinkle in the Mission appointed me by the first presidency, in Iowa and Illinois. We have labored day and night diligently unto the present time, the Lord working with us, and confirming the word with signs following; and we have had to our assistance some of the time, that energetic and faithful laborer in the cause of truth, elder W. E. McLellan, and that worthy and well beloved brother President A. Cowles.— They attended our conference in this place, the present week. The work is fairly introduced in this region on both sides of the Mississippi river. We have baptized in all, 89 persons, and many more are believing, and I expect to immerse some more on tomorrow, at this place. Thus the Kingdom of heaven is beginning to roll onward in its course, in fulfillment of some prophecies made at the time of its organization, in the city of Pittsburgh last April.

Dear Brother suffice it to say, that all things pertaining to the Kingdom of heaven in the West, as far as I have any knowledge, are going on about right. The Lord is with us in very deed, and so are some of the servants of the prince of darkness, each endeavoring to establish his claims to the purchased possession. But the Kingdom of our God is gaining ground, and will if all his subjects are faithful, triumph gloriously. I had well nigh said, pray for us, but I know if you have the spirit of the Lord, as I verily believe you have, you cannot forget it any more, than you could forget to settle up your accounts with your own heart, every morning and evening. You will see by the minutes of our conference published in the 12th No. of the Ensign, what we have been doing, more fully than I could write on this sheet.

Indeed Sir from the time of the organization at Pittsburgh up to the present time, my mind has been feasting on the peaceable things of the kingdom, while the word of God is like a fire in my heart and bones, shut up. I feel that I am now in my right element. I have enjoyed much of the spirit of God in days gone by while preaching the gospel, but I feel as though I had now just began to live. I set out anew with our organization of the kingdom of God, and my determination is, by the grace of God, to be faithful "to the time of the end." The Lord bless you all.

Yours in hope of the rest of God.

JAMES BLAKESLEE.

Wellsville, O. July 10, '45.

DEAR BROTHER:—

Since I left you on a short tour of preaching, the Lord has blessed me very much with his Spirit, which caused me

to speak 'the word' with much power in the hearing of the people.

On Sunday night last, as I was about to lie down to rest, I kneeled before my heavenly Father, and asked him in the name of Jesus Christ to open the way before his servants, that they might go forth and preach the gospel of the Kingdom of God to the people; that they might hear, and understand, believe, and repent of their sins, and obey the commandments of God; that they might partake of his spirit to enlighten their minds, in order that they might know "the signs of the times"—which already betoken the near approach of the Son of God. To this end was my strong desire, and my supplications before the Lord, and then I laid me down and rested during the night, not thinking of going myself to any place soon. But when I arose in the morning, it was manifested to me to go to the little town of Knoxville in Ohio, where I have an uncle living, and preach the gospel of the kingdom, and bear my testimony to them.

So with this light I conferred not with flesh and blood," but left my home last Monday with faith in my heavenly Father that he would open the way before me. The same day in the evening I reached Knoxville. The news soon spread, that a strange preacher had come to town. I conversed freely, and the next day a young man who lived at the place where I stopped said he would like to hear me preach. I told him I would preach if a house could be found for the meeting. He soon obtained the school house. An appointment was circulated for evening. The school house was filled and some stood outside. I preached to them, and the Lord poured out his Spirit upon me mightily, which indeed preached through me "the wonderful works of God." The congregation listened very attentively to what I spake to them in the name of the Lord. Some said they believed what I said, and all treated me very kindly—and may God grant that they may receive the truth, and the love of it in their hearts, and be saved by faith and obedience in the kingdom of our Lord Jesus.

On the 9th I left for Wellsville believing that God would open a door that I might preach the things which were in my heart to the inhabitants of that village also. I arrived there about 10 o'clock A. M. After I had rested about one hour, I commenced going through the town and trying to get a house to speak in, but my labour seemed to be all in vain. I came there to preach to the people, and I was determined that I would not be frustrated. So when I found that I could not get a house (although there were plenty,) I told those who refused that I could preach on the corner of the street. But I was informed that I might preach in the grove at the upper end of town. I then went from house to house and told the people that I would preach in the evening, and by doing so a goodly number ac-

sembled at the time appointed. When I arose before that people to lay before them the gospel of the Kingdom of God, this I can say in truth, that no man living can, even imagine my feelings, except he has been called with the same holy calling, and feels the weight of the same holy ministry. I had no fear, for the Lord's spirit had cast that all out; and I was filled with power to declare truths to that people, and bear to them a testimony which they never can forget. I had spoken to them about an hour on the principles of the gospel, when the spirit of God said to me "to prophesy." The future was then in a degree opened up before me, and I declared to them many things which made them look very earnestly at me, I assure you; and I felt some astonished myself.

When I closed I could say with the Psalmist, "Praise the Lord O! my soul." For the Lord did bless me wonderfully while I stood before that people. My prayer to God is that his kingdom may roll on with power, for the salvation of all the honest in heart; until it shall bring in the rest of God; for which all the ancient saints and prophets looked with so much anxiety.

May the Lord bless you my brethren in the truth.

ROBERT KINCAID.

N. B. Brother Coxall will preach in this place next Sunday.

R. K.

Philadelphia, July 9th, 1845.

BROTHER E. ROBINSON—Having a few leisure moments I occupy them in writing to you.

* * Our meetings last Sunday were well attended. The official members here seem to be awakened to a sense of their duty, and have commenced preaching in other places besides our usual one. * * There has been quite a flare up among the twelveites here. Elder Helverson a man of more than ordinary ability, who had been absent for some time returned on a visit among his relatives. Hearing many reports he felt to investigate, consequently came to our meeting on Sunday morning. This was enough. * * He was cited to trial. The great apostle "I Parley P Pratt," was sent for or came accidentally. The Elder was put on trial. The principal charge was slander founded upon this principle—If the twelve had done wrong he had no business to accuse them of it, or to tell it to any one else. He undertook to plead his own cause by referring to the book of Covenants. But they would arise and say he was out of order. The Elder then requested time to investigate and consider upon the claims of the twelve. Whereupon "I Parley" under whose special jurisdiction Elder H. lived "moved he be cut off from the Church" that he might have time to investigate. This is a tacit acknowledgement of what their actions have indicated for some time past. That is, that no man shall have the right to investigate their

authority while he is a member of their Church. O what blindness of heart and of mind—and to what an extent cannot human beings be deluded. Our brethren here are very anxious that bro. McLellan should come to this city immediately. Indeed I am satisfied that there is no place in the United States where he could do more good. Dear brother, urge him to come on right away if possible.

B. WINCHESTER.

Pittsburgh, July 7, 1845.

MY DEAR FRIEND:

At the hearty request of my good friend F—I stopped at the Iron city, so Philadelphia, ere I see it, will be two or three days older, and I that wane of time, nearer the tomb. Sunday I went in company with my friend to the meeting of a people known as the Church of Christ; the place is comfortably fitted up, and will hold a congregation from 3 to 5 hundred, and upon this occasion it was well filled; you know I stand free from all Sects, Creeds and Societies, and thus I speak and write impartially, wherever I find sincerity in a people seeking after that holiest and brightest gem, divine truth—and a thought like this entered my mind; out of the vast myriads that have passed and are now on the stage of action, can this little flock, congregated in this up stairs room, be now the chosen people of God, who are to assist in bringing about the mighty results and to be the principal laborers in the last hour of the six thousand years? who dare say to the contrary? Not I.

The excellent discourse by Elder McLellan, free from severe reflections upon the benighted state of the world. No spleen—no coarse epithets, to maintain a point in doctrine, lavished upon the sectarian world—but charitable language and feeling keeping company with the speaker and congregation—in fine, better order, unaffected piety, I have not seen since I first heard the sound of the everlasting gospel. That's right, give us example—"by their fruits shall ye know them" says our divine Master. The meeting over, I was forced to the conclusion if truth is not here, where is it to be found? Consider well. Meditate on the text, "Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" You, whispered the still small voice if you practice the lesson taught this morning by the preacher.

T. A. L.

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No. 18.

EXTRACT FROM THE PROPHECY **OF ENOCH.**

And it came to pass that Enoch continued his speech saying, behold our father Adam taught these things, and many have believed and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophecy, saying unto the people, that, as I was journeying and stood upon the place Mahujah, I cried unto the Lord, and there came a voice out of the heavens, saying, turn ye and get ye upon mount Simeon. And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another, face to face: and he said unto me, Look and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwell in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwell in tents. And the Lord said unto me, Prophecy, and I prophesied saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever: And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hannapiah, and all the inhabitants thereof; and the Lord said unto me, go to this people and say unto them, repent, lest I come out and smite them with a curse and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; And so great was the faith of Enoch that he lead the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled: and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language, which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which come up out of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodsheds among them but the Lord came and dwelt with his people, and they dwelt in righteousness.— The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people; And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even ZION. And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed.— And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo! Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, Behold my abode forever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld and lo, all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and beheld the power of

Satan was upon all the face of the earth! And he saw angels descending out of heaven; and he heard a loud voice, saying, Wo, wo, be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed and his angels rejoiced. And Enoch beheld angels descending out of heaven bearing testimony of the Father and Son: and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion: and it came to pass that the God of heaven looked upon the residue of the people, and he wept, and Enoch bore record of it saying, How is it the heavens weep and shed forth their tears as the rain upon the mountains! And Enoch said unto the Lord, How is it that you can weep, seeing you are holy and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also, you are just; you are merciful and kind forever; you have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice and truth is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep? The Lord said unto Enoch, Behold these your brethren: they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another; and that they should choose me their Father; but behold they are without affection, and they hate their own blood; and the fire of my indignation is kindled against them. And in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.—Behold I am God; Man of holiness is my name: Man of counsel is my name, and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hand and hold all the creations which I have made; and my eye can pierce them, also; and among all the workmanship of my hand there has not been so great wickedness, as among your brethren; but behold their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: Wherefore, should not the heavens weep, seeing these shall suffer? But behold, these which your eyes are upon, shall perish in the floods; and behold I will shut them up: a prison have I prepared for them.—And that which I have chosen has fled before my face: Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day, they shall be in torment! wherefore, for this shall the heavens weep; yea, and all the workmanship of my hands.

And it came to pass, that the Lord spake unto Enoch and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look. And it came to pass that Enoch looked and, from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father: and behold Zion is with me! And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me the mother of men! I am pained: I am weary because of the wickedness of my children!—When shall I rest, and be cleansed from the filthiness which has gone forth out of me?—When will my Creator sanctify me that I may rest, and righteousness, for a season abide upon my face? And when Enoch heard the earth mourn, he wept and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods! And the Lord could not withhold; and he covenanted with Enoch, and swore unto him with an oath, that he would stay the flood; that he would call upon the children of Noah: and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand; and the Lord said, Blessed is him through whose seed Messiah shall come: for he says, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eterni-

ty; whoso comes in at the gate and climbs up by me shall never fall: wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of man comes in the flesh, shall the earth rest? I pray you show me these things. And the Lord said unto Enoch, Look, and he looked and beheld the Son of man lifted upon a cross, after the manner of men; and the heavens were veiled: and all the creation of God mourned; and the earth groaned; and the rocks were rent; and the saints arose and were crowned at the right hand of the Son of man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

And again, Enoch wept and cried unto the Lord, saying, When shall the earth rest?

And Enoch beheld the Son of man ascend up unto the Father: and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself but through your own grace: wherefore, I ask you if you will not come again on the earth! And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth: and great tribulation shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we shall fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of man, in the last days, to dwell

on the earth in righteousness, for the space of a thousand years: but before that day he saw great tribulations among the wicked; and he also saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joys; and all the days of Zion in the days of Enoch, were three hundred and sixty five years; and Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went the saying, Zion is fled.

From the Ensign.

ON FAITH.

"According to your faith be it unto you."—Mat. 9: 29. Among the principles of the gospel, we think that the first one, and the most important link in the grand chain, is faith.—Paul by inspiration says in Hebrews 11: 6, "He that cometh to God must believe that he is." And that, "without faith it is impossible to please him."

Probably more has been written on that word in Theology called faith, than any other in the English language; or rather upon the principle or idea contained in the word, or communicated to the mind by it.

The definition given in holy writ, has not satisfied the curious, nor quieted the contentions; and theologians have ransacked their brains and the great and small libraries of the world, to find a better or different definition than that simply given by the apostle Paul in Hebrews 11: 1, "Faith is the substance (i. e., the ground or confidence,) of things hoped for, the evidence of things not seen."—This definition suits us very well. But Buck, in his Theological Dictionary, says: "Faith is that assent which we give to a proposition advanced by another, the truth of which we do not immediately perceive from our own reason and experience; or as it is a judgment or assent of the mind, the motive whereof is not any intrinsic evidence, but the authority or testimony of some other who reveals or relates it. The Greek noun translated faith, comes from a verb which signifies to persuade, the nature of faith being a persuasion and assent of the mind, arising from testimony or evidence." Brown, in his Dictionary of the Bible says: "Faith properly signifies, a persuasion and assent to truth upon the authority of another, and is opposed to *doubting*."

Webster, in his Dictionary of the English language, says: 1. "Faith is the assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence. 2. The assent of the mind to the truth of a proposition advanced by

another; belief, on probable evidence. 3. In theology the assent of the mind or understanding to the truth of what God has revealed, &c. "Belief of the revealed truths of religion,"—Hooker. Swift says, "Faith is trust in God."

We might multiply authors on the subject—this all-absorbing subject; but we think the above will answer as to the definition of learned men; therefore, we proceed to another part of the subject. Buck has given us in his Theological Dictionary an explanation of seven different kinds of faith, viz: divine, human, historical, the faith of miracles, a temporary faith, faith in respect to futurity, and seventh, faith in Christ. And Mr. Brown adds, "Saving faith," which would make eight. We have been some astonished that in the full blaze of the gospel light from all the revelations of God, as contained in the sacred scriptures, and of good common sense, and sound philosophy, men should be so speculative and wild in their notions about faith; for in the first place, according to the book of God, we never could learn that there was any but one kind of faith; that according to James, is living or dead faith. If it produces action, then we would call it living faith; if no action is produced, of course it would be dead—dead because it would be motionless.

Now, if philosophy too, as well as scripture, will bear us out in this point, then we hope our brethren especially, and also all honest enquirers after truth, for the sake of truth, will be profited, and all "the traditions of men," and "doctrines of devils" on this subject, be found out and seen to be what they really are, that is, chaff, and nothing but chaff—only words without knowledge, subverting the souls of men, and leading them astray from God: yea, mere vanity.

Living faith is that principle which actuates us, in all our right dealings both with or before God and man.

Dead faith is that which does not produce action. It is that principle of faith which the devils have, that makes them "fear and tremble" before God. Faith is an act or exercise of the mind of an intelligent being, giving credence to testimony, or having confidence in that which is made known. And the effect produced upon that mind or intelligence, is always owing to the object about whom, or concerning which the evidence is given. If the testimony adduced is concerning the divine Being, and the mind or understanding assents to the truth of that which is proposed, then the effect produced upon the heart is what Mr. Buck would call a "divine faith." But it is not in reality a different kind of faith from any other living faith; but it is the powers of the mind called upon to contemplate the Creator, and if we give credence, or assent, then the effect produced is confidence in, reliance on, or assurance of the existence of God. It is not "divine faith," but faith exercised in a di-

vine personage. And if we suffer that assurance to work in us to will, as well as to assent, then the effect or result in us is, living faith; and if carried out, it will produce right action towards him in whom that faith is centered. If the evidence presented is concerning some natural or temporal object, and we assent to it, then only a natural or common result is produced in the mind; and if we become interested so as to act, or if there is any motive produced by the testimony, or in the object about which the evidence is given, to beget in us a will, then our action should always correspond with our interests, and it always will provided we are correctly taught and act rationally.

No rational or intelligent being has more than one mind, though that mind has various properties, faculties, or powers which compose it. With the faculties of the mind, we examine every thing presented to us, in which we are interested. Some individuals examine with one degree of scrutiny, and some with another owing to the peculiar construction of their minds; or rather to the degrees of knowledge or intelligence which the minds of the individuals have acquired. Now, if the faculties of the mind are the same in all, although in some weaker and others stronger, how is it that we can find different kinds of faith?—With the same powers of mind, we believe every thing to which we assent; and with the same mind, we reject every thing which does not come to us, as we think, sufficiently authenticated. Then, after reviewing the whole of the preceding, we come to the inevitable conclusion with the inspired apostle, Ephesians 4: 5, that there is but "one faith." Although that may be exercised on different objects, and consequently produce varied results, yet there is but ONE FAITH.

We will here divide the faculties of the mind into the understanding, the heart and the will. The UNDERSTANDING is that which perceives ideas, compares them one with another, and judges of their agreement or disagreement. It is the seeing or thinking faculty. Its operations are termed perceptions. The HEART is that which loves, hates, and desires; is pleased or displeased. It is the seat of all those exercises which are pleasing or painful, and virtuous or vicious. It is the feeling faculty. Its operations are termed affections. The WILL is the determining faculty—that which determines or chooses to act.—Its operations are termed volitions.

There are different kinds of evidence by which we assent to the truth of any proposition, and of these, but two are infallible.—First: when the principles on which the evidence is founded, are intuitive. Such is the evidence of Mathematical truths. Secondly: when God speaks from heaven to man by his own voice, by an angel, by an open vision, or by his Son, then that which is spoken, is infallible testimony to the mind. The next

highest evidence is experience. Such is the evidence on which natural and experimental philosophy stands. This is received immediately by the senses. But there is a possibility of being deceived by any one of our senses singly, since to a man having the jaundice badly, things sometimes appear yellow. The organs of the ear may be diseased, and we may think, and even affirm, that we hear sounds, when we do not. The next and last class of evidence which we shall now notice, is wherein we give our assent to a proposition on the veracity of others. Now, reviewing the above, we are intuitively certain that a whole is greater than a part. When our three senses of seeing, hearing, and feeling are brought into requisition by the vocal voice of God, by the presence of his Son, or an angel, the evidence will not admit of doubt; therefore it is infallible. Next: we are experimentally certain that fire will burn:—and lastly, we are by testimony certain that Jesus of Nazareth was crucified on Mount Calvary, and that he arose from the sepulchre of Joseph of Arama: and look at it again. Then according to all the above, God must first call a man or men by revelation. Do not start, gentle reader, at the word revelation, in its strictest or widest sense; for, says the good book, "No man taketh this honor unto himself, but he that is called of God, as was Aaron;" Hebrews 5: 4. Was Aaron called by direct revelation from heaven? Yes. And the Lord spake unto Moses, saying, Exodus 28: 1, "Take thou unto thee Aaron thy brother, from among the children of Israel, that he may minister unto me in the Priests office." But, says an objector, Aaron was called to minister the law not gospel. Hold for one moment. Was not the ministers of Christ called by direct and divine revelation? Yes. John 6: 16, "I, says Jesus, have chosen you and ordained you." Mark 3: 13, 14, "And he, Jesus, called unto him whom he would, and ordained twelve—that he might send them forth to preach." Acts 13: 2, "The Holy Ghost said, separate me Paul and Barnabas, unto the work whereunto I have called them." 3d verse, "Hands were laid on them, and they were sent away." 5th verse, and "at Salamis they preached the word of God." Timothy was called by immediate, direct revelation or prophecy, and ordained by the laying on of hands. 1st Timothy 4: 14.

Now one object we have had in the above quotations, is to show that the Lord's ministers, both under the law and under the gospel, were called by direct revelations from heaven, or a special pointing out by prophecy, and then set apart by holy ordination. When thus called, chosen, and set apart or ordained, those in the gospel dispensation went forth and bore a testimony—preached the gospel. As Peter says, "with the Holy Ghost went speaking of the ministers, 'they are the messengers of the churches, and the glory of Christ.'" And when he speaks of the author-

ity of the ministry, 2d Corinthians 2: 15, 16, he says—"For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other the savour of life unto life." One object, in the above quotations, is to show the means that the Savior and his ministers used to produce faith in those who heard them; viz: the testimony of those called and sent of God. For, said he, Luke 10: 16, "He that heareth you, heareth me." John 13: 20, "He that receiveth whomsoever I send, receiveth me." Old Paul seems to have understood the same principle in the same way, Romans 10: 14, 15, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" 17th verse, "So then FAITH cometh by hearing." Ah! is the ear the organ, hearing, the sense or medium, testimony the cause, and belief or faith the effect produced? Is this sound reasoning? Let us turn it over and look at it again. Then according to all the above, God must first call a man or men by revelation. Do not start, gentle reader, at the word revelation, in its strictest or widest sense; for, says the good book, "No man taketh this honor unto himself, but he that is called of God, as was Aaron;" Hebrews 5: 4. Was Aaron called by direct revelation from heaven? Yes. And the Lord spake unto Moses, saying, Exodus 28: 1, "Take thou unto thee Aaron thy brother, from among the children of Israel, that he may minister unto me in the Priests office." But, says an objector, Aaron was called to minister the law not gospel. Hold for one moment. Was not the ministers of Christ called by direct and divine revelation? Yes. John 6: 16, "I, says Jesus, have chosen you and ordained you." Mark 3: 13, 14, "And he, Jesus, called unto him whom he would, and ordained twelve—that he might send them forth to preach." Acts 13: 2, "The Holy Ghost said, separate me Paul and Barnabas, unto the work whereunto I have called them." 3d verse, "Hands were laid on them, and they were sent away." 5th verse, and "at Salamis they preached the word of God." Timothy was called by immediate, direct revelation or prophecy, and ordained by the laying on of hands. 1st Timothy 4: 14.

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ane 1: 21. Belief then or faith is a saving principle, connected with obedience. According to the above, "Jesus is the author and finisher of our faith," Hebrews 12: 2. That is, he called a man or men by revelation to his holy ministry or priesthood; and after being ordained, he or they go and preach the gospel; and they who hear that preaching, and give credence to the testimony, that is, believe the preaching, their "faith comes by hearing the word of God"—and obedience then following, makes their faith a living faith, or principle in them, which works by love, and will purify the heart—"if they endure unto the end."

But again there is a faith spoken of in the New Testament, which no wicked man ever did or ever will receive. It is contrary to the nature of the Lord's dealing. He cannot enjoy it, cannot exercise it, cannot have it. 'To another faith by the same spirit.' 1st Cor. 12: 9. The birth 'of the spirit,' in John 3: 5, succeeds the birth 'of the water.' 'Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins; and—(then and not till then,)—ye shall receive the gift of the Holy Ghost.' There is not a promise in 'the book' of the gift of the holy spirit until after faith, repentance, and baptism.—There is not an example given in the New Testament where a wicked man ever received the gift of the spirit before baptism. Baptism is the initiatory rite of induction, or the door into the kingdom of Christ; and when a man is born into the kingdom, then he has a right to expect, yea, to claim the spirit of that kingdom, by virtue of the promise of the king. 'Behold, I send the promise of my Father upon you.' Luke 24: 49. After a man has thus obeyed the ordinances of baptism and the laying on hands, as the disciples did at Samaria, (Acts 8,) and has received the holy spirit, by it he may obtain 'the gift of faith:' but without the spirit, he cannot exercise this gift.—The Lord's spirit does not dwell in unholy temples. An unbelieving wicked man is unholy; and in order to obtain and enjoy the Holy Spirit, he must 'arise and be baptized and wash away his sins, calling upon the name of the Lord.' Acts 22: 16. Then he is washed—then he is clean—then the temple is prepared for the reception of the spirit; by which he can truly say 'Our Father who art in heaven.' Then, and not till then, he can receive this 'gift of faith.' Then he can understand the force of Judas' enquiry, 'Lord how is it that thou wilt manifest thyself unto us and not unto the world?' John 14: 22.—'This exercising 'the gift of faith,' with other gifts, once was, ought to be now, and will be at the coming of the Savior, the distinguishing characteristic of the saints—the true believers.

It was this gift of faith by which the ancients did wonders. 'Through faith they subdued kingdoms, wrought righteousness, obtain-

ed promises, * * * women received their dead raised to life again,' &c., &c. Heb. 11. It was by or through this 'gift of faith,' by the immediate operation of the Spirit of God, that every miracle which has ever been performed since the days of Adam to the present time, was and has been performed—except those which have been done by the power of Belzebub, for the servants of Satan have wrought miracles as well as the servants of God. No doubt both performed their wonders by faith; but their faith was centered in opposite objects—one in God, the other in the Devil.

(To elucidate more clearly this 'gift of faith' to the understanding of all, we will introduce an example. When Moses and the children of Israel had started from Egypt to Canaan, they halted on the banks of the Red Sea, enclosed by mountains and the Egyptian army.—Nothing, it seemed, could save them but the interposition of Heaven. 'By faith they passed through the Red Sea as by dry land.'—They believed in God from their forefathers, yet they could see no way of escape now.—Moses was exercised by two of the gifts of the spirit, viz: revelation and faith. He had no faith which directed him what to do, only to trust in God, until the Lord said to him, 'Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.—But lift thou up thy rod, and stretch out thy hand over the sea, and divide it.' That moment the gift of faith was lit up in his soul.—That moment he believed the word of the Lord with all his heart. He lifted up his rod in faith. His friends were delivered. His enemies sunk. His soul magnified the Lord, and his stock of knowledge was increased. Thus the gift of faith was an immediate act or gift of the Spirit of God on the minds of all those who ever receive it.

But dear reader, stop for a moment and think, if there is no church in Christendom who is contending for and enjoying the spiritual gifts, or miraculous gifts by the spirit, and the gift of faith is one of these gifts; then can any church on earth claim 'the gift of faith?' We answer no! distinctly no. If any individual or church can be found who are contending that they have that precious gift of faith, then we contend that they may have that wonderful gift of miracles also. For both are gifts by the same spirit. The ancients enjoyed both these, and many other gifts also. The same cause will produce the like effects; and we believe that it will in this generation as well as in ages long past. But let us take another view of this subject of faith. The apostle Jude says 3d verse, in writing to his brethren: 'It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints.' To what saints did the inspired writer refer? 'Once delivered,' in this place, means previously delivered. Then we

ask what this earnest contention should be for? Should it be about *creeds, or forms, or notions*? No, it should be about faith—living faith.—Faith exercised in a living object, producing action—yes, marvelous results. Then it would be 'the faith which was once delivered to the saints.' It would not only be like their faith, but it would be the very same faith.—But again. Did the ancients believe that it was their privilege to receive immediate power from God? Yes: by them, the 'mouths of lions were stopped.' Did they believe in receiving revelations from heaven? Yes. Paul says, 'they obtained promises.' Do Christians (as they are called,) of the present day, believe in receiving miraculous power from God—revelations from heaven? No. Do they then have faith—the same faith that actuated the bosom of the ancients? Do they have faith in the same objects, in the same things? If so, does it produce the same effects, the same results? No! Oh no!! We argue that if they had the same faith, it would be faith in the same things; and the same enjoyments of course would follow. But where are those enjoyments? Where is that 'like precious faith' through the medium of which all, yea all the ancient saints lived and held communion with heaven, with angels, with Jesus and with his Father? O! where! where shall we find it in Christendom at this day!—Has it fled, no more to return, until the Lord comes in his glory? 'Nevertheless, when the Son of man cometh, shall he find faith on the earth,' Luke 18: 8. O, my Lord! if thou shouldst come now, as many believe that thou wilt soon, then, O, then! where wouldst thou find that faith which actuated thy saints and martyrs? Or wouldst thou 'come and smite the earth with a curse! Mal. 4: 6. Nay, but there will be a people on earth before the burning day, who will serve the Lord aright; who will have faith, who will be prepared to meet that consuming time—the glorious appearing of our Lord and his mighty angels, with all the heavenly throng. For he said, while on earth, in reference to this very point, 'But as the days of Noah were, so shall also the coming of the Son of man be.' Math. 24: 37. In the days of Noah, among the wicked they knew not 'until the flood came and took them all away.' But how was it with the righteous family of Noah, who had obeyed the voice of revelation given to them in order to their safety? Did that day overtake them as a thief in the night? No. Noah being warned of God by immediate revelation from heaven to him, '(being moved with fear,) prepared an ark to the saving of his house.'—Heb. 11: 7. Now if it will be before the second coming of Messiah, 'as it was in the days of Noah,' then the Lord will call upon some man or men by direct revelations from heaven. They will hearken to his voice.—Will have faith in his word. Will prepare a place of temporal safety. Will gather into it

and the Lord will there preserve them while 'the day cometh that shall burn as an oven,' as he preserved Noah and Lot till his overflowing judgments consume 'all the proud, and all that do wickedly.' By faith the saints will stand that trying day. By 'the gift of faith,' they will outstrip the winds, and flee from the wrath to come. By faith they will be caught up to meet the Lord in the air, and so shall they ever be with the Lord. Amen.

EXTRACT FROM THE BOOK OF MORMON.

And now, it came to pass that when King Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes round about on the multitude; and behold they had fallen to the earth, for the fear of the Lord had come upon them: and they had viewed themselves in their own carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying O have mercy, and apply the atoning blood of Christ; that we may receive forgiveness of our sins, and our hearts may be purified: for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things, who shall come down among the children of men.

And it came to pass that after they had spoken these words, the spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come, according to the words which king Benjamin had spoken unto them. And king Benjamin again opened his mouth, and began to speak unto them, saying, My friends and my brethren, my kindred and my people, I would again call your attention, that ye may hear and understand the remainder of my words which I shall speak unto you: for behold, if the knowledge of the goodness of God at this time, has awakened you to a sense of your nothingness, and your worthlessness and fallen state; I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long suffering towards the children of men, and also the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that put his trust in the Lord, and should be diligent in keeping his commandments, and continues in the faith even unto the end of his life; I mean the life of the mortal body; I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world, for all mankind, which ever were, ever since the fall of Adam, or who are, or who ever shall be, even unto the end of the world; and this is the means whereby salvation cometh. And there is none other sal-

vation, save this which hath been spoken of; for both food and raiment, and for gold and for silver, and for all the riches which we have of every kind? And behold, even at this time, ye have been eating on his name and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped, that ye could not find utterance, so exceeding great was your joy.— And now, if God, who has created you, on whom you are dependant for your lives, and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how had ye ought to impart of the substance that ye have, one to another? And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, how much more just will be your condemnation, for withholding your substance, which doth not belong to you, but to God, to whom also, your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done. I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich, as pertaining to the things of this world. And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not, would that ye say in your hearts, that I give not because I have not; but if I had, I would give. And now, if ye say this in your hearts, ye remain guiltless, otherwise ye are condemned, and your condemnation is just; for ye covet that which ye have not received.

And now, for the sake of these things which I have spoken unto you: that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants, and see that all these things are done in wisdom and order: for it is not requisite that a man should run faster than he has strength. And again: It is expedient that he should be diligent, that thereby he might win the prize: therefore, all things must be done in order.— And I would that ye should remember, that whosoever among you that borroweth of his neighbor, should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin, and perhaps thou shalt cause thy neighbor to commit sin also. And finally, I cannot tell you all the things whereby ye may commit sin: for there are diverse ways and means, even so many, that I cannot number them. But this much I can tell you, if ye do not watch yourselves, and your

neither are there any conditions whereby man can be saved, except the conditions which I have told you. Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend. And again: Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you: and now, if you believe all these things, see that ye do them. And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness, and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long suffering toward you unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing stedfastly in the faith of that which is to come, which was spoken by the mouth of the angel; and behold, I say unto you that if ye do this, ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true. And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due. And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers; he being an enemy to all righteousness; but ye will teach them to walk in the ways of truth and soberness, ye will teach them to love one another, and to serve one another; and also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. Perhaps thou shalt say, the man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my substance, that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this, the same hath great cause to repent: and except he repent, he shall perish, and hath no interest in the kingdom of God. For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the substance which we have;

thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember and perish not.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. AUGUST 1, 1845.

When a subscriber in the country, wishes to send for the Messenger and Advocate, he can now take a sheet of cap or letter paper, write us a long communication on it, and inclose a bank bill and send it 300 miles for five cents—or any distance further for ten cents. As the price of our paper is very low, our friends must, in all cases, pay the postage on their letters. It will be but little for them, but it is very burthensome to us.

We wish our Agents to be particular, when they procure a subscriber or subscribers for our paper, and receive the money, as they should do, to forward with the name, the money so received, and not wait until they get more, as some have done; thereby keeping us out of our just dues for perhaps a long time.

Elder Rigdon has left this city on a mission east. How long he will be absent, is uncertain, as he will undoubtedly, visit several of the interior counties in this state, and set before them the principles of the gospel of the Son of God; after which, he may visit several of the eastern cities.

We will state for the information and comfort of the saints abroad, that the cause is prospering in this city. Scarcely a week passes, but more or less are baptized, and enter into the kingdom. Ten have been baptized the present week; prospects appear cheering; many are inquiring after the truth. We have many calls for Elders to go to different places and preach the word. May the Lord roll on his work with mighty power, and cut it short in righteousness, is our earnest desire.

THE PROPHECY OF ENOCH,

On the first page of this number, will be found an extract from the prophecy of Enoch, which was received by revelation, some years since. As it is a relic, too precious to be lost, we extract it for the benefit of the readers of the Messenger. It gives us a specimen of the power Enoch obtained with God; by faith, for we

are told "that by faith Enoch walked with God, and was not, for God took him." We trust that it will prove a stimulus, to the saints, to action, when they read of the great blessings enjoyed by the ancients, and consider that they were men of like passions with ourselves, subject to all the evils and temptations with which we are surrounded, and that the same God, who conferred upon them such great privileges, "is the same yesterday to day and forever," and is "no respecter of persons," consequently is just as willing to hear and answer the prayers, and bestow as great blessings upon his children now, as in days gone by: therefore, beloved brethren, let us gird up our loins and be faithful; knowing that the days draw near, and the time is at hand, when the just shall stand by faith.

KIRTLAND.—Elder Rigdon has returned from his visit to Kirtland. He left a small branch of the church in that place, rejoicing in the Holy one of Israel; they feel strong in the work of the Lord, although their numbers are few. "The race is not to the swift nor the battle to the strong," but he who trusteth in the Lord God, shall prosper.

He delivered several lectures to large and attentive audiences; a good feeling and spirit prevailed; and much good, we trust, will result therefrom.

We would say to the church in Kirtland, and also, to all the saints, walk uprightly before God and all men; keeping your conscience void of offence; remembering to do the will of him who hath called you to your high and holy calling, with an eye single to his glory; and the God of peace will bless you with the gift of his Holy Spirit, which shall be in you as a well of water springing up unto Eternal life. And although afflictions may come upon you, and persecutions may rage, yet your Heavenly Father will give you grace according to your day, and will render succor in every time of need; and will finally give you a place in the midst of that happy multitude which John saw upon Mount Zion, who had come up through "great tribulation, and washed their robes and made them white in the blood of the Lamb."

THE BOOK OF MORMON.—There is no book with which we are acquainted, better calculated to incite the saints to action, in righteous-

ness, than the Book of Mormon. Beside, containing the fulness of the gospel of Jesus Christ, and a history of a once noble and mighty people, it also gives us, in plainness, simplicity, and truth, the principles of action by which we should be governed from day to day. An observance of which, will prepare us for usefulness in this life; and will also secure unto us an abundant admittance into that rest which remains for the people of God.

We find in its sacred pages, many blessings promised to the upright; to the virtuous; to the poor in spirit, who trust in the Lord; to the meek; to those who hunger and thirst after righteousness; to the merciful; to the peace-maker, and to the pure in heart. But on the other hand, not a blessing, not a promise is recorded within its pages for the liar, the thief, the drunkard, the adulterer, the murderer, or for any worker of iniquity, except through repentance and an obedience to the gospel of Jesus Christ.

For the benefit of our readers, who may not be in possession of the foregoing Book, we make an extract in another column from its pages, the 2d chapter of Mosiah, which we trust will be found interesting.

We have received a letter from Elder Jeremiah Harch Jr, dated, Carrol, Chetangua co. N. Y. July 21, 1845, from which we make the following extracts:

BR. ROBINSON:

Dear Sir:—"After an elapse of two weeks I take this occasion to write, according to promise, and to inform you of the circumstances with which I am surrounded. I left Pittsburgh on the 8th and arrived here on the 11th inst.

Since my arrival I have had the privilege of baptizing three persons, two males and one female, and confirmed them members of the church and kingdom of Christ. One of whom I ordained High Priest, and he has entered the field of labor with me. * *

This whole region of country, wherever we have traveled, seem willing to listen to the messengers of truth, and I feel that many more will embrace the gospel. Sectarianism is powerless, and priestcraft, panic stricken, is struggling to shut out the light, which is exposing to open day, those systems which have chained down the minds of men for ages.—The cry of delusion, of fanaticism is of no avail here, and the future is filled with the brightest images of hope.

Next Sunday we preach in Ellington village about 12 miles from this place, north.—They sent for us and promised us a meeting-

house if we would come. We intend to open a circuit of 30 or 40 miles, and make it ring with the sound of the gospel, and work of God in the last days, and prepare the wheat for the garner. Give us your prayers, for, by the help of God we will do whatsoever we find to do with our might.

I herein send you \$1, for the Messenger and Advocate. * * Write without fail, for I am all anxiety to know of your prosperity.—My love to one and all,
Your Brother in the hope of the rest of God.

For the Messenger and Advocate.

MR. EDITOR:

Having an ardent desire for the continued spread of divine truth to all people, I have taken the liberty to write a few lines for the columns, if you should think them worthy of an insertion in so valuable a periodical as I deem yours to be. My mind has been more than usually awakened to the all-absorbing subject of true holiness before God and among men; of loving our neighbor as ourselves; of doing unto others as we would have them do unto us, &c. In order to come to a full understanding of the principles by which we may do these things, let us search the scriptures, and reduce to practice those ennobling precepts which we find therein recorded; which if we do, we shall be enabled to grow in grace and in the knowledge of the truth.

As saints of God, let us arouse every faculty of our souls to serve him with an undivided heart and mind, that we may obtain and enjoy that faith by which the saints anciently prevailed over all evil, and by which they held communion with the hosts of heaven, and through which they received such consolations as the world is, and has always been a stranger to. Let every brother and every sister be humble and meek, speaking the truth to all people; dealing justly, loving mercy, and becoming holy in all manner of conversation and conduct one with another, that those who now consider us deceivers, and deceived, by seeing our faith manifest in us by our good works, may be led to seek the like precious enjoyments, by embracing that plan of salvation which was devised before the world was, for the redemption of all who will believe and obey.

Let every saint purify their heart before the Lord, and keep them so, as he cannot look upon sin with the least degree of allowance; knowing if you do this, the kingdom is yours, and not many years hence the Lord Jesus will descend from heaven, and rescue his children from the power of their oppressors and give rest to the weary and those who are heavy laden. Therefore, beloved saints, do not become wearied in well doing, knowing you will surely reap your reward if you faint not.

A.

For the Messenger and Advocate.

MR. EDITOR:

Sir.—Permit me, through the columns of your paper, to illustrate the parable of the sower, which is recorded in Matthew's gospel, 13: 3—8, as I understand it.—In the first place I would ask the reader, who ever he might be, this question, have you been baptized for the remission of your sins, and received the laying on of hands for the reception of the Holy Ghost, by one having authority? If you have, you will understand the truth when you read; but if you have not, you will be at a loss. How so? you will ask.—Because you have not got that knowledge which Jesus Christ promised to those who would do his Father's will. You will find by reading John 7: 17, what he says on this subject. "If any man will do his will," speaking of his Father, "he shall know whether I speak of myself." Now reader, Jesus came to do the will of his Father, and in so doing he sends forth his apostles in this wise, Mark 16: 15—18, "And he said unto them go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned, and these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues," &c. The Holy Spirit operating on them shewed the fruits of their obedience to gospel ordinances. Now reader if you will obey those ordinances you will receive the gift of the Holy Spirit, by which you can understand the sayings of the Son of God,

We shall now commence with the parable. "Behold, a sower went forth to sow: and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up.—Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.—Mat. 13: 3—8.

Jesus drew the parable before us, as he did many others from the pastoral occupations of the Jews. It may appear unnatural to some, that he should represent the seed which fell into good ground, as bringing forth fruit even to a hundredfold, this was a large increase, but it should be remembered that the land of Judea was very fertile.

Previously to attempting a particular explanation, of the parable, there is one circumstance which we think worthy of the reader's attention. By the seed sown, was intended the word of God; and by the soil into which it was cast, the heart and understanding of man. Now as there is no contradiction in nature between the seed and the soil, so we infer that

the nature of the human heart is not opposed to the gospel of Christ. If men are totally opposed to the gospel in their natures previous to their conversion, it is but a poor figure the Savior uses when he represents his word by the seed, and the hearts and understandings of men by the soil in which it is sown.

According to the representation of this parable, the knowledge of religion is natural to all mankind; the seed of it is sown in the bad ground as well as in the good; it is not the acquisition only of a few thoughtful and contemplative men, but arises directly and immediately from certain principles and powers essentially belonging to the human form, so that no man can have it to say, he did not bring forth fruit because the seeds of it, the principles of religious knowledge were never sown in his mind. Secondly, we may observe, that among the various bad soils here mentioned by our Savior, there are none of them described as being naturally bad; if therefore our minds are in a religious and moral sense unfruitful this is owing to our own corruption of them and not to any inherent depravity or barrenness in the soil itself. The great object of Jesus in uttering the parable of the sower, was to show the different ways in which the truth would be received by different orders of men. The explanation, as given by our Lord himself, will be found in verses 18—23, the seed was sown under four different circumstances and in the explanation Jesus showed that there were four different kinds of hearers of the word.

First, there were those who heard the word but did not understand it, verse 19. The word preached to them was the seed which fell by the way side, and which the fowls of the air came and devoured. Hence it is said that when the word is preached to a man who did not understand it, then cometh the wicked one and catcheth away that which was sown in his heart. It was not difficult for the wicked enemies of Jesus to take away the word of the gospel from the hearts of those who did not understand it; their great object was to prevent men from embracing the religion of the blessed Redeemer, they took away the key of knowledge from the people—they shut up the kingdom of heaven against men—neither entering themselves nor suffering those who would enter to go in—and they were represented by the fowls who came and devoured the seed.

Secondly: There were those who heard the word and received it with joy, but they were men of instability and endured only for a while; for when tribulation or persecution arose on account of the word they had professed, they became offended and gave it up. When the word was preached to this class, it was represented by the seed which fell upon stony places, where there was but little earth; it sprung quickly up as seed does when slightly covered, and having but little root it could not

endure the scorching rays of the sun and of course wither away. 'This certainly was a beautiful figure by which to represent those who, to use the apostles expression, "were not rooted and grounded in the faith." Eph. 3: 17

Third: There were those who heard the word, and became unfruitful, because the care of this world and the deceitfulness of riches choked it and prevented its growth in their minds. When preached to them it was represented by the seed sown among thorns which the thorns sprung up and choked.

Fourth: There were those who heard the word and understood it, in whose hearts it bore fruit to some in a greater to others in a less proportions. The word to them was like seed sown in good ground which brought forth fruit some an hundredfold, some sixtyfold, some thirtyfold. It is a similar figure which Jesus uses when he says I am the vine ye are the branches, he that abideth in me and I in him the same bringeth forth much fruit. John 15: 5.

In drawing moral instruction from the parable, it should be remembered that we here perceive the way in which the truth is received by different classes of men, and the reasons why some men are induced to renounce and abandon the truth. All the seed that was sown was represented as being good seed. That which was sown by the way side did not germinate because it was caught away by the fowls, that which fell in the stony places sprang up and withered only for want of soil; that which fell among thorns was good seed and would have borne fruit had it not been choked, while that which fell into good ground was no better seed, but it bore fruit even to an hundredfold on account of the soil into which it was received. The word of truth met with all those different kinds of reception; and it may be remarked that the truth meets with the same reception now, as the experience of every true teacher of the gospel will enable him to testify. In the first place there are at the present day the wayside hearers, those who do not understand what they hear; no lasting impression can be made on such persons; if they profess to have received the truth they never can defend it, they cannot give a reason of the hope that is in them, and they are continually liable to abandon the cause they may have espoused. The enemies of truth will find them fit subjects for deception, and they will artfully catch away from their hearts what little of the truth they may have in remembrance, as the fowls caught away the seed from the way side. There are those again, who hear the word, and receive it with great joy and zeal at first, but they do not understand it, the root of the matter is not in them, and they endure only for a while. Opposition causes them to tremble, not having the love of truth in their hearts; they know not how to suffer any thing in its defence, and when tribulation or persecution ariseth be-

cause of the word, they are offended, and they abandon the cause which they at first embraced with so much joy. And here it should be remarked, that these people will never acknowledge the real reasons why they profess to renounce the truth. They will not say that it is on account of the opposition with which they meet, and they are offended because tribulation and persecutions arise. No. But Jesus makes manifest the real reason why such renounce the truth; they have not sufficient courage and devotion to truth, to endure tribulation and persecution.

In the third place, there are those who hear the word, but in whom the love of the world predominates. The care of the world, and the deceitfulness of riches choke the word and hecometh unfruitful. Are there not many such at the present time; men who cannot defend the truth, because it interferes with their worldly interest, and their money making concerns. Such may at first receive the word, but their love of the world and the power that riches have over them choked it and they abandon it. This is no disgrace to the truth itself, and never should weaken our confidence in it, such men would be as likely to renounce the truth as any thing else, if it interfered with their more worldly interests. Gain is the only god they worship and any thing that diminishes their love of this they cannot endure.

Lastly, we find those in this age of the world, who have the word and understand it; the word in them is the seed sown in good ground. They understand it well, they know the evidences on which it is founded, they can see the fallacy of objections brought against it, and they cannot be persuaded to give it up. The opposers of the truth cannot uproot it from their hearts; they are willing to suffer shame, tribulation, and persecution for the name of Christ; and as they love the truth above every thing else, so no worldly consideration can induce them to abandon it. It bears fruit in their hearts, some an hundredfold, some sixty, some thirty. It is worthy of remark here that the fruit which the word brings forth, is always like itself. Men do not gather grapes of thorns nor figs of thistles. A doctrine of love will bear the fruit of love; a doctrine of joy will bear the fruit of joy; a doctrine of peace, like christianity, which is peace on earth and good will to man, will bear the fruit of peace, &c. Gal. 5: 22. In Peter the word bore the fruit of joy, even an hundredfold; believing, he rejoiced with joy unspeakable and full of glory. 1st Peter 1: 8.

Reader, may it be your happy lot to receive and understand the word of God; and may you enjoy those rich consolations of the gospel of Christ, which the world can neither give or take away.

J. McDOWELL.

Madison, Ia. July 15, 1845.

DEAR SIR:—

I take up my pen to write you

Pittsburgh, July 23, 1845.

BROTHER L. DE BUREN:—

these few lines, in order to receive some counsel concerning the future gathering place for the saints. I am a native of Bern in Switzerland, came to America in 1829, settled near Madison, obeyed the gospel in August 1844, was baptized by elder Lorenzo Wells, and soon afterwards, ordained an Elder. Since that time I contemplated to sell my estate, and remove to Nauvoo in order to be perfected in the ways of the Lord, truly believing that city to be a city of holiness; but through family circumstances was always prevented in so doing, my wife being opposed to go there. About two years ago it pleased the Lord to take her from this earthly life, leaving me a widower with seven small children. My desire to move to Nauvoo became every day stronger and I tried every way to sell my farm, even at a considerable loss, but could not find a chance, until lately a gentleman told me that he would buy it about next fall or winter if he could realise the money. Having now that opportunity, it only remains for me to know where to go, as there has taken such a change in the affairs of the church, that I shall not go to Nauvoo. * * * As I desire to serve the Lord, and believe that the doctrine of Christ goes hand in hand with the strictest observance of moral conduct, I feel myself bound to discontinue fellowship with the church at Nauvoo.

As to the first presidency of the church, my mind was always settled on that point, I take the revelations of God for my guide, they are very clear and plain about it. I believe with all my heart that president SIDNEY RIGDON is the lawful successor of Joseph Smith, and I cheerfully acknowledge him as such. Indeed I do not know how it were possible that the twelve could so far apostatize as to cut him off, he being higher in authority than they, (the twelve.) And how will the Mormons at Nauvoo be able to sustain an organization of the kingdom of God, without a prophet and without a first Presidential triune, I cannot see.

I have to go through many tribulations, yet I stand having been preserved so far by the hand of our heavenly Father. I still (although alone,) believe the book of Mormon, and Doctrine and Covenants true, and rejoice in the work of the Lord in the last days. Being but an imperfect English scholar, I hope and trust the time is not far distant when the gospel of the kingdom will be proclaimed in my native language, (the German.) My heart's desire is to obey the gospel and be inducted into the kingdom of God, as soon as an Elder shall visit this part of the country. * * *

I shall probably visit Pittsburgh some time this fall. I am very happy to have the opportunity to hear of the great work by your paper.

I remain respectfully yours,

in the bonds of the everlasting covenant.
LEWIS DE BUREN.

To E. ROBINSON.

Dear Sir:—Your kind letter of July 15, just came duly to hand, and its contents perused with pleasure; and in reply, I will say as you very truly remark in your letter, "The gospel of Christ goes hand in hand with the strictest observance of moral conduct;" and to deviate in the least degree, from the principles of righteousness and uprightness, and persist in that deviation, will forfeit any man's standing before God, will grieve the Holy Spirit, and cause darkness to overwhelm the mind, when that person is prepared to partake of almost any pleasing error, and to do almost all manner of iniquity, having lost the lamp which guides the feet of the saints, and substituted in its place his own carnal desires, and the spirit of that evil one, which are at enmity with every principle of godliness, holiness and virtue.

When we look at the matter with our natural understanding, we are led to marvel greatly, that a people once enjoying the sweet influence of the Holy Spirit, and having the history of the Jews and Nephites before them; (their rise and progress, and the great and manifold blessings wherewith the Lord blessed them, when faithful before him; and their sudden and awful destruction when they perverted their ways before the Lord;) should have so soon forgotten the rock from whence they were hewn, and entered with greediness into the very same abominations and crimes which wrought the overthrow and ruin of those ancient people of God. How forcibly is brought to bear the sayings of our Savior, "if that light which be in you become darkness, how great is that darkness."

I know, dear brother, that inasmuch as Jerusalem was destroyed for the transgression and wickedness of its inhabitants, so will Nauvoo share the same awful fate for practising the same wickedness and abominations before the Lord; for God is not man that he should change, nor the son of man that he should repent of his doings; neither will he be mocked by those who profess to know his name.

Directly after the death of Joseph Smith, and about the time the church at Nauvoo rejected Elder Rigdon, and the law of God, by voting that they did not want a Prophet to lead them, the Lord pointed out to Elder Rigdon the course he should pursue, and at the same time gave him the pattern for the organization of the kingdom of God as spoken of by Daniel; which organization took place agreeably to the heavenly communication and pattern, at the conference in this city, commencing on the sixth of April A. D. 1845. The laws and regulations governing which kingdom you will find contained in the 11th and 12th Nos. of the Messenger, the grand fundamental principle of all of which, is, "to love the Lord our God with all our heart, might, mind, and

strength, and our neighbor as ourself;" which if we will do, dear brother, happy are we, as the Lord has declared that if we are not one we are none of his.

The most of the saints here strive to be governed by the principles as set forth in the organization of the kingdom, and seem determined to have truth, virtue, and righteousness govern all their actions, which alone will enable a man to stand in the midst of this generation, in which is to be accomplished the great things spoken of by the prophets and apostles, pertaining to the last days.

Since the conference we have had many seasons of rejoicing; upon many occasions the Spirit of God has been poured out in great effusion; many great and precious principles pertaining to the government of the kingdom of God have been revealed and made manifest—the visions of eternity have been unfolded to the view of several; and many important scenes through which the saints will have to pass until the time of the coming of the Son of Man, when he will set his feet upon the mount of Olives, and proclaim peace to the world, have been shown, to instruct the saints how to prepare for those things which are at hand, even at our doors.

The place for the gathering and safety of the saints has been shown, and measures will be entered into ere long, in the due time of the Lord, to secure it as a home for those who are willing to obey the gospel of Jesus Christ, thereby becoming sons and daughters of God, and place themselves in a proper situation to be taught of heaven, that they may know how to save themselves from this untoward generation, and be delivered from the awful calamities which await the inhabitants of the earth, when the vials of wrath are fully poured out. For, dear brother, except a man shall place himself in a position to have power with his God, through an obedience and strict observance of his law and requirements, he cannot stand in the midst of those scenes which are about to take place; yea, which have already commenced to dawn upon the world. Neither will he be prepared to abide the day of the coming of the Son of Man, and be numbered with his jewels. To be prepared for these things we must be in possession of that faith once delivered to the saints; which can be obtained only by faithfulness and diligence before our heavenly Father.

I feel thankful, on your account, that the way is about to open before you, when you can gather with the saints, where you will enjoy the privilege of being instructed more fully in the things of the kingdom, which will be a source of great joy and gladness to your heart; as the Lord is pouring out upon us, great and manifold blessings, which fills our souls with joy unspeakable and full of glory.

The news from abroad is cheering. Write often, as we are happy to hear from you, as also from all the saints. Be of good cheer,

dear brother, and may the Lord of hosts bless and prosper you both spiritually and temporally; may the time soon come when you will be permitted to be initiated into the kingdom of his dear Son, and partake of all the blessings and privileges pertaining thereto, and finally be crowned his at his kingdom and coming, is my prayer and desire in the name of Jesus Christ, Amen.

Yours in the bonds of the gospel.

E. ROBINSON.

Mansfield, Conn. July 23, 1845.

PRESIDENTS S. RIGDON & E. ROBINSON; I received your papers with much pleasure and joy, to once more see the spirit that was breathed in the church some years gone by. If I know any thing about the Spirit of God it is breathed forth in the columns of your paper. I admire the spirit and desire to cherish it. I shall sustain brother S. Rigdon as the first President of the church, with all the true servants of God; and there are others who will do the same in this place.

I have delayed sending the money before, I wished to get some more subscribers for the paper; I have obtained one, and the prospect is, there will be more soon. People are inquiring after truth in this region of country, and I think there can be a great work done here. The Twelveites foam and rage for their craft is in danger, and must fall to the pit from whence it sprung. They are very much alarmed at the appearance of the Advocate in this place; But truth they must learn, altho it cuts close, for God has sent light into the world, and light is truth. This region of country has been the place where men from the Twelve have displayed their authority; we have a specimen of their lying and deceivings; one Selah Lane came here, with a revelation from William Smith to settle affairs in this Branch. The instruction was, we must obey the Twelve *right or wrong*; this we came out against; he demanded my license for not obeying the counsel of the Twelve. I told him he could not have it. There is no slander too foul for these Twelve headed saints to hurl at those who absent from them; but thanks be to God, I have, through his grace, been able to see the light through the mist of darkness which has been thrown around me.

There is a good field in this region of country for Elders to labour in. I pray the Lord to send some faithful Elder to this place, that we may be strengthened and instructed more fully in the things of the kingdom. I inclose one dollar for the Advocate for M. Thompson, and one for myself, as I agreed. I thank you for sending the paper so readily, without the money. I close my letter, by signing myself your Brother in the

New and everlasting Covenant;

HENRY H. WADE.

From the Ensign.—By Request.

G. M. HINKLE to W. W. PHELPS

Buffalo, Scott County I T., }

August 14, 1844. }

To W. W. PHELPS, Esq., Nauvoo, Ill.

My dear Sir.—After so long a time, I take up my pen to address a few lines to you, and thus break that perfect silence which has existed between us ever since we parted in Far West, Missouri, in the Fall of 1838. Then you and I were both dissenters from the church of 'Latter Day Saints,' though we did not dissent upon exactly the same principles—for I only dissented from the unwise, unhallowed management of the heads or authorities of the church, and not from any true points of doctrine which I ever had believed. But you said to me that you dissented from the whole Mormon system.

Since then I have been told by good authority, such as Hyrum Smith and others, that you have returned to the bosom of the church, and been received again to fellowship, and all seems to be well with you—if you are happy in the course you are now taking, all I have now to say to you is, at the tribunal of heaven you will have to answer for all your deeds done in the body.

But Sir, there is one point upon which I wish to address the Latter Saints through you, in order that the honest hearted and ignorant minded may be corrected, and the malicious hearted slanderers put to shame. It has been the theme of many since I left Missouri, to calumniate and vilify me for the course, which I, as the acting Colonel of the Militia of Caldwell, pursued in the surrender of the citizens of Far West, Caldwell &c.; to the authorities of Missouri. Those vilifiers have stated it, and vociferated its repetition throughout the length and breadth of our happy land—and the newspapers of the day have thrown it upon the wings of the wind, and no doubt it has gone to the old world, and there been listened to and credited—especially by those of your faith—hat I, as a base wretch, after having the confidence of the church—yet in that critical moment of their perils in Missouri, when they in and of Far West were besieged by between three and four thousand men—the story is, that I, there and then, betrayed the Heads of the Church into the hands of the Military authorities of Missouri, and that too, for a large sum of money! And then, as if they intended to heap disgrace upon me, after insult and injury, they say I turned state's evidence against them;—also, that I informed on many of the citizens of Far West, had them arrested and delivered up to the court of inquiry, to be punished. And many such like reports have been put in circulation by my enemies to do me injury; all of which, before God, I declare to be as false as Satan himself.

Now Sir, you are the man who knows more

about it than any other man belonging to your church. You know that you, John Correll, A. Morrison, and myself, were appointed by Joseph Smith to go and confer with the commanding officers of the Missouri Militia, and effect a treaty if possible, on any terms short of a battle. You know that we went and risked our lives with a white flag, when only a few hours previous, the bearer of one (Charles Rich.) had been fired at on the same field; and we did this to obey the order or request of Joseph Smith. Our object was (at least I felt so) to prevent the effusion of blood, which we all saw must inevitably take place, unless something could be immediately done.—Were you not present Sir, at that trying scene? when the eyes of our enemies seemed to flash fire when we approached, and I received from the hand of Major General Lucas that unhallowed paper, narrating to us the terms upon which the lives of our families and friends could be saved—viz: "Give up your leaders—your principle men, as hostages to be tried by civil law. Give up all your arms of defence, and ALL leave the State forthwith." He also read to us that generous—no—that execrable order of Governor Boggs, authorizing him to exterminate us, or drive us from the State. Now Sir, I appeal to your candor: did I, at this critical moment, say to General Lucas, or to any of those with him, Give me a sum of money, Judas like, and I will comply? If you answer in the affirmative, then query, were you and the others of the delegation to go partners with me in such an unhallowed speculation? What! thus to betray our friends—our brethren into the hands of their implacable enemies in the hour of their peril—and that too for Missouri gold!!! Or if I did, as has been reported by men high in authority among you, winked at by all, and not contradicted by any—at least so far as I know—did I take the price and snugly lodge it all in my own pocket, without dividing with any of you? You know I did not make that treaty alone. Nay, you well remember that yourself and the others with us, by authority, or request of Joseph Smith himself, agreed to the disgraceful terms. We then urged all to submit. But did I not then and there oppose that part of the order requiring us to give up our arms and immediately leave the State, urging that if any had offended by breaking the law, we were willing and even anxious that such should be punished to the extent of justice, or the magnitude of the crime—but to give up our arms and leave the State, would be virtually throwing away our most sacred rites as citizens of a republican state; and that we would as soon give up our lives? Did he not become enraged and say that Joseph Smith, Sidney Rigdon, Lyman Wight, P. P. Pratt, and G. W. Robinson must be given up; and no other terms would do? Did he not give us half an hour to consult our friends? When the facts were laid before Joseph, did

he not say, "I will go;" and did not the others go with him, and that too *voluntarily*, so far as you and I were concerned? My understanding was, that those men were to be taken and kept till next morning as hostages.—And if they did not, upon reflection and consultation with the officers in the camp of the enemy, during the night, conclude to accept of the terms proposed to us, but choose to fight, then they were to be kept safely, and returned to us in the city next morning, unharmed: and time given us to prepare for an attack by the Militia. During this whole interview and transaction, were not thousands of troops drawn up near the city, ready to fall upon us, provided those demanded as hostages refused to go? And when Smith and the others had given up, without any compulsory measures from us, did not General Lucas demand our arms; but on reflection he agreed to let us retain them till next day, inasmuch as it was then about sunset? Were we not advised next day, by word sent expressly from Joseph Smith to us, to surrender?—When that intelligence was received, did I not draw up the forces under my command, and explain to them the nature of the whole affair, and then request all who were in favor of surrendering, to make it known by marching three paces forward? They made a very slow start, but finally all came forward. We then marched out with slow and solemn step, into a partial hollow square of the enemy, faced inward, grounded arms, and marched away and left them. The town was laid under Martial law and guarded. Then the authorities commenced taking others as prisoners, and kept them under guard to be tried, as they said, by civil law.

No man ever knew me to complain of, or inform on any one. Uniformly when questioned by those seeking victims, I told them that all I knew to be guilty of breaking the law, had fled from the city the night before the surrender. When the Court of Enquiry held its session in Richmond, I did not turn State's evidence, but was legally subpoenaed, as you know.

Therefore, as to my course of conduct there, even under trying circumstances, while retrospectively, I have no cause of regret. And during the time I was a member of that church, before God and all men, I have a clear conscience and am willing to give an account of my course at any time.

While I lived in that church I tried to live in peace; and when I left it, I did not leave in order to persecute it, but to get *away* under the priestly influence of those men who bore down upon those who opposed their views, with an iron rule; with a yoke too intolerable for a high minded man, or an humble christian spirit to bear. Past experience had already shown me, that as soon as any one, but especially those of note among them, would leave them, he must suffer all kinds of abuse.

The motto was, "His character must be ruined, or he will injure us." And in return, the Dissenters have said, "Down with the heads of the church." And I know that they have sometimes used base means, and published many falsehoods, and brought much persecutions on you. This has not been my course. I despise the course which both parties have pursued. I am for peace and for truth, and truth only on all subjects. Notwithstanding the many slanders that have been afloat about me, in order to injure and ruin me, this is the first scrap that I have ever published on the subject, and I have written and published this out of mere necessity, in self defence. I have hitherto been determined, let them say what they would or could, I would bear it, and leave the event with God. Almost six years have rolled away since I withdrew my labors and influence from among that people; and notwithstanding my reserve, some of them still continue to roll down their satanic falsehoods upon me. I have been informed that one of your number is now in an abjourned neighborhood to this, asserting that I sold the heads of the church, in Missouri, for \$700 00. Now Sir, as you are the man who was engaged in the whole affair with me, I request that you write a letter for publication, and either put it in the "Times and Seasons," or send it to me; and in it exempt me from those charges, and correct the minds of that people and the public on this subject—for you know that they are as base as the blackness of darkness, and as false as Satan himself. If I felt to retaliate, or to do as other dissenters have done, I might publish much, and do it in truth, about the wickedness of that people, and it might add to the already exasperated state of feeling now existing against them: but Sir, that is not my purpose. I feel, and always have, to leave them in the hands of God, and to mind my own business;—and I assure you I find enough to do to attend strictly to *my own duty*:—therefore, write and exhort your brethren "*to go and do likewise.*"

Very respectfully, your friend and well wisher,
G. M. HINKLE.

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MESSANGER AND ADVOCATE, OF THE CHURCH OF CHRIST.

Vol. 1.

PITTSBURGH, AUGUST 15, 1845.

No. 19.

SERMON No. 3. DEDICATED TO THE SAINTS OF THE LAST DAYS.

BY S. RIGDON.

Mark 10: 41—45. "And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and said unto them, ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The doctrine of the church of Christ or the kingdom of heaven, as it is called in the scriptures, is of such a character as to demand of all who profess relationship to Christ the most serious consideration, for on it depends the present and final happiness of man, and without it there is no salvation, neither in this world nor in the world to come.

Christ, the head of his church and kingdom, came into the world not only to give himself a ransom for the people, but to teach the world of mankind the principles upon which the blessings flowing from his advent into the world, were to be enjoyed, and upon what principle it was that man could inherit the salvation brought to light by the gospel. This in his day, was a task of no ordinary labor. Men had their various schemes of salvation, to which they were wedded by the strongest ties of human nature; all supposing that their eternal interest was identified with their religious theory, and their religion were so modified as to adapt itself to their views of worldly policy. Touch their religion and you touched their supposed worldly interest. The worldly policy of men, in all ages, did not only consist in gratifying their taste, and their appetite, in seeking and obtaining those desirable things that pertained to eating, and drinking, and the where with all to be clothed, but it extended to the relation they bore to others; they reached after honor amongst one another, to be called of one another Rabbi, Rabbi, to get the uppermost seats at feasts, and the highest places in assemblies, with a train of other matters of about as much importance. These, indeed, were the highest notions men entertained of greatness. If these were not enjoyed they looked upon their religion of no avail, and useless. Every system to be of con-

sequence to them, must result in the obtaining of some or all of these desirable objects, and if these were not obtained it was considered of no consequence, and must be rejected as unprofitable.

After the first appearance of the church of Christ this same feeling began to show itself among the earliest converts to the christian faith, and the very persons whom Christ had chosen to be his ministers to the world, soon began to manifest the same spirit that was then governing the whole world. No sooner were they chosen and set apart to the work of publishing the gospel to the world, than the next inquiry, in their minds, was to determine the degree of honor which they were to enjoy in their new calling. James and John takes occasion to express their desires, that they might have the most conspicuous places, and be placed "one on the right hand and the other on the left in his glory;" this gave offence to the other disciples, and was the cause which called forth the words of our text. Jesus took occasion to correct their error, and set before them the true doctrine of his kingdom on these points, and the principles upon which his church was founded, and by which it would be built up in the world, as also the consequences which would follow a spirit such as was manifested and then manifesting itself among his disciples.

No one can read the Savior's teaching to his disciples without learning some important things in relation to man. The greater part of his teachings was devoted to the immediate benefit of the apostles, whom he had chosen, and by whom he was to teach the rest of mankind. To make them acquainted with the true principles of his kingdom, the spirit which should dwell in them, and the government of his church, employed him more directly and immediately; and particularly Peter, James, and John, into whose hands the keys of the apostolic ministry was delivered; for though there were twelve apostles, the keys of that ministry were delivered into the hands of only three of them; they were not delivered into the hands of all the twelve, but to three only, and the others, though they held the same office, were made to a certain extent, dependent on the three, into whose hands the keys of the ministry had been delivered. This will account for some things which are written in the New Testament. The defections of Peter, James, and John, are mentioned in the New Testament in distinction to others of the apostles, this is owing to the office they held in distinction from all other apostles, that of holding the keys of the ministry, and the ef-

fect which this distinction produced upon their minds, that of a feeling of superiority, which clearly manifested itself, as in the case which gave rise to the words of our text. It was of the utmost importance that this feeling, which was at variance with their calling, should be manifested while the Savior was yet with them, otherwise they would have corrupted the whole church. Wherever this spirit of superiority showed itself, it was rebuked by the Savior, and the true spirit, which was to reign in his kingdom clearly set forth with the consequences attendant on both; the effects that they would produce, not only on the apostles themselves but upon all others.

Christ well knew that unless the apostles could understand the true spirit of their calling, there could nothing be done to essentially benefit themselves or others. The greater part of the teachings of the Son of God, was directed to this object, and his aim was to distinguish between the spirit which reigned in the world, both religious and political, and the spirit which must reign in his church, for his church could alone exist through the spirit of righteousness, which should dwell in it, and if that spirit did not dwell in it, it would cease to exist, and unless the apostles understood and possessed that spirit themselves, they could neither teach nor administer it to others, and their mission into the world, was that the true spirit might have place amongst men.—Hence the labor and pains bestowed upon the apostles, and particularly Peter, James, and John, that they might be able to fulfil their mission, and establish truth in the earth.

In the various teachings given to the apostles, we have lessons of vast importance to those whom in after times, God has called to important stations in his church, lessons, if they are regarded, will prove a savor of life unto life to all those whom God has chosen; but if they are neglected will prove the overthrow of every individual doing so.

From the words of our text we learn, first, that there is in man a spirit which exalteth itself. Secondly, that that spirit is in opposition to the spirit of truth. And thirdly, that no man can be efficient in building the kingdom of God, unless he is purged from the spirit of exaltation.

Firstly, then there is a spirit in man which exalteth itself.

It was in consequence of the existence of this spirit in man, that the Savior of the world had so much labor and toil during his ministry in the flesh, and was the cause of the persecutions he endured. In the 42d verse of the 10th of Mark, being part of our text, it was said to the disciples as follows "But Jesus called them unto him, and said unto them, Ye know that they which are accounted to rule over the Gentiles exercise authority upon them." In the foregoing words we are told what was the condition of the Gentiles, that those who were accounted to rule over them

exercise lordship over them, and their great ones exercise authority upon them: The very forms of expression, shew the condition of those who were under authority. "Lordship was exercised over them, and authority upon them." The Savior plainly saw this same spirit dawning forth in James, and John, otherwise he would not have thus addressed them. "Let one of us set on thy right hand and the other on thy left when thou comest into thy glory." Why set on "thy right hand and on thy left?" The answer is, that we may exercise lordship over the rest, and authority upon them; that as other rulers do, we may also do; as they exercise lordship, so may we; and as they have authority so may we; the same as to say let us be like the great men of the Gentiles, that we may compel others to respect us, and bow to us; and that we also may be great, as the authoritative ones among the Gentiles are.

The account of the religious Jews, recorded in the 23d chapter of Matthew, seen from the 1st to the close of the 7th verse, ("Then spake Jesus to the multitude and to his disciples, saying, The Scribes and Pharisees sit in Moses' seat: all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men, they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.") shew a state of things in perfect accordance with what existed among the Gentiles, those "who were accounted to rule," "loved the uppermost rooms at feasts, and chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi," all their power and authority turned to selfish purposes, to personal gratification, to inflame their pride, and gratify their unchristian ambition; to make one portion of mankind oppressors and the other oppressed. All the callings to office, whether religious or political, turned to the same object; as soon as a man receives an office, whether in the religious or political world, he began to enquire after his honor, feel after his dignity, and want some person to reverence him or respect him; to be called Rabbi, Rabbi, and such was the condition of the world in the days of the Savior; that there was no country nor people free from it, all were alike; and when the apostles were called, they, like others, began to seek after their honor; they also desired to be as other rulers; they wanted their greetings, and chief seats, and wanted also to be respected as others, and therefore they say, "let one sit on thy right hand and the other on thy left."

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Such were the prevalence of these principles and feelings in the days of the Savior, that no man ever thought of receiving a calling from either God or man, for any other purpose, than to place him where he could and must receive greetings, chief seats, and to be called Rabbi; and such must have been the ignorance of the apostles, even the best of them, that they supposed the Savior was like other aspirants, he came also to make a set of Rabbies, and to exalt his ministers to seats of honor, and to have them honored and respected as other rulers were, and to give them power to exercise authority and lordship over others. Hence James, and John, made an early application to be at the head of all power, supposing that the ministers of him, who was to conquer all things to himself, and whom God had appointed head over all things, must have lordship over all to a greater extent than any others who had lived or would afterwards live.

The Savior took occasion from this manifestation of unchastened ambition in these two apostles, to correct their errors, and set forth the true character of his kingdom, and the spirit which must reign in the hearts of those who could be instrumental in preparing materials for the kingdom of heaven.

The history of this spirit, which every where reigned in the world, shows the use which man made of the power they had received for the purpose of doing good; but which, in their hands, became an engine of oppression. It everywhere reigned in the world, destroying every benevolent purpose of the Deity towards mankind; instead of men using the power and influence they received for the benefit of others, they were devoted to a very different object, that of securing honor to him on whom they were bestowed, exclusively, to be revered and honored of men; to be called Rabbi, Rabbi, and when this would not be done voluntarily, use their power to compel it to be done.

All the institutions ordained for the benefit of man, had been corrupted and ruined by reason of this spirit in man, and this increasing thirst after power and authority. It had entered into the religious as well as political institutions of all countries, and all people, not even those ordained and organized of heaven. It had corrupted prophets and messengers of heaven sent to save men. They also had become oppressors, "the spoil of the poor was in their houses," and they had spared neither the widow nor the fatherless, in order to obtain their unceasing desire after honor, power, authority, and lordship. John the revelator carries the effects of this spirit to its legitimate issue in the 18th chapter of Revelations from the 11th to the close of the 13th verse. "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner of ves-

sels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and sheep, and horses, and chariots, and slaves, and souls of men." This quotation shews the result of this spirit of ascendancy of one above another; to obtain its object it would make merchandise of every thing which pertained to man's comfort or benefit; and, to finish all, would make merchandise of his soul. It neither regarded man's present nor future interest; all must bow to a thirst to be honored of men, to be respected by him, and called of him Rabbi, Rabbi, though it sacrificed both the souls and bodies of men.

Such was the condition of the world when the Savior came with salvation, life and immortality through the gospel. All the institutions for the benefit of man had been, by a thirst for power and respect of men, corrupted, and ruined, both political and religious, whether they had been ordained of God or man, all had by aspiring men, been turned to the same selfish purpose. This made the Savior say to his disciples, in his sermon on the mount, that unless "their righteousness exceed the righteousness of the Scribes and Pharisees, they could in no wise enter into the kingdom of heaven." The Scribes and Pharisees had availed themselves of the power they had, to seek after honor and power, regarding neither the rights, interests property, nor lives of men, that they might be called of men Rabbi, Rabbi; get greetings in the markets, the uppermost seats at feasts, and chief seats in the synagogues, and those who were under the influence of this spirit could in no wise enter into the kingdom of heaven, so directly was one opposed to the other.

No sooner did the Savior commence the work of reformation, than this same spirit made its appearance in his disciples, even those to whom the keys of the ministry were about to be delivered, and the apostles, after they were converted, saw the same spirit which made them ask "who shall be greatest, and let one be on thy right hand and the other on thy left hand when thou comest in thy glory," would prevail in the hearts of others, until the work they had commenced would be overthrown. They saw "the mystery of iniquity" working in their day, even while they were alive, and it would extend until merchandise would be made of the souls of men, and through the power, and influence, the ministry they had and which they would confer on others, "grievous wolves would spring up not sparing the flock;" men of corrupt minds reprobate concerning the faith, and lead away disciples after them, "until the Lord would send an angel with the everlasting gospel, and after that, judgments and indignation until both corruptors and corrupted were cut off.

Surely then there is in man a spirit of exaltation, which exalteth itself, and that against

all that is called God or worshiped, and equally certain it is that that spirit is opposed to the spirit of truth, which leads us to our second proposition. That this spirit is opposed to the spirit of truth.

The proof of this second proposition abounds everywhere in the scriptures, and is the principal burden of all the teachings of all the inspired writers. The testimony of all who have been authorised of God to write, and who have written on the subject. All the prophets whom the Lord sent into the world, were sent to expose and rebuke this spirit wherever found. At its first appearance among the apostles, the Savior told them it was the spirit which reigned among the Gentiles, and also among the corrupted Jews. It was this spirit which overthrew the governments of the world, and destroyed all the religious institutions established for the salvation of man, whether Jewish or christian. The true spirit which God gave was in opposition to it, in all points. Christ came into this world to restore the spirit which pertained to salvation, and without which no materials could be prepared for the kingdom of heaven, neither could the kingdom ever be set up or born off, after it was set up. He himself set the example, and developed the true spirit which pertained to the kingdom of God, both in precept and example.

It was said of Christ that he "came not to be ministered unto but to minister, and give himself a ransom for the people," and as such he made his appearance among the people, in this his new character, a character in which no authoritative person was acting; others were ministered unto, and gave nothing but oppression in return; but he came to change the scene and to administer instead of being ministered to, and to minister, not only of all he had but all he had, and received nothing in return. The relation, he bore the Deity was peculiar to himself, he stood nearer to him than any other existence, he knew more about him than all others, held higher communion with him, and in these respects had more to administer to others than all existence besides, and his mission was to administer all these things, to those who would place themselves in a situation to receive them. He possessed nothing but what he came to administer to others. His whole mission into the world was a mission of ministration, that he might impart to others, that they might share with him in all he had, in heaven or on earth or ever would have, and not only ministered of these things, but greater things than these, that of his life and blood; he withheld nothing; but freely gave all.

This is the example given by the Savior in relation to the spirit which should govern the members of his church. The Savior's mission into this world was for the purpose of reforming mankind. His were the times of reformation. The object of which was to put a

stop to oppression of all kinds, and return to all their just right, religious and political, which had been taken away by reason of a spirit of oppression and tyranny which had every where obtained in the world. He began by shewing by what means the great end of his mission was to be obtained, which was by establishing proper principles in the hearts of those in authority and power, and to each power and authority, should be used by those who held it. That it should not be as it was among the Gentiles, nor yet as among the Jews.

The spirit manifested by the Savior, is the spirit which must and will reign in his kingdom; for such he will seek to serve him, and will "turn and overturn," until he finds them. No man need think himself safe in the kingdom of heaven until he finds himself in possession of the spirit which was in Christ Jesus; a spirit to minister instead of being ministered unto: a spirit that seeks the interest, welfare, and happiness of others, rather than its own; a spirit that seeks not to be honored but to honor; a spirit that, rather than commit error, will offer life and blood in sacrifice; a spirit that will sacrifice, honor, fame, wealth, respectability, and all things else that the cause of God may prosper. Such alone will be great in the kingdom of heaven. "He that will be chief among you let him be servant of all," was one of the Savior's maxims, and the only way to greatness in the kingdom of heaven; but he that seeks to be honored shall be abased, and he that exalteth himself shall be humbled; is the fixed and unchangeable law in the kingdom of heaven; if it were not, no such an institution could exist. To give to man a contrary spirit it would not be necessary to establish a separate order of things; for both Jews and Gentiles had it when the Savior came.— They were seeking honor one of another. They were seeking the mastery. They were seeking to be called Rabbi, Rabbi. They were seeking wealth, and in order to obtain these things; they were oppressors; they were tyrants; they were hypocrites; they could swallow a camel and choke at a knat, and why?— because they sought distinction, and honor of one another.

The above was the spirit which was every where reigning among both Jews and Gentiles when the Savior made his appearance in the world, and began to establish an order of things in opposition to that which prevailed in all lands, and all countries, and set forth the principles and doctrine which must prevail before the day of rest, long since promised, could come. It was to come by taking away the spirit which then reigned throughout the length and breadth of the land, and instead thereof, restore to man the true spirit of truth and rest, or else rest could never come, and by and bye the Savior would come, and smite the whole earth with a curse.

The sacred writers have followed the spirit which reigned in the hearts of the children of

men to its proper issue, that there was no end to its usurpation, until it had "exalted itself above all that was called God or was worshipped." A spirit that would seek honor on any other principle than that of servitude, would never be satisfied with anything short of being delivered from the restraints of the Deity, and could not dwell where God was, but must be cast out, forever cast out. The spirit which Christ came to restore to the world was one which contented itself with doing good. If men honored him who possessed that spirit for so doing, then he was honored, and if they despised him he was despised; he had but one object, and that was to do the will of God, and having done it, he submitted himself to the will of God saying "Father not my will but thine be done." Such was the spirit which Christ came to restore to man.

All offices and callings which was bestowed upon men, by the Savior, were offices of servitude, and he who received them was, through the instructions he might receive by virtue of his office and calling, enabled to render a more extensive, and useful service to man. If he had wealth, he might know how to dispose of it according to the will of God, and thereby make himself friends with the mammon of unrighteousness. If he had talents, he might do likewise, and whatever he possessed, he might, by virtue of his office and calling, know how to use it according to the will of God, and thereby be received into everlasting habitation.

A spirit that would avail itself of a high calling of God to trifle with the feelings or rights of any one even the least, would never cease its usurpation, until it had "exalted itself above all that is called God." The maxims of Jesus was "that inasmuch as you have done it to the least of these my brethren, you have done it to me." The same in amount, as to say, the same you do unto these even the least of my brethren you would, if you were in a situation, do the same to me. If you neglect them, you would neglect me. If you exalted yourself above them, you would exalt yourself above me. If you would lord it over them, it only wanted an opportunity, and you would lord it over me. The Savior saw this spirit in James and John, and this caused him to address them in the language of our text.

A man whom God has called to act in his kingdom, if in the course of his ministry, he should avail himself of his calling to treat with contempt the feelings and rights of the least of his brethren, would if occasion served, treat the greatest of them the same way, and cease not until he also treated Christ himself in the same way. Let a man whom God has called when his brethren complain of his not doing justice to them, retort "I care nothing for you, you have no right to try me," that man has a spirit in him that would say the same things to Christ himself, if he thought he had power to sustain himself in so doing.

It is because of this that Christ rebuked that spirit, knowing that it could not dwell in his kingdom; for Christ well knew that a spirit that would insult the least of his brethren would insult him, and a spirit that would lord it over them, would lord it over him, give it the same opportunity.

When Christ established his order of things in the world, he rebuked and chastened that spirit in his disciples, whenever it made its appearance. The spirit that was in him would as readily do justice, and shew sympathy to an adulteress, as it would pay tribute to Caesar. The glory of Christ's religion consisted in enabling all who obeyed it, to use themselves and all they had in relation to their eternal welfare. Time; talents; wealth, honor and fame, that man might know how to use them all, and make them contribute to his eternal welfare; that his disciples might have a far more exceeding and eternal weight of glory. To this end he took them immediately under his own instruction, and guidance; that he might the better enable them to understand the nature and character of a heavenly calling, and shew them how to devote themselves and all they had to this desirable end; that their calling and election might be sure.

Christ, in developing the principles of the eternal government, most clearly set forth, that the spirit which reigned in both Jews and Gentiles, was the very opposite to the spirit which reigned in the heavenly government; there lordship was not exercised over one another by those who were accounted worthy to rule; but on the contrary servitude; neither was authority exercised upon any; but the great ones were servants, and the rulers the ones that served, and that those who became chief, did it by serving all, and that on this principle, and this only, men became great in the kingdom of heaven, and chief in the church of Christ, and he that sought to do it otherwise, must fall, and fail of the crown of glory. Which brings us to our third proposition. That that spirit of exaltation which is in man will overthrow all who possess it.

No man can read the teachings of the Savior, and that of the apostles, after their errors were corrected, without seeing that one of the principal objects of their teachings was to displace that spirit of selfishness among men, and had their doctrines been received and retained, they would have long since left no place for it in the world. Paul called it "the spirit which worketh in the children of disobedience." It matters not how high had been the attainments of any people, as soon as they began to depart from the precepts delivered to them by those authorized from the Lord to teach, this spirit of pride and ambition took possession of their hearts, and produced all the effects ascribed to it by the Savior and his apostles.

Paul in 6th chapter to the Hebrews carries the subject to its final result, that of the com-

plete and everlasting overthrow of all who subjected themselves to it by disobedience. See from the 1st to the close of the 6th verse: "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost. And have tasted the word of God, and the powers of the world to come. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." According to this, there was no attainment in the things of God, so high, but disobedience would put them into the power of this spirit, which reigned in the children of disobedience, and this spirit would prove their final overthrow.

There was an incompatibility between this spirit which worketh in the children of disobedience, and the spirit which alone could reign in the kingdom of heaven. Where one dwelt the other could not. One was the spirit of obedience, and the other of disobedience. The apostle said that "the Lord gave his spirit to them that obeyed him;" and it is equally certain that Satan gave his spirit to those who did not obey him [Christ.] One or the other reigns, and will reign in the hearts of the children of men, either to life or death, salvation or condemnation.

The consequences dependent on the two spirits, are set forth by the sacred writers in the clearest language. In Paul's 2d letter to Timothy, 3d chapter, from the 1st to the close of the 8th verse, we have the following: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trace-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. Now as James and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." Here is a revealed account of the spirit that worketh in the children of disobedience; it will carry men, according to this account, to the working of miracles or something very like it. We have seen that at first it will make its appearance in a very reasonable manner. "What

office shall we sustain?" "Who of us shall be greatest?" "Let one set on thy right hand and the other on thy left, when thou comest into thy glory," and before its race is ended, all the abominations here described by the apostles will be the result of its influence. When any person who has been made partaker of the Holy Spirit, finds in himself a spirit which wants respect, and authority, that feels disposed to treat with contempt the complaints of his brother or sister in Christ, let him fear lest that spirit overturns him; for know, assuredly, it is the spirit which worketh in the children of disobedience, and by and bye, when it gets him fairly in its grasp, will hurl him down to perpetual ruin.

Hear the description of the spirit of God which is the same with the spirit of the kingdom, see Galatians 5: 22, and 23, "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Contrast this with what is quoted above, as also with the 19--21, verses of this 5th chapter of Galatians and you have the subject plainly before you. "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God." From these sayings, no doubt can remain, as to the consequence of the spirit; for of the spirit which worketh in the children of disobedience it is said it "cannot inherit the kingdom of God." Strange as it may appear, it is no more so than true, that those who condemn the spirit that worketh in the children of disobedience in its final result, will cherish it in its incipient stages; for though they condemn the idea of being covenant breakers, haughty, high minded, lovers of pleasure &c., yet, they will cherish in their hearts the desire to be respected, and to have at least some degree of reverence from some body, not that they want reverence themselves, but they must support the dignity of their office, and inasmuch as they hold the office, worthy or not worthy, they must be revered, for the office sake. This they think or say, is all right, not seeing this is the very spirit which leads men to claim to be upheld right or wrong.

When Christ gives an office to any man, there is but one way to support the dignity of the office, and that is by maintaining the spirit which belongs to it, by so doing, he will maintain the dignity of the office, and an attempt to do otherwise, will sink the office into disgrace, and the holder into ruin. It is not

by claiming authority that any man can support the dignity of his office which he has received under Christ, but is it by doing the works which belongs to the office. It will be by his works of righteousness that the dignity of his office will be maintained. When Christ gives an office in his kingdom to any person, it is his or her duty to search diligently to understand, both the spirit and duty of the office, and by obedience possess one, and by practice do the other, and leave the event with Christ, honor or no honor. The apostle Peter gives some lessons on this subject that all will do well to learn, see his 2d Epistle 1st chapter from the 1st to the close of the 3th verse, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace, and peace, be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.— Whereby are given unto us exceeding great and precious promises; that by these you might be partakers of divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sin."— Peter here shows how a person can support the dignity of an office before God, and cannot fail; for if a man do them, they make him that he will not be barren nor unfruitful in the knowledge of the Lord. What is it that magnifies and honors an office before the Lord? it is that the holder is not barren and unfruitful in the knowledge of God. If a man is abundant in this knowledge, he does and will honor his office, and if he is not, all the claims he can make of his brethren to honor him for the office sake, will never honor the office, but disgrace the office and ruin him who holds it.

The Lord has but one way ordained for any man to support the dignity of an office, that he bestows upon him, and that is by his superior good works; by his fruitfulness in the knowledge of the Lord; for if these things abound in him and with him, he cannot fail to dignify the office the Lord has bestowed upon him, if these things be not in him he cannot sustain the dignity of his office. It is for want of these things abounding in men that they are seeking honor one of another. If any of the saints of the last days are found claiming honor, at the hands of their brethren, know assuredly, that the spirit that worketh in the children of disobedience has possession of them. If any of the Elders of the church of Christ, are found refusing to walk with their brethren because they are not sufficiently honored, let all know that such an one is hastening his way to destruction, and the spirit of disobedience is in him.

No Elder in the church of Christ need seek honor, if he is found in the discharge of his duty; for his fruitfulness in the works of righteousness, will make all the true saints love him, and when any of the Elders find that they are not beloved of the brethren, let them look well to their own hearts, lest Satan overcome them, let them repent before the Lord in sincerity and truth, and by obedience obtain the true spirit of the kingdom, that is always fruitful in righteousness, and makes man abundant in the things of the Lord. It is not from the private members of the church, that danger is apprehended, but from the leaders; from that thirst for power and authority which Satan puts into their hearts to overthrow them and destroy the work of God. The Elders are more liable to go astray than the private members; let them then look well to their own hearts before the Lord lest Satan beguile them.

If an Elder shows himself worthy by his superior righteousness, by his meekness, and long suffering, gentleness and goodness and his intelligence among the saints, such an one will never be claiming honor at the hand of his brethren, but will let his works speak for themselves for good or for evil.

Let all know then that no spirit which can treat with neglect the feelings of the weaker brethren is of God. The true spirit will help the infirmities of the weak, will bear long and be gentle, condescending to the capacities of the weak, and will serve all and not seek to be served, and let all be governed accordingly.

EXTRACT FROM THE BOOK OF MORMON.

SECOND BOOK OF NEPHI; CHAPTER XIII.

And now I, Nephi, make an end of my prophesying unto you, my beloved brethren. And I cannot write but a few things, which I know must surely come to pass: neither can I write but a few of the words of my brother Jacob. Wherefore the things which I have written, sufficeth me, save it be a few words which I must speak, concerning the doctrine of Christ; wherefore, I shall speak unto you plainly, according to the plainness of my prophesying. For my soul delighteth in plainness: for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding: for he speaketh unto men according to their language, unto their understanding. Wherefore, I would

that ye should remember that I have spoken unto you, concerning that prophet which the Lord showed unto me, that should baptize the Lamb of God, which should take away the sins of the world.

And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfil all righteousness, O, then, how much more need have we, being unholy, to be baptized, yea, even by water. And now, I would ask of you, my beloved brethren wherein the Lamb of God did fulfil all righteousness in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he sheweth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments; wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again: It sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them. And he said unto the children of men, follow thou me. Wherefore, my beloved brethren, can we follow Jesus; save we shall be willing to keep the commandments of the Father?—And the father said, repent ye, repent ye, and be baptized in the name of my beloved Son.

And also, the voice of the Son came unto me saying, he that is baptised in my name, to him will the Father give the Holy Ghost, like unto me: wherefore, follow me, and do the things which ye have seen me do. Wherefore, my beloved brethren, I know that if ye shall follow the Son with full purpose of heart, acting no hypocrisy and deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

But behold, my beloved brethren, thus came the voice of the Son unto me, saying, after ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this, should deny me, it would have been better for you, that ye had not known me.

And I heard a voice from the Father, saying, yea, the words of my beloved, are true and faithful. He that endureth to the end, the same shall be saved. And now, my beloved brethren, I know by this, that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot

be saved; wherefore, do the things which I have told you I have seen, that your Lord and your Redeemer should do: for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter.

For the gate by which ye should enter is repentance and baptism by water: and then cometh the remission of your sins by fire, and by the Holy Ghost. And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate: ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promises which he hath made, that if ye entered in by the way, ye should receive.

And now my beloved brethren, after ye have gotten into this straight and narrow path, I would ask, if all is done? Behold, I say unto you, nay; for ye have not come thus far, save it were by the word of Christ, with unshaken faith in him, relying wholly upon the merits of Him who is mighty to save; wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: ye shall have eternal life.

And now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby men can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.


MESSENGER AND ADVOCATE.

PITTSBURGH, PA. AUGUST 15, 1845.

When a subscriber in the country, wishes to send for the Messenger and Advocate, he can now take a sheet of cap or letter paper, write us a long communication on it, and inclose a bank bill and send it 300 miles for five cents—or any distance further for ten cents. As the price of our paper is very low, our friends must, in all cases, pay the postage on their letters. It will be but little for them, but it is very burthensome to us.

Our brethren will bear in mind the Conference to be held on the 6th of October next, in Philadelphia. We will here state for the benefit of those concerned, that it will be indispensably necessary for all the members of the Grand Council, who were absent and could not attend the Conference of April last, to be present at the October Conference to receive their anointing and consecrations


and take their places in the Council; otherwise others will be appointed in their stead, as it is important that the Grand Council be filled and fully organized on that occasion.—Brethren, as you regard your own salvation, and that of your friends and the world, look to it, remembering the admonition, see “that no man take thy crown.”

 PRESIDENT RIGDON, having been greatly blessed and prospered on his mission over the mountains to the interior and southern part of this State, has returned in good health and spirits, to this city. Elder W. E. McLellan, who accompanied him from this place, has proceeded on to the eastern cities, where his labors have already begun to be crowned with abundant success, as will appear from letters found in another column.

THE CHURCH.

The progress of the kingdom is steadily and majestically onward. The news from both the east and the west is of a cheering and animating nature. The honest in heart are continually flocking to the standard of truth, not only in this city, but in many other places. We have calls from almost every quarter, for help. “We want laborers;” “we want Elders to come and set before us the gospel of peace in its purity;” “come over and help us,” is the cry almost incessantly made to us by our friends, and the people abroad. Thus we see that the cause of truth prospers, and that vice will not prevail over virtue, neither will iniquity triumph over righteousness and truth, notwithstanding the oft repeated assertions of the apostate Mormon church, that the church of Christ, or “Rigdonism,” as they choose to term it, “is dead,” or “broken up,” and they (the Mormons) “have no disposition to exult over a vanquished foe.”

We can assure the saints that the prospects before us are of a glorious nature; and what remains for us to do, is, to be faithful and diligent in our calling before our Heavenly Father, and all men; remembering to be mild, to be gentle, to be kind, to be easily entreated, full of faith and good works; keeping ourselves unspotted from the world; knowing that if these things be in us and abound, we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

 By letters received from Elders S. James and J. A. Forgeus, we learn that the work of the Lord is still progressing in Hancock co. Ill. Several persons have been baptized since our last.

Guernsey Co. O. Aug. 19, 1845.

BROTHER SAVARY;

Dear Sir:—Having a few leisure moments, I sit down to address you a few lines, to ask your counsel; having united with the church of Latter Day Saints on the same day with yourself, and baptized by the same person, and knowing that you are acquainted with the circumstances under which I left your city, I feel assured that you will give me the counsel and instruction which I desire and need. When I left Pittsburgh I intended to have been in Nauvoo long before this time; in this I have been happily and I believe providentially disappointed. By reading the book of Covenants and your papers, I have learned, I think, that neither my duty nor my interest, either for time or eternity, require that I should go to that place, though when I was in Pittsburgh last spring we were almost ready to move.

I am far from believing that the God of truth will give the lie to all his revelations, to sustain men in the practice of such abominations as are practiced in Nauvoo; and glad I am that I have been kept from the society of a people who live in such wickedness: I therefore turn to you for direction as I have not yet incumbered myself with any worldly possessions in this part of the country.—Doubtless the order of the kingdom, and the gathering of the saints is known to you, you will please inform me of the place of gathering and what would be best for me to do.—There is certainly a large field for a few reapers through this country, and I would like some Elder in his traveling to call this way and labor with us.

I must come to a close by saying we are all in good health; and in believing the book of Covenants we all do look upon Sidney Rigdon as the person who has the legal right to the presidency of the church and kingdom of God.

I remain your brother in
the covenant of peace,
THOMAS CRAWFORD

THE PLAN OF SALVATION.

BY S. RIDGON.

The plan of salvation. It has been considered by the Deity that the salvation of man, was of sufficient importance to devise a plan for this purpose, called the plan of salvation. This plan is called the gospel, concerning which it is said, "that if any man preach any other gospel, let him be accursed." It is said of this scheme, that it was decreed in heaven before the foundation of the world, and that by virtue of it, God had predestinated to adopt children to himself; the result of which was, that the whole was to eventuate in the praise of his (God's) glory. By this scheme God would glorify himself, by redeeming man.—These were the great objects to be obtained, and one which could not be obtained without the other. If God were glorified, men must be saved, and if men were saved, God would be glorified. The glory of God could be promoted only by saving man, and man could not be saved without promoting the glory of God.

To this end the Saviors said, in his last prayer as recorded in the 17th chapter of John's gospel, "Father I have glorified thee on the earth, I have finished the work thou gavest me to do." What work was it the Father had given him to do? Paul says it was to make it possible for God to "be just and the justifier of them that believe." See Romans 3d chapter and 26th verse "To declare, I say at this time his righteousness: that he might be just and the justifier, of him which believed in Jesus." God could not be just and be the justifier of him that believed, had it not have been that Christ finished the work he gave him to do; but having finished that work, he could then say, "Father I have glorified thee on the earth," and then say "now O Father glorify thou me." All this depended on the accomplishing of the work the Father gave him.—Had he not have made it possible for the Father to "be just and the justifier of them that believe," the Father could not be glorified, neither could he have glorified the Son.—Hence the Savior said to his disciples, when they wondering, and ruminating, on his crucifixion, as recorded by Luke 24th chapter, 25th and 26th verses, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" In these sayings the Savior predicates his own glory on his having suffered what he did suffer. According to what the Savior says, if he had not suffered he would not have entered into his glory; for his own glory depended on his finishing the work the Father gave him to do, and having done that, he laid a foundation to save man, and through that means glorified both himself and the Father.

The conclusion which forces itself on the

mind, from the above, is that unless the believers in Christ are justified and saved, neither the Father or the Son will be glorified. So nearly is the salvation of man related with the glory of the Deity, that one cannot exist without the other. If the Deity is glorified, man must be saved, and if man is saved, the Deity is glorified.

The Savior in his last prayer introduces into the above connection, in the following words, his disciples, see John's gospel 17: 18, "As thou has sent me into the world, even so have I also sent them into the world." By this we see what place the disciples were to supply in the plan of salvation. Christ sent them into the world as the Father had sent him into the world. If so then, they had a place to supply in relation to the salvation of man, and Christ sent them into the world, in order that the plan of salvation might accomplish the object for which it was instituted; and might eventuate in glorifying the Father and the Son, by glorifying man. In the 22d verse the Savior says thus, "And the glory which thou gavest me I have given them, that they may be one, even as we are one." Here it is said that the glory which the Father had given the Son, the Son had given his disciples.

Put all the above sayings together, and they amount to this, that the Father glorifies the Son, and the Son glorifies man, and man and the Son glorifies the Father; and no one of them is, or can be glorified without the other. Hence says Jesus, in the 15th chapter of John's gospel 7th and 8th verses, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and and it shall be done unto you. Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." By this the Father is glorified when the disciples bring forth much fruit. So immediately does the scriptures identify that thing which they call glory, of the heavens and the earth, that one cannot exist without the other.

For this cause, was a dispensation of the gospel committed unto man, that through their effort in spreading the gospel, the fruit thereof might abound and the Father and the Son both be glorified, and man be sharers in the glory; that they all might be one in effort, enterprise, in suffering, and in the final triumph of truth, and in the glory which should follow equal sharers, according to their several abilities.

We might say a few things about glory.—Glory is the result of enterprise and final triumph. When we view a man as having thrown a hallow of glory around him, it is because of his brilliant achievements, his sacrifices, and his unceasing efforts, until he obtains the end he has in view; and if the end when obtained, results in the benefit of man, we say of him that he has won imperishable honors and glory which cannot fade away.

The enterprise in this case is a brilliant one. It is no less than to redeem the world from under the dominion of Satan. Satan has

made an attack on the world, seduced its inhabitants, planted his standard in the garden of innocence, and established the reign of death over the whole race of man, and brought the whole race under his dominion, both the dead and the living. The enterprise is to redeem man from under this power, not only the dominion of death, but from under the dominion of him who has the power of death, and deliver all who through fear of death, are all their life time subject to bondage. To this end Christ entered the flesh a sacrifice to God, that God might be just and the justifier of them that believed, and that man through faith, might obtain power over death, and rise to die no more.

On the accomplishment of this object, depends the glory of both God and man. If this object is not accomplished, God cannot be glorified. In order to obtain this object the believers had an important place to supply.—The plan of triumph is submitted into their hands, and a dispensation of the gospel committed to them; for the express purpose that men may believe, for if men believe, then God can be just and justify them. In order then to bring in this redemption for man heaven devised the scheme by which the power of Satan could be broken, and the reign of death overthrown; and, through men chosen of God for the purpose, the scheme was revealed to man, and man called upon to redeem himself from both death and hell.

There was but one scheme devised by which it could be done. All others would fail of accomplishing the object to be obtained, however pleasing or fascinating they might be to man. When God revealed himself to man for his salvation, he required that man should build according to the pattern given him; for the power which was unto salvation, could only be obtained by so doing, and any attempt to obtain the object by any other scheme than the one God had devised, though it should be devised by an angel, would only curse the author, and ruin mankind if they received it.

This plan as set forth embraces government and ordinances, and one is as essential as the other in effecting the great object in view.—Ordinances would not avail, unless the order of government was maintained, and the order of government would not avail, unless the ordinance were observed. It took both to accomplish the redemption of man from under the power of death and him who held the power of death, and there could be no release from bondage only by obedience to both; the ordinances and the government which constituted the plan of salvation, and the promise was to those who obeyed both, that, through the obedience thereto, they should "partake of exceeding great and precious promises, through which they shall be made partakers of the divine nature." See 2d Peter 1st chapter 3d and 4th verses, "According as his divine power hath given unto us all things that

pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises; that by these you might be partakers of divine nature, having escaped the corruption that is in the world through the lust." These exceeding great and precious promises, were certainly of release, from the power of death and him who had the power of death.

The government pertaining to this scheme, was as much a matter of revelation, as was the ordinances and promises, and it was as necessary that the government should exist, as it was that the ordinances should be obeyed; for the ordinances were designed for the purpose of introducing men into the order of government, and the order of government being maintained secured the promises made. A little examination of the scriptures, will set this subject in a clear point of light. Paul in his first letter to the Corinthians, shows how it was that God prepared the way to restore the blessing of salvation on man. See his 12th chapter, 28th verse, "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." From this we learn that the first thing the Lord did in order to prepare the way for the dethronement of Satan, who had seduced and brought the world into subjection to himself, was to regulate the government of his church; placing apostles, prophets, &c., after this, the order of government, came the blessings, and all powers and spiritual gifts depended on the order of government; for after the apostle had set forth the order of the government, he adds, "afterwards, (not before,) came miracles, gifts of healing," &c. Nothing we think, could make this subject plainer, than this, that in order for spiritual gifts to be enjoyed, the order of the government must first be obtained, and where this is not there the spiritual gifts are not.

The conclusion then must be, that to obtain the true government of the church, is an essential part of the plan of salvation, and one on which all the others depend. In accordance with this; the first thing the Savior did, was to call his apostles, and then induct them into the sacred rights of their holy priesthood, by means of the ordinances appointed for that purpose, and having them endowed for their work, they commenced to establish his church, by baptising for the remission of sins, thereby introducing the persons thus baptised, into the order of the true government of heaven, which was introduced to overthrow the power of Satan and destroy the reign of death, and as a member of the church or order heaven had established, were made partakers of the gift of the Holy Ghost; but if the persons thus baptised, had not, by virtue of their baptism, been introduced and became subject to the church order Christ had established, no spiritual gifts

would have followed this baptism. These blessings were only to be enjoyed by means of the government which heaven had established; for says Paul, *afterward* miracles &c., that is after the order of government had been arranged.

To be continued in our next.

We have received a lengthy communication from Elder Joseph Parsens, giving a history of his mission this summer, in company with Elder Archibald Falconer, from which we gather the following particulars:

They left this city on the 23d of April, travelled through the counties of Washington, Fayette, and Green, in this State; and Montongalia, Harrison, Lewis, Nicholas, Kanawah and Mason, in Virginia. Delivered from 30 to 40 lectures; attended the baptism of four members, and the organization of a small branch of the Church. Much good, we trust, will grow out of their labors. They met with kind and hospitable treatment in most places, while in some they were subjected to much persecution. In one instance a mob assembled to commit violence upon their persons, but they escaped uninjured. They travelled together as far as Charleston, Kanawha co. Va. where they were reluctantly compelled to separate, Elder Falconer to proceed on his mission, and Elder Parsons to return to his family.

We have before us a letter from Elder James Blakeslee, dated Buffalo Iowa, July 29th, addressed to Elder McLellin, from which we make the following extracts:

"And now concerning the churches in this region; the church of Louisa, under the care of Elder Shoemaker, was doing well when I last visited them, there have been twelve added to that branch since you left, by baptism. I know not but more; and more are about ready to go forward. The branch in Mercer Co. Ill. are also doing well under the care of Elder Drury, there have been several added to that branch also, by baptism, and more have given the hand, and the prospects are flattering in that region. * * The Lord has wrought with us, in power, considering what we have to combat in the west."

Elder Rodney R. Smith writes from Pottstown, Pa. Aug. 17, and says, "As it respects preaching, I have been busy with my neighbors, though not in public until last Sunday, when I addressed a large congregation in our neighborhood, from the 12th chapter and part of the 38th verse of John. Next Sabbath they have another appointment, when they shall hear from me again, if the Lord spares me. Pray for me brethren, pray that I may receive light, strength, and eternal truth.—

The meetings are held at a sub district school house, where the people voted and requested me to preach for them at that school house, to which I consented. I inclose \$1 for the Messenger and Advocate. * * Through the goodness of my Heavenly Father, I hope to meet you all in Philadelphia, at conference this fall. Peace be with you.

Yours in the gospel."

We give the following extract of a letter from one of our brethren in Philadelphia, which fully corresponds with the statement in Elder McLellin's letter.

"The difficulties here are all settled, and if ever good has grown out of evil it has in this church. Truly, where sin did abound, grace, so far as I can judge does much more abound; the fountain of hearts has been broken up, and the evil seems to have been washed away, and a pure stream of the love of God, and of the priesthood seems to be filling up every place. My opinion that the church in this city has never been in so good a condition to prosper as at the present time. The Lord has set his seal to the labors of our beloved brother W. E. McLellin—he has been with us in faith, and in faithfulness, in love, in meekness and in patience; and he has been a blessing to all, as far as my knowledge extends, and if there are any that have not been benefited by his labors, I verily believe it is such an one's own fault and not his. I love the man for the truth, and in the truth, for the good the Lord has enabled him to effect, and for the interest that he has manifested towards us."

From the Ensign.

REPENTANCE.

The second one of 'the principles of the doctrine of Christ,' which we shall now take up, is repentance. To understand the principle, or doctrine of repentance in the chain of the gospel, is of great importance to the biblical student; but more especially so to him who wishes, not only to know the will of God, but to do it also, with all his might, mind and strength.

Repentance towards God, is in immediate connection with faith in our Lord Jesus Christ. A man or men sent of the Lord, declare their message or preach the gospel; and we hold that no man has authority to preach the gospel, and build up the kingdom of Christ on earth, except he had first been called and sent of the Lord, and then been set apart by ordination in or by authority of the church to which he belongs. Being thus called and set apart, if he is faithful in his ministry, or in other words, 'confers not with flesh and blood;' but publishes the gospel, as Paul says, in demonstration of the spirit and of power,—1st Corinthians, 2; 4. Those who hear and believe the truth of the principles declared or

preached, that belief works in them a 'godly sorrow' for all past sins; and that sorrow works in them 'repentance unto salvation;' or as it was when the kingdom of Jesus Christ, or the kingdom of heaven was set up on the day of Pentecost, when his ministers, the apostles and elders, first received that 'other comfort,' as a seal to their ministry, or an endowment from the king, to qualify them to 'go in to all the world,' and to speak all languages and tongues, in order to 'preach the gospel to every creature.'

Now, when the descent of the Holy Spirit and its effects upon believers 'was noised abroad, the multitude came together,' and heard the messengers of this heavenly kingdom speak understandingly in sixteen different tongues, 'the wonderful works of God,' the minds of the hearers were open to investigation, for 'there were devout men dwelling at Jerusalem, from every nation under heaven.' Being devout or honest, they wished to know the truth. Peter stood up with the eleven, and uttered a solemn testimony, and taught them from the sacred scriptures, in which they professed faith, that Jesus was the Christ; and that 'this Jesus hath God raised up,' and 'he hath shed forth that which you now see and hear.' And when they heard this, they were cut to the heart—that is, they heard the word of the Lord, and they saw the effect of the Holy Spirit: consequently, after believing the evidences, sorrow filled their hearts, which belief or faith and sorrow produced in them a desire to reform and to be saved, hence they enquired, 'what shall we do?'

The answer by the spirit and power of the Lord Jesus, through the apostles, (Peter being mouth or holding the keys), was ready.—Was it to believe in the Lord Jesus? No.—Was it to be heartily sorry for their sins? No, for both these they had done, and it would be useless for divine wisdom to command men—intelligent men, to do things which they had just performed. But the query of the convicted, broken and contrite in heart, still reverberates, what, O! 'what shall we do?' What shall be the next act of our lives after we have received faith as Paul says, 'by hearing.'—We have heard—we do believe, and we are sorry. Now, O ye men of Israel, and brethren according to the covenant of God with Abraham, can we be saved or delivered from sin? If so, what should be our next act according to the principles of adoption, which we can enter into the kingdom of Christ?

Repent: yea, repent is the diving commandment. Acts, 2: 38. But here we pause and query, what is repentance—true gospel repentance? It embraces not only conviction and sorrow—godly sorrow for all our past iniquities, transgressions, and sins, but also two other principles, viz: reformation and restitution. Reformation is a forsaking or turning away from sin; or as Daniel said to the king, 'break off thy sins by righteousness, and thine

iniquities by showing mercies to the poor.'—Daniel, 4: 27. Restitution is the act of returning or making good to a person some thing or right of which he has been unjustly deprived. In repentance is included restitution for wrongs previously done to our fellow men, as far as it is possible in our power. Then according to the above, belief or faith produces conviction; conviction produces sorrow, and sorrow ought to produce reformation and restitution. Paul says, 'Now I rejoice, that ye sorrow to repentance.' 2d Cor. 7: 9. As to the principle and practice of restitution belonging to gospel repentance, we have examined and reflected on the subject much, and have come to the settled conclusion that no man can amass wealth, or even obtain a penny by fraud or false accusation, and then profess religion—the religion of heaven—and obtain the true spirit of holiness, and then live in the enjoyment of the smiles of the Lord, until he is not only convicted and sorry for, but also reforms from all his wicked deeds. We conceive he must restore again (as far as is in his power,) that which he has wrongfully obtained. He must be like Zaccheus—he stood and said unto the Lord, if I have taken any thing from any man by false accusation, I restore him four fold.'—Luke 19: 8. Now if the principle of restoration was not correct, or did not belong to repentance, why should Jesus, who knew every principle that belongs to his kingdom, say to him—'this day is salvation come to thy house?' Zaccheus had learned that principle from the law given to Moses, Exodus 22: 1, and also from David's answer to Nathan, 2d Samuel 12: 6. And here the Savior in the case of Zaccheus incorporates that principle into the laws of his kingdom.—But alas! how few of the professors of Christianity of our day, or the churches to which they attach themselves, pay any regard to this divine rule? No, no! that would touch that which is dearer to them than their religion—that is, their property—their purse strings, and they think their sacred honors.

But dear brethren, let us address you on this all important subject of repentance. We must live by every word which proceedeth out of the mouth of God. And be careful, as Mary said to the servants at the marriage in Cana of Galilee, 'whatsoever he (Jesus) saith unto you, do it.' Let us be careful to do all the Lord Jesus has commanded, irrespective of the opinions, doctrines, or traditions of men. For in consequence of neglecting to do—the 'wrath of God cometh on the children of disobedience.' Let us reform our faith where it has been hitherto wrong, and henceforward let us have 'unfeigned faith;' yea, let us be like Stephen and Barnabas, 'full of faith.' Let us pray continually for the spirit of faith, about which Paul talks, and then we shall have, Peter's 'like precious faith.' Brethren! it is unfeigned and precious to those who have it, who are humble and contrite in heart—yes, to

the saints who by the spirit of the Lord obtain the gift of faith. 'That soul can rejoice in the Lord, and will be willing, not only to reform, but also to restore all things to their proper owner; and then 'live by faith and walk by faith,' and not by sight; looking out and expecting the redemption of Israel and that long looked for 'rest which remains for the people of God.' Yea, such an one will rejoice to meet with the ministry, when they 'preach the word' for edification and comfort; and also in their social meetings—prayer meetings—where they speak often one to another, where the Lord hearkens and hears in order to write a book of remembrance for them that fear the Lord, and that think upon his name.' In these meetings 'such souls magnify the Lord,' and expand with the force and power of truth, the love of God, and the love of the faithful.

If we live and walk thus as a people, and we can discover that we have been wrong either in matters of faith or action, we shall not only be willing, but we will rejoice to be privileged to reform and forsake all, for Christ's sake and the gospel's. May the Lord by his Holy Spirit—"that other Comforter," guide us into all truth. Amen.

Philadelphia, Pa. Aug. 21, 1845.

PRESIDENT RIDGON:

Yours of the 16th inst. arrived on Tuesday eve, and was handed to me by Elder Soby. Knowing that some of my family had been unwell, my anxieties by this time had become intense to hear from them. Your kind letter quelled all my feelings on their account to hear that they were well, and rejoiced my heart greatly to hear of the particular prosperity of our common cause. To learn that the church in Pittsburgh is still steadily adding to their numbers, and that they are increasing in faith, and growing in fellowship and love for each other strengthens my heart to go forward and do well my part in the great work, lest I (by any means) fall out by the way and "another take my crown." I feel not the least discouraged. I realize the work before us is great, very great indeed—and that it will require all our energies to be brought into requisition to perform well our parts, that each man may at the final triumph of the kingdom hear the Messiah pronounce to him "well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord". I can say this morning, my dear brother, that I feel as much or more determined than ever I did in all my life to go forward in righteousness, that

I may hear the Lord's welcome in peace and receive my reward at his own hand, when he comes in his kingdom and glory—which I verily believe is soon at hand.

In Chambersburgh Tuesday morn the 12th inst. at 8 o'clock I took my seat in the railroad car for this city. I dined in Harrisburg, 50 miles distant, and at 9 P. M. I took my seat in the depot at the corner of Market and 8th st. in this city. Traveling 158 miles in 13 hours including our stoppings for fuel, water, dinner and supper. We rolled on something at the rate of 2 miles in 4 minutes. This thought I as we trunelled along is next to flying.

I found our brethren here all well, but owing to some misunderstanding among some of the ministers, their spiritual enjoyments were at rather a low ebb. Which I regret to say, has been a cause of great rejoicings among the twelveists here, and they have felt to exult so much in the unfortunate affair as to publish it in their Messenger and send it to the four winds. When I arrived I visited my brethren and endeavored to show to them, in the spirit of meekness, that they were not acting according to their best interests. They believed me, and on last evening we had an appointment for the church to come together; they came, and with but little difficulty we buried the hatchet so deep that we lost sight of the end of the handle. Fellowship and peace are restored to the saints here. And in all my past experience in the settlement of church difficulties, I really think that I never saw a better state of feeling than on this occasion. Our enemies may cease their unhallowed joy, but our brethren may now all lift up their heads and rejoice in consequence of the peace and unity which exists among the lovers of truth and order in this great city; where the fires of freedom once burned in the hearts of the patriots of the revolution.

I have only preached five times since my arrival here. Considerable interest begins to be manifest among those who have attended. We have another meeting this evening at our Hall which begins to be crowded with listeners. I expect to baptize a number this week. Several applications have already been made. We have only been waiting to see the Church in unity, and now we have no fears of her

travelling, and increasing in members. Those too, who will be intelligent, warm hearted, and energetic in the grand cause in which we are engaged. If our brethren would only live in peace, and let brotherly love abide among them, no weapon or power formed against us could prosper. Nay, but with the principles of heavenly truth in our hearts, and then acted out in our lives, all the honest in heart before God throughout the world would gather into our ranks, where they could learn of Jesus all the principles of salvation by which they could be exalted to the highest degree of glory of which their nature were susceptible. For you verily know Sir that we have the organization which God acknowledges to be his, and that we have also the true principles by which to order and regulate that organization, which, if we can only get our brethren to see, to believe, and to carry out, the final triumph of our cause is just as sure as that God ever said by the mouth of his prophet Daniel that "the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him."

If we had here one dozen faithful ministers who were really ministers of the gospel, fields of labor could be found in this city and region round about that are white already to harvest, who are crying too, as in olden time "Come over and help us."

I must say I feel much surprised at some of our Elders who have taken upon them the name of Christ and the responsibility of his holy ministry in this "the hour of his judgment." "The eleventh hour," the last hour before his coming "without sin unto salvation." Would to God that I could see those who are capable and well instructed, and able in the things of God, in the gospel of his son, and in the principles of his kingdom "in this dispensation of the fullness of times" would, I say, that I could see them (in this perilous hour) lifting up their warning voices, "being wise that they might shine as the brightness of the firmament," that when the Lord comes they might have many stars in their crowns of rejoicing. O brethren, brethren, you who have the ministry laid upon you, to warn the world for the last time, how do you feel? Do you feel like arising in your

might and surmounting difficulties, laying aside obstacles, and overcoming all opposition that gets in your road, and nobly going forth, in despite of apparently forbidding circumstances, in order "to cry aloud and spare not"—to show to the world their situation, and to gather and prepare the people of God for the time of the end. With all my might and with all my heart I feel thus disposed.—Will you aid me not only by your prayers but also by stepping out and doing your own duties as men of God—ministers of righteousness to this generation? If you will "the rest that remains to the people of God" to us is sure. We will inherit it, because the promise cannot fail. It is yea and amen. I expect to go to New York and Sing Sing next week on some business, and then return to this city again, in order to labor until conference in October next.

Yours in hopes of the rest of God.

W. E. McLELLIN.

York, July 28, 1845.

BROTHER RIGDON:

Dear Sir:—It affords me pleasure to inform you that I have duly received all the numbers of the Messenger and Advocate. I consider it a very valuable paper, giving in the course of a year a vast amount of information for the simple sum of one dollar. I would advise all persons who wish to obtain a correct knowledge of the true situation of the religious world, and of the nature of prophecy, particularly that which remains to be fulfilled, and also of the true church of Christ in these last days, to subscribe for it by all means. I am confident that all those who do, will never regret it.

Never did I peruse any thing that gave me so much gratification as I realized whilst reading the minutes of your conference when the kingdom of Daniel was organized. The work was a great one and I am satisfied it never could have been accomplished with so much unanimity and fraternal love as was manifested on that momentous occasion, unless God was with you in a special and powerful manner. I rejoice that the work of God is being carried out. I also rejoice and thank God that the pure and unadulterated doctrines of the Savior of the world, are again proclaimed to the world in their original beauty and simplicity. It is my earnest and devout wish that this kingdom may roll on until the fragments of the fourth beast (the Roman Empire) be completely swallowed up in it, and it becomes the kingdom of our Lord and his Christ.

Having said thus much in reference to paper and the kingdom of Daniel, permit me Sir

to fill up this sheet with a few more lines in relation to my trial and expulsion from among the twelves.—During this mock trial before a set of packed Elders I learned much, I learned through one of the principal organs, P. P. Pratt, of the twelve and their adherents the four cardinal principles by which they are all governed.

The first is—If a member of the church speaks of a man's wickedness, (either lay or official member) no matter how guilty he may be, without making an effort to bring him before the proper tribunal, he is as guilty as the accused.

That is to say,—for no one was accused or complained of but the twelve on this occasion—if they are ever so guilty of the crimes alleged against them, we not having the power nor being situated so as to bring them to justice, therefore dare not remonstrate against their monstrous vices of adultery and seduction, but must confide in them, follow them and uphold them, or be excommunicated. This is the doctrine promulgated by them; hence what consummate folly and nonsense to be talking about preferring charges against these men.—The moment any person would attempt this, they would be unceremoniously expelled from their midst. Of this they all are aware, thus the members are overawed otherwise there are enough who are honest and wish to have this matter investigated, and would take proper steps to have it sifted out. This I know.—This is the dogmatical teachings of the Mormon hierarchy at Nauvoo, and so it is of the Papal hierarchy at Rome, and I challenge any of them to show me the difference.

Second, No matter what others (lay or official members) do we have to take care of ourselves—or mind our own business.

That is—If brethren or leaders in the church disseminate damning and heretical doctrines, and are steeped in abominations, we must keep silence, or take care of ourselves, though infamy and disgrace overwhelm the church and we be buried beneath its ruins.—This position strikes at the very foundation of christianity, for we are told the gospel of Christ is the perfect law of liberty. Now if one living under the gospel sees the order and that perfect law of God trampled upon and dares not oppose it, where is that liberty guaranteed and vouched safe to him by the celestial law of God? I answer it is gone like the dew before the rising sun it vanishes. To be bound down by such instructions is destroying all interest in the advancement and prosperity of the cause and kingdom of God and makes us the mere dupes of the despotic few, like automata to dance as they pull the wires. To show the absurdity of such a position let me suppose a case, we suppose there is a certain man who from some malignant feelings, wishes to destroy a fellow creature, two or three persons would be aware of this fact, but though good citizens, would say

nothing about it, afterward the man would be murdered. Now I ask would not these two or three persons who knew he would be destroyed, be criminal and accessory to the deed? I answer, yes. Then so is every man who is apprised of the base iniquity taught or practiced by the twelve and their adherents, responsible, and will have to answer for it at the bar of a just God, if they do not lift their hands and voices against it.

My sheet now being full, I cannot give the other principles at this time, but you may look for it soon. I wish the truth to be known, and I am determined to publish it on the house tops, without the slavish fear of consequences. In the mean while I remain your
Brother in the "Church of Christ."

N. B. HELVERSON.

CONFERENCE NOTICE.

A special Conference of the Church of Christ will be held in Philadelphia on the 6th day of October next.

All absentee members of the Grand Council from the general Conference, and all officers of branches, Presidents, Priests, Teachers and Deacons, and also all travelling High Priests and Elders, who were not present at the general Conference, are particularly requested to attend.

By order of the Twelve.

S. BENNETT, Clerk.

NOTICE.

This is to notify the Church of Christ and its branches abroad, that fellowship has been withdrawn from Gilbert C. Smith, for transgression, and unchristianlike conduct.

AMOS B. TOMLINSON,

President of the Seventies.

Pittsburgh, August 15, 1845.

BOOKS FOR SALE.

FOR SALE at this Office, several copies of the Book of Mormon. Price \$10 per doz. \$1 single copy.

Also—A large supply of Hymn Books, new collection, neatly bound in fancy coloured Morocco. Price, \$30 per hundred; 37 cents single.

The above books also for sale by George T. Leech, New York City. By Geo. M. Hinkle, Buffalo, Iowa. And by Hiram Kellogg, Kirtland, Ohio.

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MESSANGER AND ADVOCATE OF THE CHURCH OF CHRIST.

VOL. I.

PITTSBURGH, SEPTEMBER 1, 1845.

No. 20.

THE PLAN OF SALVATION.

BY S. RIGDON.

If any should think that we have not given evidence sufficient on this subject, we have others against which no valid objection can be raised, we allude to the baptism of John the Baptist, John baptised multitudes, but not one spiritual gift followed his baptism; his disciples or those who were baptised with his baptism, in the days of Paul, had no knowledge of the Holy Spirit. Now why was this so? the answer is easy, John had no order of government established, and as the spiritual gifts come after the order of government, no such things could follow John's baptism. The same may be said of John himself for it said of John; though his was more than a prophet, that he "performed no miracle," and if it is asked why? the answer is at hand; John had not established the order of the government of heaven, and it was after that, and not before, that miracles came.

In pursuing the history of the Savior, there are some things that savor very much of the same idea. We have no account of there being miracles wrought among those whom he baptised, though it is said that he "baptised more disciples than John," until he set his disciples in order, and then they went out and came back, saying, "the devils are subject to us in thy name." These testimonials, we think, ought to put the subject at rest in every candid mind.

Having then the facts of this subject before us, we may inquire after the order of government by which all the wonders of the church of Christ were preformed; for it is in vain to look for the powers of the spiritual kingdom any where but in the kingdom itself, which, to be the kingdom of heaven, must be organized according to the pattern: In order to do this, we must begin where we can begin, and with the revelations extant in our hands, we can and must begin with Moses; for it is in his writings where we have the first account given of this order. That the power of God attended the order of things which Moses established, needs no proof from us; for all who read the scriptures, must be well acquainted with this fact, and also that the order established by Moses was of divine appointment, will not be doubted by those acquainted with the bible. The question to be settled is, what was the order of things organized by Moses? This we will attempt to answer.

One thing is certain, that the first step in the organization, was to choose and inspire

Moses to set the house of God in order before God. The second step was to call and set apart Aaron to be with and assist Moses, and the third step, to put this head of the organization in order, was to place Hur with Moses and Aaron, and this done, this part of the order was completed. For the accounts of the union of Moses and Aaron, we direct the reader to the 4th chapter of Exodus from the 10th verse to the close of the chapter, where the account is given in detail. For the account of Hur's connection with Moses and Aaron, see the 17th chapter of Exodus where all the attendant circumstances are related, as also the benefits which followed from this part of the organization. Had that quorum not have been organized, as God had directed Moses, *there* Israel would have been destroyed. So closely did the Lord adhere to the pattern he had given Moses; every iota of which, had to be observed in order for Israel to have the power of God with them, but having the order full and complete, the power of God was pledged for their deliverance. This quorum stood at the head of the organization, and without which the rest of the order would have been unavailing, as the case with Amalek clearly shows.

Israel once having this head of their organization completed, the power of God was exerted unto their deliverance, which would not have been the case had there not been three persons thus united. Moses and Aaron alone could not have done it, but in order to have the power of God with them, so that their enemies could not prevail, Hur must be united with them. Having this part of the pattern given to Moses completed, they could then complete the rest.

We are favored with another department of the organization in the 11th chapter of the book of Numbers. Let the reader in order to see the entire subject, read the whole chapter. This part of the organization consisted of seventy persons, whom Moses knew to be elders of the people and officers over them. See the 16th verse "And the Lord said unto Moses gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee." Little doubt can remain that *these* were of those mentioned in the 18th chapter of Exodus whom Moses, at the instance of his father-in-law, had appointed rulers over the people, to

lers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: See 25th and 26th verses of the 18th chapter of Exodus. "And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens. And they judged the people at all seasons; the hard causes they brought unto Moses, but every small cause they judged themselves;" be this as it may, the account here given shows that it was essential for the establishing and governing of the people, that the seventy here spoken of, should be appointed, and that the affairs of Israel could not be conducted without them; for proof of this see 14th and 15th verses of this 11th chapter of Numbers. "I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me kill me I pray thee, out of hand, if I have found favour in thy sight: and let me not see my wretchedness."

We have now so much of the organization of Israel. First three, then seventy. The next account we have of the farther completion of the organization, is in the 13th chapter of the book of Numbers, to which we would invite the attention of the reader. This quorum consisted of twelve, and from what is said in the first verse of the chapter, they must have been either of the seventy or else of the first number mentioned in the 18th chapter of Exodus, for they were to be of the rulers of the people, or else of both.

We have now followed the organization of Israel in the order of government until we have three, seventy, and twelve, and from what is said about them, they could act in more capacities than one; for they were rulers before they were chosen to these distinctive offices. We deem it unnecessary to follow this organization any farther, whatever other authorities there were, they were subordinate to these three grand quorums, the existence of which were indispensable in managing the affairs of Israel, and in getting them in their lands, and to set aside either of them, would have destroyed the order.

Moses in thus organizing Israel was commanded to do it according to the pattern which had been given him; and Paul the apostle speaking of this pattern, says that "it was the pattern of heavenly things." This order as set forth by the old testament authors is purely of divine origin and at the time of its organization, the only order of things acknowledged by the powers of heaven, and while it was maintained in purity, the people who belonged to it, were preserved by divine power, and every ordinance which was attached thereto, was efficacious and through obedience thereto the promised blessings were enjoyed; but no sooner was the order broken, then there was an end to all the blessings formerly received through the ordinances ordained for the benefit of that people.

This institution of things, was so organized that the three at its head, through and by virtue of the place they occupied, held constant communication with the heavens, and received all necessary information for the direction of the whole, and in the pattern of heavenly things stood as representing the things in heaven: the head of all, the Father, Son, and Holy Spirit, without which, in the heavenly things, no salvation could come to man, and so it was on earth. Without a quorum of three at the head, and that quorum appointed of God, there could be no communication with the heavens.

After the Jews had set aside this pattern of the heavenly things, all went into confusion. "The laws were transgressed—The ordinances changed, and the everlasting covenant broken;" but while the chain of communication with the heavens remained unbroken, all things prospered with the people; but when intirely destroyed, all their ordinances, instead of being efficacious, became an abomination to the Lord; that which before had been sweet incense before the Lord, then became a stink in his nose. Isaiah sets this forth in a forceable point of light, in the first chapter of his prophecy, see from the 10th to the close of the 15th verse, "Here the word of the Lord ye rulers of Sodom; give ear unto the law of our God; ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of hegoats. When ye come to appear before me, who hath required this at your hands, to tread my courts? bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meetings. Your new moons and your appointed feasts my soul hateth; I am weary to bear them. And when ye spread forth your hands; I will hide mine eyes from you; yea, when ye make many prayers, I will not hear, your hands are full of blood." The Lord, through Isaiah, admitted that Israel offered sacrifices, and prayers, but instead of there availing any thing, they were an abomination in his sight. The query is why were they an abomination in his sight? something was wrong; but it was not a lack of sacrifices, for the Lord said he was full of them, and he "delighted not in the blood of bullocks or of lambs or of hegoats." The time was when the Lord did delight in them; but now that which he had once delighted in, was an abomination in his sight. The only legitimate reason which can be assigned for this, is that they had set aside the order of government the Lord had established among them, and to attempt to perpetuate the ordinances when this was done, was an insult to heaven. Incense might be burnt, the smoke of their sacrifices might ascend up, the herds

and flocks might low, and blete, and bleed, and all to no avail. The altars might smoke continually with the sacrifices, and yet, their sins remain unremitted. They might stretch forth their hands and make many prayers, but the Lord would not hear.

The cause of all this, could not be because Israel did not desire the ordinances appointed unto them; for this the Lord says they did.—Where then was the difficulty? Oh! they had broken the order of government, and had ceased to act according to the pattern, and in consequence had broken the chain of communication between them and the Lord; and the Lord would not hear neither would he answer; but followed them with curses until destruction come on them to the uttermost. What more evidence need we that the observance of ordinances are of no avail, only when administered by those who preserve the order of government which the Lord has established, which gives power and efficacy to the ordinance, and without which the attempt to administer ordinances in the name of the Lord, is an abomination in his sight, and will eventuate at last in the destruction of the people who do it. Let so much suffice at present for the Jews.

In order more fully to have this subject fairly before our readers, it will be necessary to take a view of the organization of the, so called, christian church; but before examining the organization of the christian church; a few words about the mission of John the Baptist will be necessary. We have seen that the Jews by reason of having broken the chain of communication with the heavens, had rendered useless all the ordinances which pertained to the institution of things instituted for the benefit of that people, so that they were left without the blessings of heaven, and the power of God, according to the original design and intention of heaven in their policy, and that all their efforts in obeying them, procured no other result than to insult the heavens. If the Jews, then, were ever again to enjoy the favor of heaven, the Lord must take their case in hand, and send a man or men inspired from on high to again reinstate the Jews in the favor of heaven. Such was the mission of John the Baptist. He came as the Lord's messenger to reinstate that people in the favor of God.—This he did by preaching the baptism of repentance for the remission of sins, accompanied with a promise that "there was one coming after him, whose shoe latchet he was not worthy to stoop down and unloose;" and, through this medium, they would again be placed within the reach of divine favor.

Accordingly he went through all the regions of Judea and Jerusalem, preaching and baptizing, but the full attainment of the blessings of John's mission, was dependant on something which was afterwards to take place;—that was the gift or baptism of the Holy Ghost; but the Jews refused the boon offered, rejected

John, crucified the Savior, on whom they were dependant for the gift of the Holy Ghost, and rejected the "counsel of God against themselves," and fell a prey to their own corruptions; and though multitudes of them were baptized by John, they did not, by virtue of that baptism, receive the Holy Ghost. They refused to have the order of the government of heaven established, and, in consequence, the ordinance of baptism could not avail them any thing, any more than the altar could after they had broken the chain of communication with heaven; for this must be restored, and that could only be done by restoring the full order of the government of heaven, and until that was done, ordinances were of no use, nor were they of use to the Jews; only as the people, who obeyed them, were thereby prepared to have the order of heaven established; and when they rejected that, their baptism was only enhancing their condemnation.

Having so far examined the mission of John, we will now examine the organization and the effects of that organization, as established by the apostles. At the time they made their appearance in the world, the Jewish altar had lost its efficacy, the multitudes baptized by John were scattered all over Judea, without having enjoyed the gift of the Holy Ghost, and communion with the heavens had ceased, both among Jews and Gentiles. All the ordinances that had been administered or were administering, were of no avail, no gifts of the Holy Spirit followed.—Let us now see how the Lord went to work to remedy the evil, and again reinstate man in his favor. It was not by administering ordinances, nor calling upon people to repent, for this many had done, and on profession of repentance, and not only on profession of repentance, but by also bringing forth the fruits of repentance—for John required "fruits meet for repentance"—had been baptized by John, and there they stood, and must stand, until something else was done. Now what was that something? It was by establishing an order of government among those who had been baptized.

To obtain this object, the Savior chose twelve men, and out of these twelve three, to whom he gave the keys of the kingdom or ministry, and by this choice of three, as in the days of Moses, began again to establish his order of government on the earth, that the ordinances, which were at this time unavailing, might be made of importance to man.

To prepare the three, namely Peter, James and John, for their calling, the Savior took a particular course, which all others were not privileged to enjoy, not even the rest of the twelve. There were important occasions on which Peter, James, and John, were only allowed to accompany the Savior. Thus preparing three to stand at the head of his government, representatives of the Father, Son, and Holy Ghost, through whom all blessings

flow to mankind; and unless they have representatives, on earth, all communication will cease between God and man, as we shall see as we pass along.

In the 17th chapter of Mathew, commencing with the 1st verse to the close of the 9th, we have the following account:

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain, apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.—While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hearken ye him. And when the disciples heard it they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."

Here is related one of those notable instances where the Savior separated Peter, James, and John, and manifested himself to them in a manner he did to none others, where they had a heavenly vision, which they were forbidden to tell to any others, apostles, or not apostles, until "after the Son of man had risen from the dead." Here were glories shown, that none of the other apostles saw, they were peculiar to the three, and calculated in an eminent degree, to qualify them for their office, and give them advantages over the other apostles. Another instance is recorded in the 26th chapter of Matthew 36th and 37th verses. "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy." The sons of Zebedee here mentioned were James and John. Other instances might be cited but we deem these sufficient.

From the above quotations, we learn some important facts; that Peter, James, and John were the only ones permitted to be with the Savior at the two most important events in his life. The one was when he manifested his glory, and when Moses and Elias appeared with him; and the other was at the time of his deepest sufferings. These two periods in the Savior's history, being by far the most important in his whole history. No others, then, had the advantages they had. They stood in this respect far in advance of the other apostles.

Having now fairly settled the question that the Savior in order to restore the power of God to the world, did it by first preparing three men to stand as the head of his church, we will follow them through their history, and this will be confirmed by the place they supplied. Paul called them pillars, at the time of his visit to Jerusalem to see the apostles.—See Gallations 2d chapter and 9th verse, "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the Gentiles, and thither unto the circumcision." These expressions suppose there to be some difference between them and the other apostles. They were the ones that sat in judgement on Paul's case. "When James, Cephas, and John, perceived the grace that was given me," says Paul, "they gave me and Barnabas the right hand of fellowship."

These three then were holding a place of their own in the offices of the church. They sat in judgement on man's pretensions to be called of God. In this quorum of three, Peter stood at the head, as is evident. Paul says in the 7th verse of this chapter, that "the gospel of the circumcision was committed to Peter," "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter." This would of necessity give Peter the head.

In the grand apostolic council held at Jerusalem James presided. See Acts of the apostles 15. 13—20, "and after they had held their peace, James answered, saying, Men and brethren hearken unto me; Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." In the 19th verse James says, "wherefore my sentence is, that we trouble not the Gentiles, &c." The expression "my sentence," shows it once, that he was presiding in the council, and passed the decision, to which they all agreed. This shows that James held a place in advance of the rest of the twelve. As to John, we have the fullest evidence of the place he supplied in the affairs of the church, with the last account we have of him; he was then an exile in the Isle of Patmos, and, from

the account given, the churches were sending messengers to him, as the presiding officer in the church to get instruction. See the 2d chapter of Revelations, when John was directed to write to the angels or more properly the messengers of the seven churches of Asia. As to these so-called angel or messengers, they could be none other than messengers the churches of Asia had sent to John, as their leader, to get instruction in relation to the affairs of the church. Thus we see that Peter, James, and John, stood as presiding officers among the authorities of the church as long as they lived, and held a distinctive office over the rest of the twelve or rather, as the case will appear, over the twelve. Thus these three men presided in and over the whole church of God until our bible closes their history.

The fact being fairly settled that Christ, in order to bestow the power of God on man, prepared means for so doing, by first ordaining, qualifying and setting apart three persons, to preside over and direct the affairs of his church, we will examine how he farther proceeds in order to accomplish this work. The next thing done to obtain the end desired was to organize twelve into a quorum, as we are pleased to call it. In order to show this, clearly, we will call into review such passages of scripture as will fairly settle the question. This is the more necessary, as there is an opinion prevalent among religionists that Peter, James, and John, were an essential and indivisible part of the twelve. In order to have the subject set forth in a clear and unanswerable point of light, we will follow the history of the apostles from the crucifixion of the Savior, until the whole matter is made plain.

After the crucifixion of the Savior, and at the time he made his appearance after his resurrection, we are told the number of the apostles was eleven, see Mark 16th chapter 14th verse, "Afterwards he appeared unto the eleven, as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." This was after the defection of Judas Iscariot. In the 1st chapter of the Acts of the apostles we have the account of the appointment of Matthias, to fill the place from whence Judas had fallen by transgression. Thus making the number of twelve including Peter, James and John. In the days of Paul he gives us the following, in relation to the apostles, see 1st Corinthians 15th chapter and 5th verse, "And that he was seen of Cephas, then of the twelve." Here Paul speaks of twelve, and the twelve in distinction to Peter. He says the Savior was seen of Cephas or Peter, and then of the twelve. At this time, then, there was a twelve, separate from Peter. We ask again were there twelve leaving Peter, James, and John, to act in their capacity as presidents of the whole church, twelve and all the rest?

In searching after this fact, we will again have recourse to the sayings of Paul. In the 9th chapter of 1st Corinthians 4.—6th verses we have the following: "Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?" Here Barnabas is called an apostle, as well as Paul, and in the 2d chapter of Galatians, 9th verse it is said that Peter, James, and John gave the right hand of fellowship to Barnabas as well as to Paul that he might go to the Gentiles, and in the 1st chapter of the epistle to the Galatians and 19th verse, Paul says thus "But other of the apostles saw I none, save James the Lord's brother." At this time, according to this, James the Lord's brother was an apostle. He was not one of the twelve first chosen, James the son of Zebadee, and James the son of Alphaeus, were, but not James the Lord's brother. The question is fairly settled that before the whole organization was completed, there were, twelve apostles, without Peter, James, and John, whom, we have shown, occupied a station peculiar to themselves, and one in which none others but themselves could act, because they were the only ones qualified for it.

We have now clearly established, that, in the first instance, in order to prepare the way to bestow the power, and blessings of the ordinances, pertaining to the gospel, upon all those who believed. There had to be first of all, three qualified and set apart to stand at the head, and direct the concerns of the whole church; and after that, a subordinate quorum of twelve, over whom the three presided. For the benefit of our readers we will here insert the names of the twelve, over whom as well as all others who were admitted into the church, Peter, James, and John, presided, Andrew, Peter's brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; Simon the Cananite; Matthias, Paul, Barnabas, and James, the Lord's brother.

The next thing done in the organization, was the appointment of seventy, see Luke 10:1, "After those things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whether he himself would come." These also, after they had been set in order, found the power of God with them, see 17th verse "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Another part of the organization is found in the 8th chapter of the Acts of the apostles, read from the 1st to the close of the 8th verse, which is as follows:—"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews,

because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.— And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid their hands on them.¹² There were other subordinate quorums, which are not necessary at present to refer to as the above formed the principal ones.

We have been thus particular in tracing the organization of the primitive, so called christian church, as it is a matter of importance for all the saints of the last days to understand it, that they need not be led astray by designing men, as some have been making shipwreck of the faith to their own destruction.

We shall now examine the effects which followed this organization. Let the reader keep in mind the condition of the world before this organization was framed. John had baptised multitudes, on the profession of their repentance, but no spiritual blessings followed. Jesus and his disciples had baptised more than John, but still no account of spiritual blessings following; but no sooner did the apostles appear in the world under the organization, as the Lord had directed, than the effects instantly followed; the Lord confirmed "the word with signs following." Not only was baptism of repentance administered for the remission of sins, but the gift of the Holy Ghost followed. What caused the difference between the effects which followed the baptism of the apostles and that of John? no answer can be given but one, and that is that the apostles acted under a system of government, organized according to the will of God, and John had no such organization, nor ever obtained one. The conclusion which follows, is inevitable, that ordinances are only efficacious when they are administered by those who are part of an organization, appointed and established, by the immediate direction of heaven.

We will here say a few more things concerning the Savior and John. Neither John, nor the Savior, organized any plan of government while here. There are some sayings of the Savior, recorded in 16th chapter of John's gospel, which are worthy of notice. From the 7th to the close of the 13th verse, they are as follows: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove

the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and show you things to come." In these sayings, the Savior gives the reason why it was necessary for him to go away; for if he did not, the Holy Spirit would not come, and if the Holy Spirit did not come, the order of heaven could not be organized on earth; for the apostles were forbid to preach until it did come, and if the government of heaven was not organized on earth, the ordinances as we have seen, would be unavailing. Therefore it was expedient that he should go away; but with whom, if Christ had staid would he been associated to stand as the pattern of the heavenly things. His associations were with the Father and the Holy Spirit. He could not, then, had he staid, organized the pattern of the heavenly things here; and as man could not be benefitted unless there were an order of government established, it was expedient he should go away, and the Holy Spirit be sent down. The great object of the whole scheme was to make the believers partakers of the Holy Spirit, and this could not be done only through an order of things arranged for this purpose. So it was needful for the disciples that the Savior should go away.

As to John, look at his disciples after the apostolic organization, no sooner did the apostles administer to them, than they received the Holy Ghost, and spake with tongues and prophesied. Wherever the apostles went, after their organization, and administered, whether it was to John's disciples or others, spiritual blessings immediately followed, but until that organization, the ordinances, no matter by whom administered, one sent of God, and though he were more than a prophet did not bring the promised blessings: but after the organization they did and no failure.

From such a variety of testimony, we may say with confidence that the question, with all who acknowledge the bible as evidence, must be settled, that there are no ordinances, established for the church of Christ, that is of any avail to any person, unless the true government of the church is organized, and that according to the pattern of the heavenly things, as we have shown above, and the ordinances administered by those who compose that organized body, or are members of it.

There is no difficulty in accounting for the case of Cornelius, of whom it was said that his "prayers and his alms came up as a memorial before God," and an heavenly messenger sent to give him instructions and tell him how he and his house could be saved, for notwithstanding

ding his righteousness and prayers he could not be saved without sending for Peter, and being baptised into the church of Christ, as then organized. This establishes what we have before said, that prayers are unavailing, unless the person offering them, is united with an organization according to the pattern of the heavenly things. Hence when the Jews had deranged the order of government established by the direction of heaven they were told that when they stretched forth their hands, and made many prayers, the Lord would not hear them," and that their sacrifices had become an abomination to him. In the order of heaven, as in other things, like causes will produce like effects.

There is no difficulty in seeing the true condition of the religious world, themselves being judges. They all say that "the spiritual gifts have ceased," admitting what they say to be true, it remains to inquire why they have ceased! There is but one cause which can be assigned, by those who acknowledge the bible as authority in matters of religion, and that cause is that the order of government, which God had established for his own church, has been broken, and ceased to exist. It was by virtue of the order of church government, that they existed in the first place, and the cause must first cease, before the effect could. If the cause still existed the effect would follow.

Follow the apostles wherever they went, after they were organized, and the same effects followed their ministry, whether among Jews or Gentiles, Arien, Barbarian, Scythian, bond or free, the same effects followed their ministration, and ceased not until their organization was broken, then and not till then, did the spiritual gifts cease, though the ordinances continued; but as in the days of John the Baptist, the spiritual gifts did not follow the administration of them. People are now administering baptism, and some of them must administer in the same mode the apostles did, for it is administered in every way it could be by apostles or others, but no gifts of the Holy Ghost follow. People profess faith and repentance; as in the days of old, and are baptised on the profession of their faith and repentance; but they all declare that the gifts of the Holy Spirit do not follow, and the reason is obvious, the order of church government, as organized of the Lord, is no where to be found among them. And thus it is, that the ordinances, when attended to, are without the results which anciently followed. Did the same church government exist now as did among the apostles, the administration of the ordinances, would produce the same effect and not fail.

Take all Christendom together, of all denominations, Catholics, and all the rest—for the Catholics are driven to the necessity of calling the spiritual gifts absurdities—and it wants but little observation to see, that the order of heaven has ceased throughout the land, and though the different denominations are

administering the ordinances of the church as found in the New Testament, no visible results follow. And there can be but one reason assigned for it, and that is, that that which gave efficacy to the ordinances, has been broken up and ceased to exist.

We have in our own day, and very recently a proof of this, which admits of no controversy, in the Mormon church. P. P. Pratt has but a short time since, called upon the Elders of that church to cease preaching to the Gentiles, assuring them that if they do baptise and build churches among them, that the spiritual gifts will not follow. Hence that people had no sooner set aside the true order of the government of the church, than one of their principal leaders, has to come out and declare that the spiritual gifts had ceased, and would cease to follow their ministration.—This could only be by rejecting the true order established for the government of the church.

No such a declaration as that made by Mr. Pratt, was ever heard from the pen or lips of an apostle, while he was acting under the true order of church government, as organized according to the will of heaven. While they were thus acting, they called upon all small and great to hear, believe, obey and receive the Holy Ghost. It mattered not how much opposition they had to encounter; if any believed, Jew or Gentile, and was willing to obey, they administered the Holy Spirit to them, and so would it be with Mr. Pratt if he had not rejected the true order of the church government; where ever he could find a believer who was willing to obey, he could administer to him the gift of the Holy Spirit;—but since he has rejected the true order of heaven, he is, under the necessity of saying to his brethren, it is in vain to administer, for if you do, the gifts will not follow. Proof direct that he has rejected the true order of the church of Christ, and the power of the gospel has ceased to follow him, Thus out of his own mouth he is judged.

There never was an apostle, who stood administering in the true order of God, since the world began, who would have to tell his followers, that the gifts will not follow though you should administer and build up churches. Such sayings never flow only from the pen or lips of an apostate from the truth. For where the true order of God is, there the gifts will follow, whether among Jews or Gentiles, and earth and hell cannot prevent it. The world and hell may cry delusion, fanaticism, false prophet, as long and as loud as they please, but that man who has been called of God, and consecrated to his ministry as the Lord directs, and is maintaining the true order of the government of the church of Christ, can administer, and when he does it to those who believe, the gifts will follow whether among Jews or Gentiles, and nothing can hinder; and nothing but apostasy can prevent it; for so God has decreed concerning those that obey

him, and none can deprive them of their right before God. No man, but an apostate from the truth, dare say to one of his followers, "cease to administer in the name of Jesus, for the blessings will not follow if you do;" and no person but an alien from the truth would either believe or obey such a mandate.

The religious world denying the order of the Lord's government in his church, are attempting to save themselves by ordinances, which the Lord ordained to be efficacious through maintaining the true order of the church government which he caused to be established; but when they administer the ordinances no fruit follows, or not the fruits which followed the apostles, after they were organized according to the pattern of the heavenly things. The fruits which were to, and did follow that organization, were never found anywhere else, nor never will be. All the religions which men can invent, and all the Zeal they use in propagating them will be unavailing; the gifts of the Holy Spirit does not nor will not follow their administrations, nor will the gifts of the spirit ever be found again in the world only, where the church is organized according to the pattern of the heavenly things. Men may administer ordinances, and re-administer them; and all will be vain and fruitless. Admitting that P. P. Pratt and his coadjutors ever had the gifts of the spirit, and then there is an end to all controversy, himself being judge, that he and they have rejected the order of God as delivered by revelation. For while it is a fact, demonstrated by every day's observation, that where the order of God is not, there the blessings of the Holy Spirit are not, it is equally certain, if we can credit the testimony of the sacred writers, that where the order of God is, and where the ordinances are administered in obedience to that order, there the blessings of the spirit are, for there is not one instance on record to the contrary.

We have many visible proofs of these things before our eyes. Some fifteen years since there rose a sect calling themselves disciples, the rest of the world, where they were known, called them Campbellites. This sect administered the ordinance of baptism by immersion, for the remission of sins, saying to those whom they baptized, that they should receive the Holy Spirit as promised; but where and when did they receive it, at no time nor place. There is not a sect in Christendom, that has less and knows less of the Holy Spirit than they do, nor none who deny its influence more stoutly, nor more bitterly, than they do; proof to point, that all their baptizing leaves them where it finds them, strangers to God, to his order, and his blessings. Why do not the Disciples, so called, or the Campbellites, receive the Holy Spirit. It is not for want of administering ordinances in view of them, for this they do; but no Holy Spirit follows.—The true reason is they have not the first, and cannot have the afterwards. For says Paul

"God placed in his church first apostles, second prophets, and afterwards miracles and gifts of the Holy Spirit." Their organization, if they have any, has not the prophets and apostles, and cannot have that which followed after apostles and prophets. They baptize and keep baptizing, and have to join the rest of the world in saying the gift of the Holy Spirit has ceased. But why multiply evidences, the whole religious world is a mass of evidence. They all say that the order of God is out of the world, and so are the gifts of the Holy Spirit. This then is admitted, but what follows, it is that as soon as the true order of government of the church returns, the gifts of the Holy Spirit will return, and when it departs they depart. They were married in their youth, and cannot be parted in their old age. To this the Mormons, the Campbellites or Disciples, and the whole religious world bears testimony: all saying the same things, and seeing the bible is a mass of testimony confirming the same facts, the truth of it can no longer be doubted.

Well then might Daniel say at a certain time, the God of heaven would set up a kingdom, for if he did not, his blessings must cease forever to flow to man; and when Christ came he would smite the whole earth with a curse. From the view we have taken of the world and the bible, it is easily seen why it was that the God of heaven was to set up a kingdom in the last days, and what is meant by the prophets, when they say, "the Lord would set his hand again the second time to recover the remnant of his people, that had been scattered." He would have to restore his order to the world, in order to prepare the way of Messiah's coming. We can also see what is meant by the times of the restitution of all things, and why it was that there was to be such a dispensation as that of the fullness of times. All these things are made plain and easy of understanding, by looking at the world in the glass of the bible.

What was the Lord to do when he was to do the things above quoted? this can be answered, by asking, what had the world lost, all can answer, they had lost the gifts of the Holy Spirit, and a restoration implies restoring some thing that had been lost. If there is to be a restoration of all things, that cannot be done without restoring the order of church government, which all say is lost; and if the order of church government is restored, the gifts of the Holy Spirit will be restored with it: for we have no account of the order of the government of the church of Christ existing, without the gifts of the Holy Spirit existing. These always have gone together; for we have no account of the spiritual gifts existing, where the order of the church did not exist. Now if there is to be a restoration of all things, as Peter says, there will, and the heavens must receive Christ until that takes place, and that can-

not take place until Elias of an Elias comes who is to be the restorer. Then, indeed unless the Lord does set his hand again the second time to recover his people, Christ can never come, only with a curse to smite the whole earth.

With all these facts before us, the subject is a plain one and easy of understanding and the way the Lord will and must proceed if he is unchangeable, is plain and open before us. He must do as Daniel said he would, that is "set up a kingdom" and if he sets "up a kingdom" we have in the scriptures how he would do it, if he does as he has done in former times, and if he does not then he has changed. We can then plainly see what must be done in the last days in order to restore all things.

First the Lord must prepare and qualify three men, to stand at the head of his church and kingdom as representatives of the heavenly things; for so he did at all times before when he began to prepare the way to bestow the blessings of the Holy Spirit on men. This is the first step in putting the things of God in order in the world, and at this place "the God of heaven" must begin to set up his kingdom. Then comes the other order of government such as twelve, seventy, and after this gifts, miracles, &c., and thus follows the helps in government or governments. Thus it is that God sets up a kingdom among men, and the only plan we have an account of.—And Paul says of it that it was devised in heaven "before the world was" and cursed be the man that alters or changes it, yea, cursed be an angel from heaven if he does it.

So unchangeable are the fixed purposes of God, and so immutable are his ways, and so uniform his course. If it be asked why this uniformity in the course of the Deity in his intercourse with men? we answer that man may not be deceived, and if he is deceived it may be his own fault, for having before him the order in which the Lord always proceeds in regulating his church, he has only to lay aside his prejudices, and look for himself, and if he will not, he must bear the consequences. If any say to here is the church of Christ, or lo there, no man need be deceived, he has only to compare the order with that found in the scriptures, and if it does not bear the divine impress, he may know that it is not of God, and it will curse the author, and condemn those who embrace it, so that all men, into whose hands the bible comes, may be left without excuse, and the believer be justified, and God be just; for such is, and will be the result of God's dealings with men.

When Daniel speaks of the God of heaven setting up a kingdom, it was at a time when the power of God was no where on the earth, as manifested to the ancients under the gospel order, and the kingdom was to be set up,

that the Lord might again begin to work by his power among men, for the redemption of the purchased possession. The Lord never had any other object in giving laws, institutions, ordinances, and forms of government to man, but to and through these means, establish his power with them, and bestow his spiritual blessings upon them. Daniel says to this end, the God of heaven would set up a kingdom, and when it was set up, bear it off triumphant.

All the prophets viewing this subject, have spoken of the effects of this kingdom. No man can read the sayings of the former day prophets, without being convinced that the affairs of this world cannot wind up, without great manifestations of Divine power, as great, if not greater, than ever has been. But how shall this be? From the view we have taken, it can only be by establishing an order of things through which the ordinances can again be made efficacious, and the blessings of the spirit follow. Take Catholicism as it now exists, and how long will it have to exist, to make the ordinances efficacious, and the blessings of the Holy Spirit return to man. All will have to answer, that if it continued eternally, this would never be done by that system; for poor creatures, they, like the rest, have to cry "absurdity" at the idea of the blessings of the Holy Spirit ever being restored to man. And how long will Protestantism have to continue, with its "Bible, whole Bible, and nothing else but the Bible," before the blessings of the Holy Spirit will, by virtue of their varied orders, be restored to men? Eternity would leave the world as far as relates to the gifts of the Holy Spirit where it is, with only Protestantism and Catholicism in it.

Upon what principle is it, that all the displays of Divine power, by which the prophets declare the varied scenes of this stage of human existence are to wind up and pass away, and give place to another state of existence that is to come to the world. Mormonism, like the rest, has failed, and they cry no gifts of the Spirit will follow our administrations. The case is too plain to admit of a doubt; the God of heaven must "set up a kingdom," or else the Bible, as well as Catholicism, Protestantism, and Mormonism, must fail.

That there are to be displays of Divine power, with which the affairs of the present state of human existence are to be wound up, none who believe the Bible will dare deny, and they cannot be exercised among men, only by establishing an order of things for that purpose, as we have before clearly proven. So that the conclusion forced on the mind, is that, in order for the restoration of all things, the Lord will first establish and put his kingdom in order according to the pattern of the heavenly things, as before shown, and maintain that order, and by that bring the restitution of all things spoken of by all the prophets; asher in the promised rest,

and redeem the dead and living, and Christ establish his authority, dethrone the devil, destroy death, glorify the Father by glorifying man, and wear the eternal crown awarded him for his triumph.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. SEPTEMBER 1, 1845.

When a subscriber in the country, wishes to send for the Messenger and Advocate, he can now take a sheet of cap or letter paper, write us a long communication on it, and inclose a bank bill and send it 300 miles for five cents—or any distance further for ten cents. As the price of our paper is very low, our friends must, in all cases, pay the postage on their letters. It will be but little for them, but it is very burthensome to us.

It would seem from communications received in various ways, that we are objects of envy in a peculiar manner: not only are the papers of the country, occasionally throwing out abuse, but there is a new system invented of sending us abusive letters, some are anonymous and others bear the signature of those who probably wrote them, or else there are those who are writing abusive letters over false signatures. We have recently received one of those productions with a signature to it that render it doubtful to us, whether or no, it is not written over a false signature, as we could not feel to charge the man, whose name is signed to it, with being sufficiently degraded to write such a production; for if we are to take it as an index to the author's heart, it must be degraded indeed, far beneath any thing we had supposed. It bears the signature of Charles Ivins, Keokuk, Iowa.

We cannot feel yet, to charge this very low and degraded production to his pen, and if he has not written it, we give him a chance to say so, and if he has we should really like to know it; for though Mr Ivins may not have had the advantages of refined society, we are not willing to lay to his charge, without the best evidence, a production that would disgrace any man, that was raised in a civilized community.

The letter was directed to Elder Josiah Ellis of Allegheny city.

We are favored with letters, post marked at Nauvoo, of a similar character but generally, anonymous. All of which we have in reserve, as we shall probably at some future day give the history of that people, of which these letters will form a part. It is on this account, we give Mr Ivins the opportunity of taking the reproach off his character

if he is not guilty; for unless he is guilty, we do not wish to hand down to posterity his name appended to such a production.

As to the efforts making at Nauvoo; they are such as the authors are capable of making. Their manner of doing things, are surely peculiar to themselves. Paul said, long since of some people who should live in the last days, that they would "wax worse and worse deceiving and being deceived," and if there are ever were or could be a people who answered that description, it is the people of Nauvoo. If they do not, none ever did or will.

The course they pursue is not only to deceive the world alone but one another.—At one time the cry is "let the church of Christ alone let them die in peace" but before the sound thereof gets round, and back from whence it started, it is followed by another "they have ruined us, they have been the means of our Charters being taken; our lives and property are in danger." That is soon followed by the news "we are at peace, all is well and doing well." The next thing we hear are letters teeming with falsehoods issuing from their press, dated at Pittsburgh or some where else, said to be from a correspondent at the place where it bears date, but lo and behold on reading the communication, it is the production of one residing at Nauvoo who is well known for perjury, as his style always betrays him. Then finding that will not succeed they have recourse to an old stratagem, that of sending some of their tools abroad to invent and write falsehoods to them from such places as they may direct. A recent instance of the revival of this system has made its appearance; an ignorant booby by the name of Amos Fielding, is now employed in this service. The system was invented a long time since, and a doctor Foster was the first agent in the employ of the author of this system of things. The Doctor started on his mission, with all the enthusiasm of his nature, and soon favoured the West with any quantity of letters of the above description; but what was the result? what might be expected? The Doctor and his master soon quarrelled, and nothing but blood would satiate either party; the result was the master fell a victim to his own invention of deception, and then his followers made the Doctor leave without ceremony.

Such are the schemes, and such the results of a corrupted people. If this is not "deceiving and being deceived", then no such things ever did, or ever will exist. No people but those whose "consciences are soared as with a hot iron" could be guilty of such folly and madness; but they have their reward, and ere long will receive it.

In the history of all the religions, and of all those who were followers of the religions revealed in the bible, there is nothing like the people of Nauvoo only among those whom the bible charges with having apostatised from the living God; the description of those whom the sacred writers call enemies to God so exactly suit the people of Nauvoo, that had that society existed in the days of the apostles, they could not have described them more perfectly than they have done; the description is to the life.

There never were a people who served the living God, who could be driven to the abuses and corruptions, to which the people of Nauvoo are driven, only apostatizing from God; nothing could do this, but want of confidence in God, which no people that serve God can lack; for they that serve God have the promise, "that they shall know of the doctrine whether it be true or false," so that a people that serve God cannot lack confidence in him.

It is in all cases where men have recourse to false means to sustain themselves, they do it because they have not confidence in God; if they have confidence in God, they would trust the care and keeping of themselves into his hands in righteousness, come good or come evil. They would say as did Paul "I know him in whom I have believed, and I know he is able to keep whatsoever I have trusted in his hands."

A people who fear God have none occasion to condescend to falshood nor wicked stratagems, they take "the contradiction of sinners against themselves with patience, as seeing him who is invisible" without fear. The people of God, in these respects, have always been and will always remain, an astonishment to the world. Through good report as well as evil their confidence was an anchor to the soul. Their characters, their life, and their all, they committed in to the hands of God as into the hands of a faithful creator. Their enemies might rage and foam, persecute and revile, but still they laid their case open before

the Lord, and waited patiently on him until he sent deliverance, and if they had to die at the hands of their enemies, they bore it as from the hand of their God.

As to the people of Nauvoo or elsewhere if it is any satisfaction to them, to rail at us, they can have all the benefit that will result from it, either in time or eternity, knowing as we do that ere long the Lord will judge between us, and also knowing that we are in the hand of God, and not in theirs, and when they have gone far enough, the Lord will say "thus far shalt thou go and no farther," and there we will leave it.

Philadelphia, August 20th 1846.

MY DEAR BROTHER:

I need not begin to tell you, (for language is inadequate,) how most heartily I do thank you for the very kind and affectionate letter which I received from you at the hands of Brother McLellin. It came very opportunely; for truly a friend is one who will give the warning voice to his friend when he sees him in danger, for I now realise that I was in danger, standing as it were upon a precipice; but whom shall I most thank?—I feel to raise my heart to my heavenly Father, and say O Father, I will thank and praise thee for all thy loving kindness; thou hast seen my ways and my wanderings from thee; thou hast shown thy servants the truth, the way, and the light, and that light has come to me, and has reached the secret recesses of my heart more mightily than it ever did before.

I need not stop here to tell you the why's and wherefore's any more, concerning the sore trials and afflictions which I have had to pass through since I saw you. Being well aware that I have brought many of them on myself, I do not feel to justify myself in the premises; yet at the same time when I reflect back it would appear as if circumstances were beyond my control. The many brethren that have passed through, and the different counsel received from them, seemed to bewilder my mind, at the same time, I can safely say that I never tried harder, and was more devoted in my life, yet with all my tears and with all my prayers, I find I have erred in spirit and judgement; and whilst in the midst of these troubles, and trials, and temptations, and difficulties, no love, no faith, no zeal,—Lo and behold an olive branch of peace, of love and

mercy bursted in upon us, and spoke peace to the anxious heart, and calmed our troubled minds; truly a good Samaritan. I know you have anticipated who that individual is; well it is brother McLellin; and what shall I say of that beloved Brother? I know that I can say nothing of him, but what you already know; but be assured of this one thing, that he came not lording it over us with a sword, but in all meekness and love, forbearance and longsuffering; and I pray God he may have the peace maker's reward. He has indeed enlisted my feelings to that extent, that I feel I could go to the death for him.

The prospect is glorious for peace; brother McLellin preached several times with good results, and the brethren have met him in the private houses several times, and we hold another meeting this evening. We all, who have met, feel a spirit of repentance and confession. With the blessings of God we will have peace. I hope Dear Brother that you nor no one of you will lose confidence in me for let us be merciful, and then we will obtain mercy.

Brother McLellin received a letter from brother Rigdon last evening, and one from his wife this morning which has gladdened his heart; he stops with me which is a blessing. Brother Soby is well and in good spirits.— Give my best respects to all the brethren, and tell them that I urgently request that they will remember me in their prayers, that I may stand unto the end; and receive for yourself the esteem of your Brother in the gospel,

And hope of the rest of God,

J. H. NEWTON.

To WM. RICHARDS.

Pleasantville, Washington Co. Pa. Aug. 25, '45

BROTHER E. ROBINSON,

Dear Sir:—I have the pleasure of informing you that the branch of the church of Christ, in this place, is bearing fruit of an excellent quality, in consequence of it abiding in the vine; yea, even in him who hath organized his kingdom, and hath called the members therein a chosen generation, a Royal priesthood, an holy nation, a peculiar people, that we should shew forth the praises of him who hath called us to go and bring forth much fruit, and that it should remain: yea, even when the voice of him that speaketh from heaven, saying, I will not only shake the

earth, but heaven and I will remove all those things that can be shaken, and those things which cannot be shaken, shall remain. Therefore we have received a kingdom which cannot be shaken, neither moved nor destroyed, but it shall roll forth and break in pieces all other kingdoms, and bring in the rest of God; yea, even the redemption of the purchased possession.

Beloved Brother, the following is a sample of the fruit which this branch of the true vine bears: Love without dissimulation, and to be of the same mind one toward another, and not to be wise in our own conceit, nor to be overcome of evil, but overcome evil with good, and always to be instant in prayer. In all our meetings we have the outpourings of spiritual gifts, such as faith, healing, wisdom, knowledge, revelations, tongues, interpretations, dreams, visions, and the ministering of angels from the mansions of glory: therefore, our hearts rejoice and our cups run over.

We have baptized two more, one on the 13th and the other on the 20th, and many more are believing, I pray God our heavenly Father, that they may believe with their hearts unto righteousness, and add unto their faith virtue, that they may receive the gift of the Holy Ghost, which will produced in them a knowledge of those everlasting truths which we proclaim, and they be saved though as by fire; yea, even with those few that will be left, when the earth shall be burned up and few men left.

Please inform brother Lynch that his brother David, is one of those who was baptized, and is now rejoicing with all his house in the God of their salvation.

Your brother in the kingdom

and church of Christ.

JOHN FRAZER.

P. S. Since the above was written I have had the privilege of baptizing one more, thanks be to our heavenly Father,

Aug. 29.

Yours, J. P.

ESSAY ON THE PROPHECIES AND COMING EVENTS.

[CONTINUED FROM PAGE 251.]

MR. EDITOR:

Having been very busily employed with the common avocations of life, I have neglected to write for a few weeks past, but now resume my pen to continue my prophetic history. In view of the remnant of Israel, we

Think the subject is perfectly plain, that they will be gathered as well as all nations preparatory to the coming of Christ; and we have set forth a part of the means the Lord will make use of to bring about this gathering according to his own word. We are aware, that the traditions of the Gentile world, do not all agree with the prophetic (Bible) history; but where did they get their traditions? They must have inherited them from their forefathers. See Jeremiah, 16th chapter and 19th verse: "O my God, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein there is no profit." By the above quotation, we learn that the Gentiles that obtain a knowledge of the truth, will confess that they have inherited traditions that are false, when they are gathered together from the end of the earth. We are aware, also, that the religious world do not generally profess to believe, that there was to be any prophets or miracles after the suffering of Christ and his apostles in the flesh. We shall endeavor to prove by the word of the Lord, that those traditions are false. See L. 14th chapter, 15th, 16th, and 17th verses: "And when one of them that sat at meat with him heard these things, he said unto him, blessed is he that shall eat bread in the kingdom of God." Then said he unto him, a certain man made a great supper, and bade many: and sent his servant at supper-time, to say to them that were bidden, come, for all things are now ready."

There is a time spoken of in the scriptures, with its attendant events, called the marriage supper of the Lamb. I need not spend time to prove, that it will take place at the second advent of Christ, as but few if any dispute it. In view of that great and notable day, there has been much written by the inspired writers, setting forth the necessary preparations. When a nobleman upon the earth makes a marriage for his son, he makes great preparations before hand, and some times attended with great expense. Here let me ask a question. Will the great day of the Lord, or marriage supper of the Lamb, take place, and the inhabitants of the earth know nothing of it until it overtakes them as a thief in the night? This may be the case with the most of them; but is it because they have no opportunity to learn the truth concerning it? O yes, says some, for the Lord said, "as it was in the days of Noah, so shall the coming of the son of man be." They were eating, drinking, marrying, and given in marriage, until the day that Noah entered the Ark, and knew not until the flood came and swept them all away. Let me here ask the objection, if the Lord sent that generation a prophet to warn them of the impending danger that hung over their head? If he did, and does not send

a prophet to warn the generation in the which he will come, of their danger; then he is a partial God, and not what the scriptures represent him to be; and that scripture is not all true, which says, as it was in the days of Noah, so shall also the coming of the son of man be. But in view of the parable of the marriage supper before quoted, Christ said at supper-time, he sent out his servants to tell those that are bidden to come, for all things are now ready. The Lord will send his servants to warn the generation that he comes in, that they may escape the calamities and judgments that shall fall upon the world at that day. In the 24th chapter of Matthew, Christ spake of two servants that should be appointed to rule over his house-hold, to give them meat in due season. One of them would be a faithful and wise servant, whom his lord when he come, should find so doing; the other was called an evil servant, because he began to eat and drink with the drunken, and smite his fellow-servants. Christ said the Lord of that servant would come in a day that he looketh not for him, and cut him assunder, and appoint him his portion with hypocrites; then shall the kingdom of heaven be likened to ten virgins, which took their lamps and went forth to meet the bridegroom. By the 24th and 25th chapters of Matthew, we can see clearly, that Christ predicted what should take place preparatory to his second advent; that there will be a something, or some kind of an organization which he called the kingdom of heaven, compared to ten virgins, with a faithful and wise servant appointed to rule over them, which will go forth to meet the Lord at his coming, and whoever is led by the Spirit of God, will understand their day of visitation, and if they live in the generation that Christ shall come in, they will discern the times, and seek safety when there is refuge, and obey the principles of the kingdom; that is, be born of water, and of the spirit, that they may enter into it by the door. See Joel, 2d chapter and 28d verse: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

But in view of the Lord sending a prophet to prepare the way before his second advent, see Malachi, 3d chapter, 1st, 2d, 3d and 4th verses: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap? And shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an

offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old; and as in former years." The Lord said, behold I will send my messenger and he shall prepare the way before me. But says the objector to there being prophets in the last days: did not Malachi's prediction refer to John the baptist? I answer, that it did not, and for the best of reasons; for those things the Lord said by Malachi, should take place when he appeared, did not take place. The Lord said the sons of Levi should offer an acceptable offering in righteousness; then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. I do not recollect of reading any account of the sons of Levi offering an acceptable offering unto the Lord at the first coming of Christ; and so far from the offering of Judah and Jerusalem being pleasant unto the Lord, the prophecy of Daniel was fulfilled on their heads. They set up the abomination that maketh desolate Christ said. See Matthew, 23d chapter, 37th, 38th and 39th verses: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." And instead of accepting their offering, he called them serpents, ye generation of vipers, how can you escape the damnation of hell. And instead of the prophecy of Malachi being fulfilled, a prophecy of Micah is fulfilling on their heads. See Micah, 5th chapter, 1st, 2d, and 3d verses: "No gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel." Compare this with Mark 15th chapter and 19th verse: and they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. Micah said they would smite him with a rod upon the cheek; therefore will he give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return to the children of Israel. Some may be ready to inquire who it is spoken of by Micah that travaileth; the answer is in the 4th chapter and 10th verse: "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now

shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies." The 1st verse tells when. Compare the above with Isaiah 60th chapter, 7th and 8th verses: "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard of such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." I consider that Zion's man child spoken of by Isaiah, and Malachi's messenger, and the wise servant spoken of by Christ in the 24th chapter of Matthew, all refers to the same person. Let us here examine the vision of John the Baptist, and the vision of Malachi's messenger, and see how they agree. See Isaiah 40th chapter and 3d verse: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." According to the above prophecy, John's mission was to prepare the Jews to receive their Lord at his coming, or in other words, to prepare their way before them. See Luke 7th chapter and 27th verse: "This is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee."—"As it is written in the prophets, behold, I send my messenger before thy face, which shall prepare thy way before thee."—"For this is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee."

From the foregoing quotations, it is clearly seen what John's mission was. We shall here notice what John had to do, in order to prepare the Jews to receive their king at his first coming. The subject that is now before us, is the setting up of Christ's kingdom among the Jews at Jerusalem; and his kingdom could not be set up, until a sufficient number had become subjects, out of which he could select the necessary officers to organize with, for where there is no administrators, there is no government nor kingdom, but a mass of confusion. John was sent with a commission to prepare subjects for his kingdom, and the mode of preparation was first to believe in their king; second, to repent of their sins; third, to be baptized for the remission of their sins; which was an initiating ordinance. See John 3d chapter and 5th verse: "Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." The Jews stoned and killed the prophets that was sent unto them in the name of the Lord, to teach them the principles of righteousness down to the days of John; last of all, he was sent to pre-

pare subjects for the kingdom, and they did unto him whatsoever they listed, and he was thrust into prison and beheaded; and instead of their being righteous enough to organize with, they were a generation of vipers. And Christ said from the day of John the baptist until now, the kingdom of heaven suffereth violence, and the violent taketh it by force. Christ also spake a parable unto them on this subject. See Matthew, 21st chapter, from the 33d to the 43d verse. In conclusion he said, therefore, say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. Christ said of John, this is Elias if you will receive him; but when John found that they would not receive him, he said of Christ, he must increase, but I must decrease. We shall now notice the messenger spoken of by Malachi. The Lord said he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple. In order to understand this preparation, it is necessary to learn some of the purposes of God concerning the second advent of Christ. We are not altogether left in the dark, for the Lord has revealed many things, and the revealed things belong to us; they are written for our instruction. We shall here notice a revelation in Paul's Epistle to the Colossians, 1st chapter 16th, 17th, 18th, 19th and 20th verses: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whither they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

It is said in the above quotation, that all things were created by him and for him, whether they be thrones, or dominions, principalities, or powers, and a work of reconciliation is going on, to reconcile all things unto himself, whether things in earth, or heaven, and all things that is not reconciled, nor will not become reconciled, will be punished, as he said by the prophet Isaiah, 24th chapter, and 21st verse: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." And that part of the heavens that are reconciled, he will bring with him when he comes. See Revelations, 19th chapter and 14th verse: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." At the great restitution, when the heavens and the earth come

together, all things in earth that is not reconciled, will be taken out of their way, that the kingdom which cannot be shaken, may remain. Therefore, it becomes necessary for him to send a messenger to prepare the way before him, that when he comes, he may find faith on the earth, and not smite the whole earth with a curse; and consequently, the Lord said by Malachi, behold I will send my messenger, and he shall prepare the way before me. The Lord said by the prophet Micah, that out of Bethlehem shall he come, who is to be ruler in Israel. He who is to be ruler in Israel, will rule Israel when the time appointed comes; and he will not only rule Israel, but all the families of the earth. See Zech. 14th chapter, and 9th verse: "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

We think we have made the subject sufficiently plain, so that he that reads may understand. We shall now ask one or two questions, and leave our readers to solve it for themselves. Will the kingdom of heaven go forth to meet the Lord at his coming, and have no man appointed of God to lead them, or messenger to prepare the way? How will they know when to go out to meet him, and where to go to, without a prophet to give them the word of the Lord?

AMOS B. TOMLINSON.

Pittsburgh, September 3, 1845.

DEAR BROTHER IN THE LORD:

I wish to give you some information concerning the mission that was assigned Elder Brothers and myself at the April Conference. We left Pittsburgh, on July 3d, and arrived at Beaver in the afternoon, went home with brother Greig, remained with him that night. Brother Greig and wife treated us with the utmost kindness; we left them with the blessing of God, and pursued on our journey. On the 4th we walked 14 miles, and arrived at the house of brother Pry; gave out an appointment to preach the same evening, we had quite an interesting congregation, we preached the plan of salvation to them, and I trust much good may result from it. We continued our journey and passed on to Kirtland. We conversed with some of the brethren in this place and vicinity, upon the all important subject of the organization of the church, and made known unto them the apostasy that had taken place with the people at Nauvoo; and some felt inclined to investigate the subject presented. We continued on our journey to Cleveland, Ohio. On this route we met with many things of interest; we saw Mr. Martin Harris, he bore testimony to the Book of Mormon, said he wrote part of it while Mr. Joseph Smith translated it from the plate of Gold. I have not space in my letter, at this time, to enter into particulars with regard to the conversation we had with Mr. Harris.

We passed on to the state of Michigan, took up our labors in Brownstown, Wayne co. In this place we found a branch of the church that stood connected with that body of people at Nauvoo; we appointed meetings and preached to them; our congregations were generally large and attentive. A portion of our time was devoted in examining the organization of the church, as it existed 15 years ago, proving that it was in accordance with the apostolic organization in the days of Christ; also proving that the twelve apostles, now so called, and the people at Nauvoo, have departed from the organization; and not only departed from the organization of the church, but have also taught many things that are calculated to destroy the happiness of mankind. We proved to them also, that Elder S. Rigdon is the legitimate president of the kingdom of God. The people all said that we had proved, according to our revelations, that if Joseph Smith was a prophet of God, then it followed, according to the revelations, that Elder Rigdon was also a prophet.

We baptized 6 in this region of country, and another gave in her name. Five of these were members of the branch at Brownstown. Places for preaching are open all through the country; the people are anxious to hear the truth. May God our heavenly Father, be pleased to send more laborers into this part of his vineyard, is our prayer.

We left Brownstown, and the saints were rejoicing in the truth. We preached in Franklin, Oakland co. some 6 or 7 times, and held one discussion with one of the Elders of that branch of the church. This branch also adhere to the twelve, but when the truth was preached, with regard to the apostacy that took place in Nauvoo, some of them expressed a determination to investigate the subject. The people in this place also said, that if J. Smith was a prophet, then Elder Rigdon must be one also. When we left this place, the people returned us their thanks for our labors, and many said, they believed we were men of God. I have no doubt but many will receive the truth in this vicinity. We preached in other places and the same results followed. The people want some more of our Elders sent to that State. The work of God is onward, and who can stop its progress? The answer is no one; but it will continue to spread among the nations of the earth until all things are consummated in righteousness. I have many things to say, which I trust will be edifying to the saints, but I must defer it until my next.

I would say in conclusion, to all the saints of God, let us keep the commands of our heavenly Father; let us practice the principles which we teach others; let us act in righteousness towards all men. We have many examples before us where men have done that which is wrong; look at the people of Nauvoo, a people once in the favor of God; a peo-

ple with a prophet; a people who taught all the world that the church of Christ could not exist on the earth without a prophet at the head of it; and a people that have cried to the world, "O your fathers garnished the tombs of the apostles, and you, their children, hold their memory sacred, and yet with all this, you do not want God, our kind Father, to send a prophet or an apostle into your midst; O how fallen is this generation." And truly it is so; but behold, O hark, and hear O ye nations of the earth, this same people that taught you so, many of them have fallen into the same dilemma; this same people have rejected a prophet of God; they have said they did not want one to be in their midst, O how can it be? I will tell you dear reader, it is because they have transgressed the law of God, they became exalted in their own minds, they departed from the truth, and thus they fell. When their prophet was murdered, they became like all former generations, they are ready to worship the men that fell. But also they want no more living prophet in their midst; so they have said, and we do not feel to walk after them; they have fallen off from the true vine, hence they cannot receive any nourishment. Our prayer to God is that they may see the error of their ways, and turn therefrom. I would inform the saints that Elder Brothers intends to stay in Michigan, and he wants some help. Who will go? The people wish you to come and preach. Let us be up and improving our talents while the day lasts. May God bless you all, is my prayer.

J. COOPER.

CONFERENCE NOTICE.

A special Conference of the Church of Christ will be held in Philadelphia on the 6th day of October next.

All absentees members of the Grand Council from the general Conference, and all officers of branches, Presidents, Priests, Teachers and Deacons, and also all travelling High Priests and Elders, who were not present at the general Conference, are particularly requested to attend.

By order of the Twelve.

S. BENNETT, Clerk.

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PITTSBURGH, SEPTEMBER 15, 1845.

No. 21.

AN ESSAY ON PRIESTHOOD.

BY S. RIGDON.

The subject of the Priesthood is one about which there is so much said, and about which there has been so much written, that we also will take the liberty of saying a few things about it. All religious sects, of this day as well as previous days, in some form or other lay claim to the Priesthood of the primitive, so called, christian church, and by virtue of this claim, go forth into the world to build churches; and when they build them, they say they are churches of Christ, built by the authority of heaven, and organized according to the platform laid down in the New Testament.

It is admitted by all that Christ, in order to build his church, did establish a priesthood, and that by that priesthood his church was built, and if the priesthood had not existed, by which his church was built, it could not have been organized. This is so plainly taught, that no one can doubt it; for the apostles were commanded to tarry at Jerusalem until they were endued with power from on high. This indowment, all will agree, was to enable them to found and establish the church of Christ.— This being admitted, it follows of necessity, that without an endued Priesthood the church of Christ could not have been organized and established.

All religious denominations, or nearly all, seem to admit this fact, and, accordingly, efforts are made by them to prove that they have the priesthood which Christ instituted, and by which his church was established; and on that principle claim to be the church of Christ. The Catholics and the Episcopalians make the highest claims to priesthood, and therefore claim the honor of being the church of Christ, to the exclusion of others, or at least the Catholics do; and it must be acknowledged by all sects, that if the priesthood is any where in the sectarian world, the Catholics have as high if not higher claims to it than any others.— This all will have to acknowledge, taking the course they do to establish their priesthood, by proving a regular succession of ordination from the apostles; for if they can do this, the Catholics can, and if the Catholics cannot, others cannot.

As far as our knowledge extends of these claims to the priesthood they are claimed by all, who do claim them, on the one common principle, of proving an unbroken chain of ordination from the apostles to the present day; supposing, when they have done this, their claims to the true priesthood cannot be doubted.

It is this claim which we are disposed to examine, in the first instance.

Whether their claim is true or false, is no part of our intention to controvert in this essay; but whether the establishing of this fact, suppose the Catholics can prove a regular chain of ordination from the apostles till the present, will prove they have the apostolic priesthood.

In order to reach the subject fairly, we will present it as it is, founded on this claim.— There can be no proof of the fact, from a continuous chain of ordination, only on the principle that the ordination gives the priesthood contended for; for if any other qualifications are required but the ordination, or in addition to this claim of the priesthood by ordination, the claim by ordination is given up. Now as to this claim as set up by the Catholics, we have a few things to say. If ordination gives the priesthood, then all societies which can prove a regular succession of ordination from the apostles have the same claims to the priesthood the Catholics have, and if ordination gives it to the Catholics, it gives it equally to others, and from this there is no escape; for if the Catholics attempt to deny this priesthood to others, they give up their own claims, by denying that ordination does bestow the priesthood; for if it does in one case, it will in all cases.

That other sects can prove their ordination in regular succession from the apostles, is just as certain as the Catholics can prove theirs, and if none of them can, there is an end to their claim to the priesthood, if it is ordination gives the priesthood. So that the claim which they make of the priesthood, founded on a continuous chain of ordination from the apostles, proves too much, and consequently proves nothing.

The Catholics say that all the Protestant churches are heretics, and not of God, yet, if the Catholic claim to the priesthood is correct, we have this strange and unheard of thing.— The true priesthood building false and heretical churches, an anomaly sure enough.— The same difficulty attends the Protestants' claims. They say the Catholic church is "Mystery Babylon the mother of Harlots," and yet, if the Protestant priesthood is the true priesthood, so is the Catholic priesthood; for if the Protestants can prove their claim to priesthood, by virtue of a continuous chain of ordination from the apostles, and thereby lay claim to the priesthood, and by virtue of this claim go forth and build up churches, then indeed, the Catholics have as strong claims to

the priesthood as the Protestants can have, and if any of their claims are correct, they are all correct, and it follows of necessity, that "mystery Babylon," is built, established and maintained by the true priesthood. Are the Protestants ready to admit this? we answer no; but should they deny it, then there is an end to their priesthood, and instead of its being of God, it is man made, or devil made, themselves being judges, and so visa versa. The Catholics must either renounce the claim to the priesthood, if they claim it in consequence of being able to prove a regular succession of ordination from the apostles, or else admit that the true priesthood, can establish damnable heresies, and heretical sects.

If a regular unbroken chain of ordination from the apostles, give the priesthood, then the true priesthood can build "Mystery Babylon" establish "damnable heresies," introduce "doctrines of devils," corrupt the world, destroy righteousness, and prepare the human family for the perdition of ungodly men.— This is a priesthood with a vengeance, and one that both Catholics and Protestants would blush to own; but it is just such a priesthood as they have got, if their right to priesthood is dependant on a regular chain of ordination from the apostles, and they have that regular unbroken succession of ordination. Such are the inconsistencies to which both Catholics and Protestants are driven, in trying to support their claims to priesthood.

There is another point in relation to this way of claiming the priesthood, to which we would claim the attention of the reader. In the primitive church there were different offices, as clearly set forth as that there was a priesthood. In the priesthood their were grades of offices, prophets, apostles, pastors, teachers, &c. and the apostles had power to ordain to any of these offices, those whom the spirit signified were worthy. Keep this fact in mind, and then examine the claims the Catholics and others make to set in St. Peter's chair; to have the apostolic priesthood; and keep in mind that the claim is founded on the ground of a successive ordination, and then there remains something else to be proven, in order to establish a right to the chair of Peter. It is not sufficient to prove that Peter ordained a man, but it must be proven that he ordained him to be an apostle, to stand in his place, for if this is not done, who knows but Peter might have ordained him a pastor, or teacher, or some other office, and not the apostolic office. Now if we are to receive any man in the apostolic character, because Peter ordained him or ordained some body else that did ordain him, proof must accompany this ordination, that the man was ordained, to the apostolic office, and if there is no such proof, in the absence of it, we are not to conjecture it, and say that was the case, and act accordingly, or else we lay aside our common sense.

If proof can be adduced to show that there is

in the Catholic church a regular chain of ordination since the days of the apostle Peter; this does not prove that it was the apostolic priesthood that was thus handed down, and in the absence of this proof, the claim to the apostolic priesthood is ignorant as it is impudent, and as impudent as it is blasphemous.

Then admitting the Catholics can prove an unbroken chain of ordination from Peter, it will leave them far short of establishing their claim to the apostolic priesthood; for their claim in the first instance refutes itself. Their argument proves too much, and by so doing proves nothing, for it does not give them the exclusive priesthood, but gives it to others as well as them, and there can be no dispute that if the apostolic priesthood is on earth, it is in one society only, and not in three or four, or three or four hundred; but if ordination gives it, and a regular unbroken chain of ordination can be found, and this handing down the apostolic priesthood from generation to generation, then, the apostolic priesthood is in more denominations than one, for just so certain as one society can trace their ordination back to the apostles, just so certain it is others can, and that being the case, the conclusion is unavoidable, that there are different societies, differing so widely that they cannot fellowship together, while each one have the apostolic priesthood in it.

But this fact of others having the apostolic priesthood, the Catholics will deny, and by so doing, deny that ordination by regular succession does give the priesthood, for they will have to acknowledge if it does, other societies have it as well as theirs, and this overthrows their whole theory. So their argument of having the apostolic priesthood conveyed by succession of ordination, proves so much that it destroys itself.

It matters not which of the religious societies of this age, attempt to claim apostolic authority by virtue of a succession of ordination, the results will be the same as with the Catholics, they will have, to admit that all that they call error and herecy, has been introduced by the true priesthood, a priesthood obtained in the same way, and by the same authority, through which they obtained theirs; and the contest must be, not who has the priesthood, but who, by virtue of that priesthood, has built the church of Christ; for even the Protestant Unionist will not admit into fellowship the Catholics, and yet, if he and his have the true priesthood, so have the Catholics. So the true priesthood, according to these theorists is bound to have no fellowship with itself. Surely the Lord must have made a bad hand of the affairs of men, establishing a priesthood of so extraordinary a character; one that men would be ashamed of; but as the Lord nowhere said that men were to have power to entail his priesthood on one another by ordination, those claiming this power, must remove there own difficulties.

The attempt of man to do this, has resulted in all the evils that afflict the world, and all the evils which will afflict it, until the Saviour shall come, taking vengeance on them for this attempt without authority from him, and this rejection and corruption of the gospel which he sent unto them.

The claim then to true priesthood, by virtue of a continuous chain of ordination from the apostles, as claimed by the Catholics and others, is founded in error, on their own principles. It is quite easy for the Catholics to say that they set in Peter's seat, and to them belongs the priesthood; for, "we have a continuous succession of Bishops in our church, since the days of Peter" but when the same rule is applied to others, it gives to them the priesthood as well as to the Catholics, this the Catholics deny, and by so doing deny their own claim.

Weak indeed must be the claim to the priesthood, when it is subject to such formidable objections, and ones they cannot answer. In order to avoid their force, the Catholics will have to admit that there are other qualifications equally necessary to entitle any person to the priesthood with ordination, and if this is done, the claim to the priesthood, founded on ordination is given up; and the admission must be made, that a person may be regularly ordained, and yet not have the priesthood; and all the labour and pains bestowed to establish the fact of an unbroken chain of priesthood, by virtue of ordination since the days of the apostles, is labour spent in vain, as the ordination contended for, would not confer the priesthood, if they had it.

A bad argument however, in a desperate case, is better than none; and as this is the only ground the Catholics can take to establish their claim to the priesthood, we cannot blame them for sticking to it with pertinacity, and saying, "we sit in Peter's chair." As for works, as parts of their priesthood, they have none to show. The gifts and blessings which followed the ministration of the true priesthood, never follow theirs; indeed, they no sooner follow the ministration of others, than the Catholics have to raise the cry of "absurdity," "imposition," &c. For what purpose is this cry raised? it is to conceal from their ignorant followers the true character of their own priesthood, which is without power and without authority; a something unknown where the true priesthood was; for where the true priesthood was there always was both power and authority before God, and always will be; for this end was it ordained of God, that through it he might reveal himself to man, and establish his power and authority on the earth; but no such thing can be done by the Catholic priesthood; with it, as with the priesthood among the Protestants, there is neither power nor authority, neither has or does the Lord acknowledge their priesthood, by any manifestation of his power; for

if he did, the Catholics would never call the powers of the spiritual kingdom "impositions and absurdities" as they have done in this city; declaring at the same time in language louder than we could, that their own pretensions to priesthood were false, corrupt, and deceitful, and without foundation in truth; and if the pretenders to the priesthood among them did not know it, their denunciations of others would never have been heard; and with the bible in our hand, we can return their compliment to us, a short time since, and that in truth, too, and they know it, and say to them, and the Lord justifies us when we say it, "blind guides" deceivers, false pretenders, "Hypocrites," brood of vipers, "how can you escape the damnation of hell," calling yourselves the Lord's ministers, when the Lord never spoke to you, crying the Lord has sent us, and with the next breath saying that there is no "more revelations given," and it is "imposition to say he gives any" and yet the Lord has sent us; if he has not sent you he will ere long, and that to regions of woe, and what we say unto one we say unto all false-pretenders, Catholics, or Protestants.

This subject will be made perfectly plain, and the shameless pretensions of the Catholic priesthood, as well as that of others, will be set in its true light, by examining the history of the priesthood of the apostles as written in the New Testament, of which *priesthood* those ignorant pretenders call themselves successors.

Nothing can be more ridiculous, than to hear a man or set of men claiming apostolic authority, when they are destitute of every qualification which enabled the apostles to perform the duties of their apostolic office; for it was not *claiming* to be apostles that made the apostles messengers of Jesus Christ, but, it was because Christ had called, qualified, and ordained them, to be such; and the calling and qualifying, were as necessary as the ordaining was, and had they not first been called, and then qualified, their ordination would have been worse than folly. But say the Catholics and others, we have been ordained, and can prove that our ordination was a link in an unbroken chain of ordination from the apostles, and therefore, we have apostolic authority, while they know, and every body else knows, who have taken the trouble to inquire, that they are destitute of every qualification that constitutes an apostle.

There is not a point of light in which this subject can be viewed, but the ignorance of such a pretension is manifest. It has to be admitted, in order to sustain this claim, that man is infallible, and an apostle can do no wrong; for if an apostle could mistake, then it would follow, that he might lay hands suddenly on a man, and instead of conferring the apostleship on him, make himself a partaker of the man's sins.

There was but one principle by which the

apostles could confer their office on another, and that was, when the Lord told them to do so, and told them on whom they could confer it; had the apostles undertaken to have conferred their office on another or others, without the Lord commanding them to do so, instead of bestowing the office on another, they would have lost it themselves, by partaking of other men's sins.

Look at the Catholics, denying the power to receive revelations, and yet, claiming the right to bestow the apostolic priesthood on one another. If this was all the reason we had for denying their priesthood's being of divine origin it would be sufficient. The idea of all the wicked bishops and popes, having been infallible, and could not do wrong, who have filled their chairs since the days of Peter, is so absurd as to shock the faith of the most credulous, and, particularly, when they were without the aid of divine revelation, and then to suppose that the apostolic priesthood could come through such corrupt men and be found pure, is laying too heavy a tax on the credulity of men of common reflection, but this all has to be admitted, before we can believe the Catholics have the apostolic priesthood, and all has to be admitted in order to believe that ordination can bestow the priesthood.

We will now examine the history of the apostles, as recorded in the New Testament, and we will ascertain how and on what principle it was that the apostles became such, and what were the proofs of their apostleship, and see how these will compare with the theory of bestowing the priesthood by ordination, and as it is Peter's chair that is claimed, we will begin with him.

According to the history of Peter, given in the New Testament, there were certain principles on which he obtained his apostleship, and he could not have obtained it on any other. In the 16th chapter of Matthew we have the following account, from the 13th to the close of the 20th verse: "When Jesus came unto the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples, that they should tell no man that he was Jesus

the Christ." Before this conversation, Peter had been with Christ for a length of time, seeing and wondering at his miracles, and often astonished with his doctrine; but it took more than this to qualify him for his office; according to what is here said by the Savior, Peter had to obtain a certain point before he could get a promise, that he should, at some time future, receive his priesthood and apostleship.

When the Savior interrogated his disciples respecting the views of the world concerning himself, and they answered, he then asked themselves whom they thought he was, the answer was given by Peter, verse 16th "Thou art the Christ the Son of the living God," the Savior's response was: "Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He was also told that "the keys of the kingdom" should be given unto him.—Now upon what principle was it that this promise was made to Peter, and not to the rest; was it because Peter had called him "the Christ the son of the living God?" This could not be, for Nathanael, before this, had in amount said the same thing concerning Jesus. See John's gospel 1st chapter and 49th verse, "Nathanael answered and said unto him, Rabbi, thou art the Son of God; thou art the king of Israel." Then if it were confessing Jesus to be the Son of God, which made Jesus say "I will give thee the keys of the kingdom," why not have said so to Nathanael? No satisfactory answer can be given.

Let us compare the two cases, and see wherein is the difference? In the case of Peter we have the following, verse 17th of the 16th chapter of Matthew, "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." No such thing was said in Nathanael's case. Peter was here told that "the keys of the kingdom of heaven," should be given to him; not because he had made the confession; but because the eternal Father had revealed the fact to him. "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee; but my Father which is in heaven."—Nathanael said as any guileless Israelite would say, merely because Jesus said he saw him "under the fig tree before Philip called him," but it required more than this guileless innocence, to place him in a situation to receive the priesthood conferred on Peter. Nothing but getting a revelation from the Father could do this. Nothing short of that could even entitle a man to a promise, that at some future time he should obtain this priesthood. I will give thee, Peter, "the keys of the kingdom of heaven," not because thou hast ascertained my true character but because "flesh and blood did not reveal" this my character "unto thee, but my Father who is in heaven" did it; virtually, because thou hast received a revelation from God the Father.

Why did not Jesus adopt himself to Catholic notions of getting the priesthood of Peter, and say I will give thee "the keys of the kingdom," because thou hast been ordained, the reason for this was that ordination did not qualify Peter for the *promise*; but getting a revelation from God, did entitle him to it; if he were not as guileless as Nathanael. It mattered not how innocent or guileless a man was, this would not qualify him for a *promise* that "the keys of the kingdom" should be given to him, he must obtain power with God, and obtain a revelation, before such a promise could be given to him.

Here we might stop, if we had nothing else on the subject, and look at the ridiculous pretensions of the Catholics to set in Peter's chair, denying the existence of the power by which Peter obtained the promise; for it was only a promise that Peter had obtained, and not "the keys" themselves; and this *promise* was given from the fact that Peter had got a revelation. Now look, reader, at the Catholic priesthood, and what do you see and hear, men claiming to set in Peter's chair, and exercise apostolic authority; and by virtue of being ordained, denying the gifts of the Holy Ghost, and all power of getting revelations; but our church is infalible, we have been ordained according to the rules of our church, and therefore, we are apostles." "Hear O heavens, and give ear O earth!!" and not only apostles but have a right to set in Peter's chair; *we have been ordained*.

No man can read the history of Peter; and not be convinced of one fact; that if Peter had not obtained a revelation, he never would have got a *promise* that he should have "the keys of the kingdom;" for his getting the revelation only obtained for him a *promise* that he should have "the keys of the kingdom;" but he had to obtain other things beside the revelation, before he could get "the keys," as the history shows.

The next account we have of Peter, is in the 17th chapter of Matthew, from the 1st to the close of the 5th verse.

"And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain, apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: If thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

Peter had, before this, the promise that he should have "the keys of the kingdom," and in order to prepare him to receive them, he was taken up into a mountain; and there be-

held the power and glory of the Savior, and saw Moses and Elias, but still there was something more needed in order that Peter might receive and use "the keys of the kingdom." for after this, he with the others, were commanded to tarry at Jerusalem until they were endowed with power from on high. All this necessary to qualify Peter for his office, and yet a Catholic can get another Catholic to lay his hands on his head, and then all he has to do is to say "I am an apostle," and "set in Peter's chair." Can any thing be more impudent and ignorant, than this.

By examining the principles on which the apostles claimed their office, this assumption of power by the Catholics, will only appear more ridiculous. Hear on what principle it was that Paul claimed to be an apostle. 1st Corinthians 9th chapter, 1st verse. "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?" "Am I not an apostle?" says Paul, and if Paul be asked, what proof had he of his apostleship? what would be the answer? "I have been ordained," no, but I have seen Jesus Christ our Lord in the flesh. Had this not have been the case, all the ordinations which could have been given to Paul, would not have made him an apostle; but he had "seen Jesus Christ our Lord in the flesh," therefore, he asks "am I not an apostle." Ask one of these modern pretenders to apostolic authority, what proofs have you that you are an apostle? what would he answer, or what could it be, if his theory is true that "Christ our Lord" has long since ceased to reveal himself? but one answer could he give. "I have been ordained." This is the beginning and end of all.

The apostles never thought of claiming their office on the ground of having been ordained, only, but on a very different ground, that of divine manifestation made to themselves. In the 15th chapter of this 1st letter to the Corinthians, this subject is still confirmed. Paul says this, concerning the appearing of Christ, verse 5, "And that he was seen of Cephas, then of the twelve:" This appearing of Christ could not be any of those spoken of before his ascension; for at any of the times mentioned of his appearing before his ascension, there were but eleven apostles. See Matthew 28th chapter 16th and 17th verses. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted." Mark 16th chapter 14th verse. "Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen." Luke 24th chapter 33, 34, 35, and 36 verses. "And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them. Saying, The Lord is

seen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit." These quotations compared with the Acts of the apostles, 1st chapter from the 13th verse to the close of the chapter, to which we invite the attention of the reader, will put the case at rest, that at all the times when the Saviour appeared, before his ascension, there were but eleven apostles; as Matthias, who was appointed to take the place of Judas Iscariot, was not appointed until after Christ's ascension; but Paul says as quoted, from the 15th and 5th of Corinthians, that he [Christ] appeared to Cephas, then to the twelve. He could not appear to the twelve until there were twelve to appear to, and there were not twelve until after his ascension.

These things put together shows one fact, and that was, that all those whom the Savior called apostles, had an appearance of the Savior to them after his resurrection, and hence comes the force of Paul's saying; "Am I not an apostle? Have I not seen Jesus Christ our Lord?" It was this wise that the Savior prepared men for the apostolic office.

These men had all been ordained see Mark 3rd chapter 14th verse, "And he ordained twelve, that they should be with him, and that he might send them forth to preach."—But the apostles nor any others, supposed that their ordination gave them a right to exercise apostolic authority, or gave them power to do it. The Savior did not think so, for long afterwards, he commanded them to tarry at Jerusalem until they were endowed with power from on high, before they should attempt to act in their office, a proof, that their ordination did not give them that power.

When Paul went to Jerusalem to see the apostles, and Peter, James, and John examined his pretensions to be called of God. Did they inquire if he had been ordained? See the 9th verse of the 2nd chapter of Galatians. "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision." Here it is said when Cephas, James, and John, *perceived*, that Paul had been ordained, no, but when they perceived the *grace* that was given to him. The expressions, "*perceive the grace*" speaks volumes on this subject. What did they *perceive*? The whole history of Paul shows what they "*perceived*." It was the revelation that the Savior had made of himself to Paul, and the power he had with God to get divine communications from Heaven, when they "*perceived*" these things they gave to him and Barnabas

the right hand of fellowship; but how did they *perceive* this? by the power they had with God also to get revelation, by which they could test every man's pretensions to be called of God.

On these principles, and only these, were men qualified to be apostles "of our Lord and Saviour." Men might be apostles without these; but they could not be apostles "of Christ our Lord." If we can credit the Catholics, they have any amount of apostles without any of the above qualifications: this is altogether likely; but they are Catholic apostles when they are made, and not apostles of Christ.

Who then is capable of setting in Peter's chair? a man like unto Peter, one who was not only ordained, but one who could call the Savior the Son of God by revelation from heaven. One who had seen Christ after he rose from the dead. One to whom God communicates his will by vision; and none other ever did, ever could, or ever will sit in Peter's chair. This pretension to authority by successive ordination, is one of long standing. In the days of John the Baptist, the Jews came to his baptism; and claimed it on the right of succession. "We have Abraham to our father" said they. On this principle all the corrupt men of all ages, have attempted to hold authority, just as men do now. "We have been ordained, and therefore, we have a right to act in the office we claim."

No men ever did or ever could act in the apostolic priesthood, only one who could obtain revelations from God, the New Testament makes mention of no such a character as an apostle who could not hold communion with the heavens, and obtain counsel at the hand of God; all persons claiming the true priesthood, and denying the power of visions and revelations, are impostors of the deepest dye.

Having settled the question fairly, that all these modern pretended apostles are false pretenders, and shown beyond doubt, that there were no such things as apostles without revelations, for it was by obtaining revelations that any in the days of the Savior or after his day, as far as we have an account of them, could obtain apostleship. The first *promise* made, was made to Peter, and that was made because he had received a revelation from God. We can see the true character of the priesthood which the Savior instituted. A priesthood the special object of which, was that through that priesthood the Lord might communicate his will to man, as well as confer his blessings on man.

Follow the true priesthood of Christ wherever they went, and the fruits were the same. The object of a priesthood was not to be expounders of the revelations of God only, but to administer the blessings of the gospel to man. The gospel was never of any use to

man, only in consequence of the power of the priesthood, by which its blessings could be conferred. If there was a promise of the Holy Spirit, made to those who obeyed the gospel, this promise was only enjoyed by means of the priesthood through which it was ministered to the obedient.

The gift of the Holy Spirit is always spoken of as a ministration, Paul says thus to the Galatians, 3d chapter, 5th verse, "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by faith?" Mark this reader, "*He that ministereth to you the spirit.*" Hence the gift of the Holy Spirit which had been bestowed on the Galatians was bestowed by a ministration, and there could not be a ministration without somebody to administer, and this was one of the important uses of the priesthood. Again in the 3d chapter of 2d Corinthians, Paul speaks as follows of the gospel as contrasted with the law, 7-9 verses "But if the ministration of death, written and engraven in the stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." The apostle calls the gospel *the ministration of the spirit*, in opposition to the ministration of the Mosaic dispensation, clearly evincing, that the Holy Spirit was administered, and that it was administered by men, what he says to the Galatians, as above quoted, settles the question: "*He that administers to you the spirit.*" Who was this "*He!*" it was some being who administered by faith, for says Paul "does he it by the works of the law or by the hearing of faith?"

It was in this respect in which the gospel was superior to the law, because of the priesthood through which it was delivered, a priesthood that could administer the Holy Spirit. In consequence of this power in the true priesthood, they were sent forth to heal the sick, and cast out devils, as well as to preach the gospel. In the epistle of James 5th chapter 14th and 15th verses, he says thus: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Let the elders or priesthood be sent forth in case of sickness, "and the prayer of faith shall heal the sick." Such was the use, and such the true character of the true priesthood.

In all instances, when the Lord sent out his ministers, they were not only told to preach the gospel, but also to administer to the sick. When and where is there a priest-

hood mentioned, that was of God, where these powers did not belong to their priesthood, we answer no where nor in any place.

Then the true priesthood was sent into the world, to preach the gospel, administer the Holy Spirit, lay hands on the sick, anoint with oil, and by the prayer of faith, not only the sick be healed, but sins be forgiven, to obtain revelations, and through these means, the power of God, the wisdom of God, and the knowledge of God, be bestowed on man; and where the true priesthood is not, there these blessings are not, and all the power of man cannot obtain them, and that, because they were only to be obtained by the priesthood.

Why then have all these departed from the religious sects? because they have not the true priesthood; no other reason can be given. They never were any where only where the true priesthood was, and they were only where the true priesthood and the true order of God were. As well might there be living men without breath, as the true priesthood, to establish the true order of God, and these things not follow. By this we may try all the pretended apostles of the world, find one Catholic or Protestant, and he will have to say there is no spiritual gifts, and that, because he has no power to minister them: by this we can know those whom Christ has sent, and those whom he has not sent; for there is, nor never was such a thing as Christ giving the priesthood to man, without giving him power to administer the Holy Ghost.

It is not because there is no Holy Spirit, that the religious world are saying "that all gifts of the spirit have ceased," but is because the Lord never called and qualified their priesthood, and they may pray, preach, sing Psalms and baptise, till Christ comes and smites them all with a curse, and no gifts nor powers will follow their ministry; but not so with those whom Christ sends. When they administer, God will bestow the spirit, and the promise will be fulfilled. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost."

It was by the ministration of the priesthood that the Holy Spirit was given to the churches anciently, and will be given, when it is given, till the end of time; and where churches have a priesthood that have not that power, no gifts of the Holy Spirit will be found.

Vain, then, are any man's pretensions to the true priesthood when he has no power to administer the gift of the Holy Spirit. It is for the want of this power which makes the pretended priesthood of Christendom, cry "delusion, fanaticism, heresy, absurdity," when ever the true priesthood is restored, according to the plan of heaven, and the plan by which the true priesthood was or ever will be given. That of revelation, ministering of angels and divine communications. It was by these means that the true priesthood was es-

established, at the first, and as long as the order of God continued unbroken, they continued, and as soon as the order of God was broken, they ceased, and a false and pretended priesthood took the place of the true one, and divine communications ceased.

No sooner did the true priesthood return, than the gifts of the Holy Spirit returned, and the true order of God was restored. And the Lord having commenced the restitution, will not cease, until all is restored, and the Savior, to wind up the whole, will be restored to the world, and the saints will be restored from the dead to life again, to die no more, and the rest of God complete the work.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. SEPT. 15, 1845.

When a subscriber in the country, wishes to send for the Messenger and Advocate, he can now take a sheet of cap or letter paper, write us a long communication on it, and inclose a bank bill and send it 300 miles for five cents—or any distance farther for ten cents. As the price of our paper is very low, our friends must, in all cases, pay the postage on their letters. It will be but little for them, but it is very burthensome to us.

SECOND VOLUME

Our Subscribers and friends will bear in mind that three Numbers more closes the present volume of the Messenger & Advocate; and as we have come to the conclusion to adhere strictly to the *cash system*, we have thought it advisable to give an early notice on this subject, so that our friends, who may wish to patronize the 2nd Vol. may be prepared to govern themselves accordingly. We shall not make it a point, under any circumstance, to forward the 2nd Vol. of the Messenger to the order of any subscriber, unless the money accompany the order: as the price of our paper is so very low, we cannot afford to be at the expence and trouble of collecting one dollar here and there through the country, but must have the money in advance so as to meet our expenses.

THE CHURCH.

It will be seen by the numerous letters received from the brethren abroad, and published in this No. of our paper, that the work is progressing gloriously. It is as we had anticipated, and must reasonably expect. For whenever any people will embrace the fullness of the gospel of peace, the perfect law of liberty, which was devised in heaven from

before the foundation of the world, and live by its precepts, that people must and will be blessed of the Lord. And if we know our own hearts, we have but one unceasing desire, which is to see the principles of the kingdom of heaven spread triumphant throughout the world, and to so live ourselves as to have a part in the glories of their triumph; which can alone be realized through a faithful observance of all the requirements of heaven, and a life of strict uprightness and integrity before God and man.

HIGHLY IMPORTANT.

We had always supposed that it was laudible in any people to denounce vice and sustain virtue; but lo and behold our sad mistake! when we find in the September No. of the Christian Recorder, we are made the butt of the editors remarks; and what is our sin!—Why, simply because, when members of the church of Latter Day Saints turned from the truth and the gospel of Christ, and corrupted their ways before the Lord, we would not continue with them and be partakers with their evil deeds, but renounced them and their practices, and “left Nauvoo dissatisfied with the spiritual wife system,” to use the editors own words.

Now all we have to say at present, on this subject is, that if Mr. Mathes is at all favorable to the “spiritual wife system,” he would do well to move to Nauvoo, where, our word for it, he can see it carried out in all its beautiful and varied forms, as we are credibly informed that the Patriarch of that church, William Smith, has recently preached it publicly in that city; and says “that it is not only taught but practised too, by the leaders there and for his part he is not ashamed of it.”

We have just received a kind letter from Elder H. Herringshaw, from Sing Sing, N. Y. which came too late for publication in this No. it will appear in our next. By this letter we learn that Brother Herringshaw has not been idle during this summer, but has labored faithfully in the cause of truth, and the Lord has crowned his labors with success. He has had the privilege of baptizing seventeen into the kingdom and church of Christ. May the Lord continue to bless his efforts and give him many souls to rejoice with him in the kingdom of heaven, is

our desire and prayer. Inclosed in the letter we received five dollars for the Messenger and Advocate.

AN ESSAY ON LIFE AND DEATH.

BY S. RIDGON.

The terms life and death so frequently occur in the bible, and there is so much said about them by men, that it might be a matter of some interest to our readers, if we offer a few reflections on the subject. It is one thing to use the *terms* life and death, as found in our scriptures, and it is another to have the same idea of the terms which the sacred writers had when they wrote. They speak of not only life but eternal life, and one of the great objects of the scheme of life and salvation was that those who obey it, might have eternal life; but inquiring men are ready to ask what is eternal life or what do the sacred writers wish to convey, when they use the term eternal life?

Life and death in the scriptures, are opposed to each other. We read of eternal life, but we have nothing said about eternal death.—We read of everlasting punishment, but not of everlasting death. Still if there is such a thing as eternal life, there may be its opposite, eternal death. This can only be determined by knowing what eternal life is. That men are in existence when they are dead as well as when they are alive, will not be doubted by any who believe the bible. The case of Abraham and the rich man is to the point. They were both dead but could converse as when they were alive. By this when men are dead, they are in existence as well as when alive, only in a different form.

As to what life and death really are, we will have to have recourse to the scriptures.—In the vision John, the revelator had while an exile in Patmos, we have the following account, Revelations 1st chapter and 18th verse "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and death." In this verse John says that Jesus said "that he was dead and alive, and liveth forevermore." Now when was the Savior dead? when his body lay in the tomb, and his spirit was in the unseen world, must be the answer. The question then arises, when was he alive again?—But one answer can be given, when he rose from the dead. Death then must be the separation of body and spirit, and life the union of body and spirit. We have other sayings in the Revelations of John, which go to confirm that fact. See Revelations 20th chapter from the 1st to the close of the 15th verse, which reads as follows: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.—And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set

a seal upon him, that he should deceive the nations any more, till the thousand years should be fulfilled: and after that he must be loosed a little season." And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." In this quotation it is said verse 5th "But the rest of the dead lived not again," why "again?" The expression supposes that they had been alive before they were dead, and in the 4th verse it is said "and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years."

This makes the subject perfectly plain.—The righteous lived who had been slain.—When did they live? after they rose from the dead surely, and body and spirit were reunited. "But the rest of the dead lived not again till the thousand years were finished." That is, they did not rise from the dead, and their bodies and spirits were not again united, until the thousand years were finished. So then men are alive when the body and spirit are united, and they are dead when they are separated; but are in existence whether dead or alive.

Having then ascertained, beyond the power of controversy, what life and death are, as used in the scriptures, we are prepared to inquire, what eternal life is; and eternal death? if there is any such thing, and there is something John calls the second death, after which we will inquire, whether there is such a thing as eternal death or not.

If life is the union of body and spirit, and death the separation of body and spirit, eternal life must be the eternal union of body and spirit, and the second death the second separation of body and spirit. Hence says Jesus, after he rose from the dead, "I am alive and live forevermore," that is, my body and spirit will never again be separated; but will be united eternally; but the fate of those who are partakers of the second death must be the opposite to life. Now if death is the separation of body and spirit, what is or can be the second death, but a second separation of body and spirit, that is, after the resurrection, the body and spirit are again separated.

We have the following sayings on this subject, to which we would invite the attention of the reader. Revelations 20th chapter and 14th verse which reads thus: "And death and

hell were cast into the lake of fire. "This is the second death." In this quotation the lake of fire is called the second death. In the 25th chapter of Matthew and 41st verse, we have the following: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." It is here said, that those who are set on the left hand will be commanded to "depart into everlasting fire, prepared for the devil and his angels," a word on the word "prepared." The query now is, to what does the participle in this place belong? Does it belong to fire or to the wicked, if it belongs to the fire, then we are to understand the fire was prepared for two classes of characters. First the devil, and secondly his angels, but if the participle "prepared" belongs to these, the wicked, then the "fire" prepared the wicked "for the devil and his angels." That the devil has angels, that never were in bodies, we think none will dispute. That the wicked here, are called the devil's angels, as some think we strongly doubt; but that the wicked are "prepared" by the "fire" to be numbered with the devil and his angels, and thereby become associated with them, is a conclusion, we strongly suspect, every impartial reader of the bible will come to, more particularly, when we connect those sayings with those before quoted from Revelations, where the "lake of fire" is called "the second death."

If this view of the subject is right, the matter then is plain. The wicked are partakers of the second death, this second death is the result of their being cast into a lake of fire, and are, by reason of the change produced by the fire, "prepared" to be associated with the devil and his angels. The query now is, how is it that the wicked are "prepared for the devil and his angels." This can be answered by inquiring, what the devil and his angels are? All will answer they are disembodied spirits; who then can associate with them? Disembodied spirits surely; for those who have bodies, then, to be made associates for the devil and his angels, they must be disembodied also.—Hence "the lake of fire" is called "the second death."

All the ideas we have or can have of death is the separation of body and spirit. What then can the second death be, but a second separation of body and spirit? that is the body and spirit separated after the resurrection, and this effect produced by the lake of fire, and the persons who are thus partaker, and on whom the second death have power, through this death "prepared" for the devil and his angels, which are disembodied spirits.

It may not be amiss to say a few words about "the lake of fire," so often spoken of in the Revelations. Appended to this, is the word "everlasting," about which there has been a great deal said. This supposed "everlasting fire" is doubtless the last fire, or the fire of the end; the one spoken of by Malachi

"that shall burn as an oven," and all the proud and all that do wickedly, shall be burned in it, as stubble." It is the great fire which is to cleanse the earth, and prepare it for the habitation of the redeemed. It is the fire which is to destroy forever the works of the devil, and dethrone him forever. Hence John says that "the devil will be cast into it." The consequence of this fire will be to purify the earth; redeem it from the curse, and when it is thus purified, the reign of Satan and the power of death will both be destroyed, and the redeemed inherit it forever and ever. To this all the prophets and apostles testify. This fire the righteous will be able to endure; for on such "the second death hath no power," consequently the last fire has no power over them, for those over whom it has power, are partakers of the second death.

The next query that suggests itself is *salvation*? In the midst of all these displays of divine power, on what principle are we to look for salvation? This indeed is a subject worthy of inquiring after. The mission of Christ into the world, was "to destroy death and him that had the power of death, that is the devil, and deliver those who through fear of death were all their lifetime subject to bondage."—Query does salvation come until death is destroyed? We think none will answer it does! If salvation is the destruction of death, then no person is saved, until they can say as Jesus said to John, "I am alive and live forevermore." One of the singular ideas which has obtained in the religious world, is that salvation comes by death, the very thing which Christ came to destroy. Hence all the deep desire to die and go to glory, as though death was the passport to glory, if this were the case, then Christ came to destroy the way to glory, for he came to destroy death, and him that had the power of death. If death is the passport to rest, then Christ came to destroy our passport to rest, and deprive us forever of it, so that rest must cease as soon as death is destroyed; but surely none will admit that Christ came for any such an object, but if this is admitted, then the conclusion follows, that death is not the passport to either rest or glory; but on the contrary life, for Christ came "that we might have life, and have it more abundantly."

Life then is salvation and not death, and until life, eternal life comes, salvation never comes; or until we can say as Jesus said to John, "I am alive and live forevermore," we will never have salvation, but if we can ever say that in truth and righteousness, we will proclaim the victor's triumph, "O death where is thy sting? O grave where is thy victory?" and that saying will only come to pass, "when this mortal has put on immortality, and this corruption has put on incorruption."

Death is the power by which Satan holds his dominion over men, take away death, and his dominion ceaseth, and man is forever free, it is by virtue of the second death, that men

New York, September 6th 1845.

BROTHER ROBINSON,

are made companions for the devil and his angels, and, in consequence, Satan has power over them. As long as man is subject to death so long is he in bondage, and nothing can make him free but to obtain a standing before God beyond the reach of death. Hence says the Savior "If the Son, therefore, shall make you free, you shall be free indeed," because he will deliver you from death, and him who has the power of death, that is the devil, and having done this, you are no longer in bondage, nor never can again be brought under bondage.

When a man is dead, he is death's victim, and remains so until delivered by a resurrection to die no more. It matters not whether the man is a good man or a bad one, he is under the power of death, and as long as he is under the power of death, Satan has power over him, and will hold his power until a resurrection from the dead, shall bring him forth to die no more. At that moment Satan loses his power, and has no more forever. Hence it is said "that life and immortality came to light by the gospel." That is, the resurrection from the dead to die no more, came to light by the gospel, and by this power of the resurrection, which was in Christ Jesus, the saints are to be made free indeed.

In accordance with this, we read of "a day of salvation," "The great and notable day of the Lord," "The times of the restitution of all things," and the most important thing to be restored is life, life from the dead, to die no more, to be out of the power of the second death. We also read of "that day" the day when Paul was to be crowned, and all those who love the appearing of Christ, of Christ's coming "without sin unto salvation," of the dead saints shouting "Alla-luia" and of all the heavens rejoicing.

It was to usher in this day that Christ was to set up a kingdom in the last days, as spoken of by Daniel. To prepare men for this day, came the gospel, not to give them glory and rest by dying, but by rising again triumphant over death, to die no more.

This is the cause, ye members of the church of Christ, in which you are engaged. This is the glory which awaits your triumph. "Seeing then you look for such things, what manner of men ought you to be, in all manner of holy conversation and godliness. Looking to, and hastening to the coming of the Lord Jesus Christ, when the world shall be on fire, and the elements melt with fervent heat," and the redemption of the purchased possession roll in with shouts of victory; each proclaiming for him or herself "I am alive and live forevermore;" "O death where is thy sting, O grave where is thy victory."

THE PRAYER OF A WISE HEATHEN.

Great Jove, this one petition grant;
(Thou knowest best what mortals want;)
Ask'd or unask'd, what's good supply;
What's evil to our pray'rs deny!

DEAR SIR:—I now set down to have a short conversation with you. We have had the honor of conversing with president Orson Pratt, who has been sent here by the twelve first presidents, at Nauvoo, to preside over the eastern churches in the place of Parly P. whom they have recalled. Orson called here yesterday to see Brother Leach, and on being introduced to me, and told that I was from Pittsburgh, he asked me if I was not from Cincinnati, I told him that I was there last winter, but left in the spring.—Then you are now from Pittsburgh! Yes sir. How was Mr. Rigdon and his family when you left? They were well. Do they design staying in Pittsburgh? They do for the present I believe. I understood that they intended to move to Kirtland? I think not, he was there a few weeks ago on a visit, and I heard some who were not in the church, say that he, with the church were going to move there, but I never heard Mr. Rigdon say so. I understood that some of his friends at the east, in Boston I believe, wanted him to come there with his family, but I do not think that he will leave Pittsburgh this winter or before spring.

Mr. Pratt invited Brother Leach to call and see him, and said he would like to have a friendly conversation with him. He asked if Brother Leach took Mr. Rigdon's paper, and said he would like to borrow them; Brother Leach lent him some of the Messengers, and he left 2 numbers of the N. Y. Messenger, and said he would like to exchange that way. He said he was not too bigoted to read Mr. Rigdon's paper. By this time, they had got into the friendly conversation that he was seeking, and they talked nearly if not quite three hours. He read a part his message, which he has published since he came here, and when he came to that part which reads as follows:—"The influence of Rigdon, with his organized apostacy, is twice dead—plucked up by the roots—lost—swallowed up and engulfed in its own deep pit of corruption." When he came to this, he stoped and said, now I say something rather hard here, but you must not blame me. I told him that he was mistaken, for they were baptising in Pittsburgh when I left, and in Philadelphia when I came through there, and they have been bap-

tising here. He said, "well that was the firm conviction of my mind when I wrote it." [It is a matter of astonishment how easily some men are confirmed in that which they know to be a falsehood; but what else can people do who "make lies their refuge." ep.] On leaving he invited us to come and see him, and said that he had the best of feelings towards us, and desired our salvation. He called on Brother Holmes the same evening for a friendly conversation.

I write this to show you the course they are now pursuing and the motive of the twelve in sending O. Pratt here; he has a very winning way of conversing, and a very slick way of smoothing over things that are past, and exhibits a great desire to heal the breach that has taken place in the church; but enough of this. Brother Leach says I want you to tell Brother Robinson that I am neither "dead, nor plucked up by the roots" but am doing the best I can. The church are united, and have chosen Brother Leach presiding elder. The best of feelings prevails; and Brother McLellan has rejoiced very much since he came here, to find the church in so prosperous a condition; so different from what he had reason to expect from the information he had received before he came here.

It is now Monday morning, I intended to have finished this letter yesterday, but I could not get time. Brother McLellan, Brother Leach and myself started out in the morning to meeting and we were with the brethren all day; we did not get back till late in the evening. We had three meetings, and the spirit that was manifested by the saints, caused us to rejoice greatly. I cannot see any thing to hinder their progress and prosperity; they are talking of renting a hall to hold their meetings in; they now meet in a private house but they are very much crowded. I saw Brother Jenks yesterday at meeting, he said I might say to you that he was well and had not backed out from the work, though he had not written, but that he would write soon. I saw Brother Herringshaw at meeting last evening; Brother Jenks wrote him a line on Saturday, and he received it yesterday, and came immediately down.

Brother Swackhammer has arrived here, he was with us yesterday. There are a great many false reports in circulation here about

elder Rigdon and his family; and it does my heart good to hear my testimony to what I know to be true, concerning the character of our beloved President, and of his course of life. I thank God that he brought me to spend this summer in Pittsburgh, and to board most of that time, in the house of Brother Rigdon, for it has removed the trash and combustible matter that had collected in my mind against that man; and I can now say, that I know him to be a man of God; and knowing this I can rejoice, and do rejoice more, and am more convinced in the work than I ever was since I joined the church, more than three 3 years ago. On parting with Brother Rigdon, I felt as though I was parting with a father; and I shall miss the instruction, and knowledge in heavenly things, which I should have been constantly receiving if I had remained there; but I hope that the day is not far distant when we shall meet together, with all the really honest in heart, in a place of the Lord's appointing; where we shall serve the Lord in righteousness, and where iniquity shall have no place. May the Lord grant it.

I was at Newark last week and had time only to call on one of the members of the church there, she wants to take the Messenger. I intend to call on more of the members in Newark; and shall endeavour to get more subscribers. Brother Leach says you shall hear from him soon. Remember us to all the friends in Pittsburgh.

Your brother in the Covenant,

ANDREW S. TAYLOR.

Brighton, September 11th, 1845.

MY DEAR BROTHER:

I have this moment returned from N. York State, where I have been visiting my father's family. For four weeks I have been travelling and testifying to small and great, in public and private, of the things of the kingdom, warning the people to repent and be baptised for the remission of sins.—The Lord has blessed me greatly by his spirit. The people opened their School houses and Churches. Turned out well, gave a patient hearing; treated me with kindness and respect. I spoke at *Busti*, about eight miles east of Jamestown, Chatauqua Co. N. York, and in a church near Fredonia, also in a School house at Fredonia. I got on Brother

J. Hatch's track, and had the privilege of "watering two of his plants" in the blue waves of *Eric*: (my only and beloved sisters, according to the flesh.)

I have not lacked an opportunity to preach morning, noon and night. The people are amazed. Many rejoice that *they* have something to do to be saved. Craftsmen of course are not pleased. In my travels of some six hundred miles, I have endeavored, according to my gift, to sow the seed of truth, may the Lord prosper it.

Many are believing in the region of the Lakes. Bro. Hatch works well, each specimen is "square and plumb." There is a great work before him; may the Lord God work mightily with him.

Yours in the Covenant and
hope of God's rest, Amen

J. M. GREIG.

To E. ROBINSON.

New York, September 9th 1845.

PRESIDENT E. ROBINSON,

Since I last wrote I visited Woodstown N. J. where a few of our friends reside. I preached six times among them, baptised two, and obtained four subscribers for the Messenger and Advocate. I left the brethren strong in the faith and rejoicing in the truth.

I returned to Philadelphia on the 1st, and on the 4th I baptised four, and there were others ready who could not attend that day.—The brethren and sisters in that Quaker city are now truly rejoicing in their liberties where with Christ has made them free, and also in love, fellowship and unity with each other.

In order to obey my instructions "to see Brothers Jenks and Herringshaw immediately" I left there and arrived Friday the 5th in New York. I found between thirty and forty brethren in this empire city, who were rejoicing in the truth, and in fellowship with each other. I have no difficulties to settle here.—That makes me rejoice exceedingly. All I have to do here is to go to work and strengthen that which remains in the Lord, and in his cause. Elder G. T. Leach is presiding elder here, and all seem to have confidence in him and his administration. I left the church in Philadelphia under the presidency of Wm. Sanborn, an indefatigable servant of God and of his brethren. I preached on Sunday morning and evening to the brethren and sisters here, and in the afternoon we broke bread amidst the joyous hearts and countenances of some choice spirits of earth. May the Lord add to their number such as shall be saved. There is a fair prospect now both here and in

Philadelphia, for additions to our numbers.—All we want in order to prosper is for our brethren and sisters to live in peace among themselves, and be energetic in recommending our religion to the honest in heart by *EXAMPLE* as well as by *precept*—then God will acknowledge our work and that is the best of all.—Brother Jenks says that he is strong in the faith. He said to me on yesterday "there were not wicked men nor devils enough to cause him to go backward." He sent up a line to Brother Herringshaw on Saturday who came immediately down and was in our meeting on Sunday evening and staid till last evening.—Brother H. has been strong in the Lord since our conference, and from time to time comforted the hearts of his brethren very much in this city. He has been at work in order to get means and to have time to settle up his business so that he may give himself continually to his ministry. I have great confidence in brother Herringshaw, Jenks and G. T. Leach. Brother Leach is a clear headed, warm hearted, mild spirited and devout man; in whom confidence may be placed. Brother Jenks is a man of the strictest integrity in all his extensively varied business habits—This is his character. He is a noble, firm, warm hearted, generous friend. Just such a man as we want in the quorum of the seven to take the care and management of all the financial business as trustees for the whole church. I am much pleased with the Lord's choice of the man.—He is now running a sloop from Sing Sing to New York. He will be at our conference in Philadelphia.

Brother Swackhammer reached here last week and is in fine spirits, very humble and strong in the faith. Brother S. Bennett is here at work at his trade on Broadway. He has been a great help to the brethren here.

Yours respectfully,

WM. E. McLELLIN.

Carrol, Chataqua Co. N. Y. September 5, 1845.
PRESIDENT E. ROBINSON,

DEAR SIR:—I have just returned from Allegany Co. to this place, where I found your letter and that of brother Ellis awaiting me at Frewsburg P. O. The Brethren here I found well and firm in the faith as when I left, five week ago.

The people here urged me to preach among them, and treated me with more than ordinary respect and kindness. I am to address them next Sunday. There are some I expect to baptize in Carrol soon, where I am now stopping and preaching.

It gave me much joy to learn of your success in adding souls to the kingdom in Pittsburgh, and of the prosperity of the cause in other places. It only needs men of integrity of heart and of character to roll forth the cause until this gospel of the kingdom shall be preached as a witness to all nations, and the kingdom crowned with the glory of the Son of

God upon the Mount of Olives. Impressed upon the Saints every where to live for that day, to fight the good fight, to keep the faith, to approve themselves before God, that they may stand at the appearing of our blessed Lord and master. What is the suffering of a few days here? what are the reproaches and persecutions of the crazy world? nay what would be the trial of fire at the stake, in comparison to becoming a partaker in the first resurrection? What are all the wealth, the honors and popularity of the world, compared with the approval of him who holds the destiny of the Universe in his grasp?

Give me your prayers, for I desire earnestly the faith of the ancients.

Yours in the bonds of Christ,

J. HATCH, JR.

West Buffalo, Scott Co. I. T. August 21, 1845.

BROTHER ROBINSON.

DEAR SIR:—I seat myself a few moments at this time, to write to you, in order to let you know how the work of our heavenly Father is progressing in my field of labour in the west. Since I last wrote there has been several added to the different branches in Iowa and Illinois by baptism, and many more are believing. I have just returned from a tour up the river some fifty miles distant from this place, where Elder G. M. Hinkle and myself arrived last Friday in time to preach in the evening, in the village of Lyons, Clinton Co. I. T. and where we tarried and held meetings daily, in Lyons, and Fulton city, on the opposite side of the river, until on Tuesday when I left for home, leaving Elder Hinkle to continue the work in those places, a few days longer. The people in these places received us gladly, and treated us kindly, and with one consent gave heed unto those things which were spoken by us in the name of the Lord. The good Lord gave us of his Holy Spirit, to enable us to make all things plain to the understanding of the people, which we declared unto them in the name of the Lord. The Lord was with us in every deed, and many were believing when I left. To day, Elder Harry Whitlock has gone to join Elder Hinkle in his labors among that people a few days. And here let me say with regard to Elder Whitlock, that he is a flaming minister of the gospel of the kingdom, and a worthy member of the same.

Now dear Brother in the kingdom and patience of Jesus, I want to say to you, that Elder Hinkle and myself have labored in the ministry almost daily since I last wrote you, and we have been blessed of the Lord abundantly in bearing our solemn testimony to the people, but in consequence of the ill health of families, and the want of means, we have been under the necessity of abandoning our Michigan tour this summer, though we heartily regret, that we were not able to perform that

mission; and when I saw that we should not be able to go to Michigan, I informed the Brethren of the branches here, that I would spend what time I could among them until it would be actually necessary for me to start east to Philadelphia. We are still poor in the things of this world, but we trust we are getting rich in faith towards God, for our confidence in the work of God is firm and unshaken. Now dear Brother, should I not be present at our conference in October at Philadelphia, it will not be because I have not used all righteous means in my reach. Should I be prevented from attending conference in October, I shall make my calculation, if the Lord will, to start in season to preach my way through to the April conference in Pittsburgh. Elder Ruby of this place, has preached some since conference; also Elder Jesse Adams, Elder Samuel Shorridge, Elder Price, Elder P. Maskel, and Elders G. W. and R. Baker have preached a few times. Elder Elijah Banta has gone east with President A. Cowles; he is a faithful young man and desires to know, and do his duty. Elder Harry Whitlock will spend the most of his time in preaching and settling up his business as fast as possible and prepare to go east. Your papers are of great service to the saints and others in this region. It is very sickly and has been for some time past in this western country, but the saints many of them have faith in God to be healed by the laying on of hands and anointing with oil in the name of the Lord, as in days of old, which causes our hearts to rejoice greatly in the Lord.

There appears to be a spirit of stupidity manifested among the people to a great extent, and the saints if they are not very humble and faithful, are very apt to partake of the same spirit, but my constant prayer to God is, that he will pour out of his spirit to wake up sensibility in the hearts of his people, that they may come up to their high privilege, and work like saints who are determined in the strength of Israel's God, that the kingdom now organized shall roll forth until it brings in the rest of God. I feel thankful to the Lord for his goodness to me and mine; and for the favors bestowed on me while in Pittsburgh. May the Lord bless you and all the saints in the east.

I remain your brother in the kingdom and patience of Jesus and in hope of the rest of God at the final triumph of his kingdom.—My love to all who love and serve our Lord Jesus Christ.

JAMES BLAKESLEE.

We have received a letter from president A. Cowles, from which we make the following extracts:

Kirtland, O. Sept. 11, 1845.

PRESIDENT S. RIDGON:

Truly esteemed and respected Brother, you are doubtless apprised of my

arrival at this place agreeable to your appointment, under circumstances as favorable as could have been expected, in this land of drought. That I have been welcomed by brethren and friends, by expressions of kindness not by me to be forgotten, and now feel the importance of communicating with you in relation to future movements, in the important labor that now lies before us. It is needful then, first of all, that you know the aspect of affairs in this place that you thereby be the better able to counsel in righteousness our future measures for the general good. On Monday morning after my arrival, a letter was received by Jacob Bump, (anonymous,) purporting to communicate the fact, from undoubted authority, that a band had been organized in Nauvoo for certain purposes, and that one was sent to this place to burn the Temple. This so excited the people that they met, and chose a committee of vigilance composed of twenty persons, to guard by turn, the house. There seems to be a general and perhaps, a just indignation to the course of the twelve and their followers and all confidence lost in them, and the tide of public opinion is in our favor. * * *

Our brethren and friends here are generally well, and in good spirits.

Your brother in the kingdom of God.

AUSTIN COWLES.

York, September 7th, 1845.

BROTHER RIDGON,

DEAR SIR:—In compliance with my promise, I will now give the other principles, by which the twelvites are governed—to wit:

Third, No person can appear as witnesses against any of the authorities of this church, save they are members thereof.

And it would have been as well to add that if a member does enter a complaint against the authorities he shall be denounced, as being disaffected and a heretic. No matter how serious the grievance may be, nor how many are aggrieved, the moment they state their grounds of complaint, if unfavorable to the twelve they are immediately expelled amid a volley of excommunication. Hence it must be obvious to every man who possesses the least degree of common sense, that there is no possible chance of bringing these wicked men to justice. All those who have been thrown out of the church, are, so far as I am acquainted, men of respectability and truth, but they being no longer members, their testimony cannot be received. By these means they rid themselves of all the uncompromising friends of the cause of God, and righteousness, and the rest suffer themselves to be blinded by their abominable lying and slander.

Fourth, The Prophet and Patriarch being dead, the next quorum in authority, have the legitimate right to preside over and lead the church in their stead; and in case they

should be cut off, the next highest quorum in power should preside, and so on down to the lowest grade of officers, even deacons.

To illustrate and back this position, they suppose an army in an engagement, loses its General or commanding officer, then, say they of course it would fall to the lot of the one next in rank to fill his place, and in the event of his death, the next in rank, down even to the lieutenant. This is the kind of argument by which the twelve pontiffs, at Nauvoo, endeavor to maintain their assumption of power. But I think such fallacy, and Sophistry must be obvious to every general reader; for there is about as much analogy between an army, and the christian church, as there is between oil and water. Suppose we admit there is, even then, the monstrous absurdity of such reasoning, emanating as it does from would be inspired men, is none the less manifest.—If in an engagement an army loses its General, another officer fills his place until the battle is over, and then the place of the deceased commander is regularly filled up, and the person thus promoted is endowed with all, and the same authority of his predecessor. The military court, composed of a number of commissioned officers, does not occupy his position, but if these *lordly pontiffs* are right, they should.

It is one man that gives orders, and regulates an army, and gives the requisite instructions preparatory to entering into hostilities, not a dozen men, all assuming to be generalissimos, as the twelve apostate apostles in the mormon church would have us understand. The fact is their situation is becoming so desperate that they resort to the most consummate nonsense, and purile reasoning to sustain themselves, and are too blind to perceive their ignorance.

But to make their audacity, and unblushing effrontery in arrogating to themselves a power legally belonging to another still more apparent, I will make a comparison and meet them with their own weapons. They frequently have exerted all the powers of which they are capable, to show, that the government of this republic, is after the pattern of heaven, so far as its organization is concerned. In order then, that this pattern may be preserved, or exist in a perfect state, of necessity there is a president and vice president at the helm of the nation. And should they be called from time to eternity the organization would be broken. Congress could not fill their places, nor could either the Senate or house of representatives supply their stations. Should either house of Congress, attempt assuming the reins of government, the free people of "Columbia" would denounce and depose them. Now to apply this; they argue, that the true church of Christ is also after the similitude of heaven, then what would break the organization of our government would break that of the church, if

then the absence of the president and vice-president destroys the organization of our government, so then the death of Joseph and Hiram destroy the church organization, and the twelve being in a similar situation to the church, as Congress to this nation, they therefore according to their own argument have no right to rule the church. I have now in as few words as possible, carried out their own argument, which they have frequently preached to the Philadelphia branch of the church, and it commits them in the most preposterous manner, and so long as they hold their present position, proves them to be, as I have said before, an ambitious set of aspirants.

This is not the only instance of the most glaring contradiction in these vicious men, for during the difficulties in the west, previous to Joseph's death, it was many times rumored, that he was murdered. The members of the church becoming alarmed, knowing his life was sought after, would inquire of them, what would become of the church if he were destroyed? and they were answered, that the Lord would, through the Prophet, ordain another to guide the church the same as Moses ordained Joshua, to lead the children of Israel into Palestine, and as Elijah clothed Elisha with divine power, so would another be appointed or clothed. I, and hundreds of others, have heard them teach the same thing from the public stand. Consequently when it was understood that Joseph was actually slain it was reported, and believed by a number that Sidney Rigdon was to be the head of the church, and some said Joseph had a revelation to that effect. Hundreds of times, they taught there was to be a regular succession of Prophets to guide the church, clothed with the mantle of the Holy priesthood, down to the consummation of time, when the Lord was to usher in with the glories of the eternal realm.

This they would tell us, was the gospel, but now they deny it, and with unclean hands and base hearts, like satan who wished to "sit in the sides of the north," have exalted themselves to a post, which in my humble opinion none but the most base abandoned and lawless set of wretches would have the hardihood to do. They would wish to control God, for "I, P. P. Pratt" says they are willing to receive a prophet, when the Lord sends him, that is, if God will send Peter, James or John or Joseph Smith back to the earth, and they can see him ordain a man to that office, they will acknowledge him, but they will not have a man sent in the Lord's way, hence they acknowledge a prophet is wanting. Here again they defeat themselves by their own words, and proving that they are conscious they are acting contrary to the will of God. So I might follow them up in their arguments but I will let this suffice. In the meanwhile I have the honor to subscribe myself

Your brother in the Covenant

N. B. HELVERSON.

CONFERENCE NOTICE.

A special Conference of the Church of Christ will be held in Philadelphia on the 6th day of October next.

All absentee members of the Grand Council from the general Conference, and all officers of branches, Presidents, Priests, Teachers and Deacons, and also all travelling High Priests and Elders, who were not present at the general Conference, are particularly requested to attend.

By order of the Twelve.

S. BENNETT, Clerk.

POETRY.

HYMN.

Behold how the Lord
Has gird on his sword;
From conquest to conquest proceeds!
How happy are they,
Who live in this day,
And witness his wonderful deeds.
Hallelujah we sing,
To our Savior and King,
And his praises aloud we'll proclaim,
To the Lamb that was slain,
Hallelujah, again,
Sing all heaven and worship his name.
His word he sends forth,
From South to the North;
From East and from West it is heard:
The rebel is charmed;
The foe is disarmed;
No day like this day has appeared.
To Jesus alone,
Who sits on the throne,
Salvation and glory belong:
All hail blessed name,
Forever the same,
Our joy, and the theme of our song.

FOR SALE at this Office, several copies of the Book of Mormon. Price \$10 per doz. \$1 single copy.

Also—A large supply of Hymn Books, new collection, neatly bound in fancy coloured Morocco. Price, \$30 per hundred; 37 cents single.

The above books also for sale by George T. Leech, New York City. By Geo. M. Hinkle, Buffalo, Iowa. And by Hiram Kellogg, Kirtland, Ohio.

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No. 23.

BY S. RIGDON.

John the revelator told the world, seventeen hundred years ago, that at a certain time it would be announced by an angel, that the hour of God's judgment was come, and that it would be required of men to "fear God and worship him." See Revelations 14th chapter 6th and 7th verses, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water." It was this announcement, that was to prepare the way for the downfall of Babylon, and for the resurrection of the dead, and the final triumph of the heavens; as will be seen by comparing the quotation above with the 8 verse "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." As also with the 15th chapter of Revelation 1st and 2d verses, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.—And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean bird." And 19th chapter 1—3 verses "And after these things I heard a great

If the earth then is to be utterly laid waste, because the laws of heaven are transgressed, the ordinances changed, and the everlasting covenant broken, it is the religious world that

is to bring destruction on itself. If what John says in the 6th chapter of Revelations 15th and 16th verses, which reads as follows:— ("And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb,") is ever brought to pass, it will be because the kings and nobles, were religious men, and corrupting the true religion, brought destruction and ruin on themselves. And again, in Revelations 19th chapter 17—21 we read as follows: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Why are the fowls of heaven called upon to come and feast on the flesh of kings, and the flesh of nobles, and the flesh of mighty men? it is because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant; for Isaiah says it is because of this; that the earth is to be laid waste, and if the earth is laid waste it will be part of the destruction, to destroy the kings, nobles and mighty men.

Let us inquire who are these kings, nobles, and mighty men, who are to be destroyed, since they are religious men, and destroyed for having set aside the institutions of heaven. This is easily determined, they are the kings, nobles and mighty men of the two great families, Catholic, and Protestants, for the kings of the earth, and the nobles, and the mighty men of the earth, are of one or the other of these two families, and it is impossible for the calamity, here spoken of, ever to take place only by destroying the two parties, that at this time compose what is called Christendom.

It was so called Christendom, that has transgressed the laws, changed the ordinances, and broken the everlasting covenant. There are none others could do it, and the Catholics

and Protestants are the religions, which have produced that effect. If it is true what Isaiah and John say, about the hour of God's judgment, we have the very religious parties clearly set forth, whose corruptions are to bring destruction on the earth, and it must and can be none other, but the so called Catholics and Protestants. To them belongs the kings of the earth, who have transgressed the laws, changed the ordinances, and broken the everlasting covenant, or else no such things have been done.

The kings and nobles of the earth, who have had the laws, ordinances, and covenants of heaven in possession to break; are either of one or the other of the families, and the Lord cannot destroy them, only by disapproving of their religion, and if he disapproves of the religion of the kings, he does of the people, and we have the fullest and most uncontroversial evidence, that the Catholics and Protestants, are two corrupt families, and are ones on which the Lord has declared by the mouth of his prophets, that he will bring destruction, and the great destruction of the last day; for if any such destruction, as is spoken of and so minutely detailed in the sacred scriptures ever takes place, the matter is forever settled, that both the Protestants and Catholics, will suffer an entire overthrow. If what the Savior says in the 24th chapter of Matthew, is true, then there is to be a final end to both of them, see the 37th, 38th and 39th verses, where it is said thus: "But as in the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." No such a destruction as this, can take place and not bring ruin on those two contending parties.

It only needs a very little reflection, to see the relation which they bear to the threatened destructions of the last days. By whom was the religion of heaven corrupted, it could be by none other than the Catholics and Protestants. If the religion of heaven is corrupted, it is they who have done it, or else the earth is not to be destroyed, by reason of the laws being transgressed, the ordinances changed, and the everlasting covenant being broken; and if this is not the case, then there is an end of the bible, for verily the bible thus sayeth. One or the other of them or both is "Mystery Babylon," and by them have been introduced the doctrines of devils, damnable heresies &c, there were none others to do it.— The kings of the earth belong to them, and their religion is the religion of the kings and nobles of the earth, whose flesh is to be food for the fowls of heaven, and that because they had corrupted the religion of heaven.

All those who read the bible, with any de-

gree of attention, must know one fact, and that is that the kings of Europe are marked out as the objects of the Lord's displeasure, in the last days, and of the number of those who are to suffer an overthrow, and it is equally certain, that they are either Protestants or Catholics, and it is impossible to overthrow them, unless they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. And if they have done so, then indeed the Catholic, and Protestant religion, are false and such as God disapproves.

All christendom, so called, is made up of these two families of religion, and if the Lord does as he says, he will come on the world as he did in the days of Noah, and cut off the inhabitants thereof, then farewell to the so much boasted Catholicism, and the united Protestantism, for they must be overthrown.

Let the inquirer after truth, lay the map of the world before him, and then examine the bible, and read the judgments which are to fall on the world, in the last days, and he cannot fail of seeing one fact, that it is the Catholic, and Protestant sects which are to be the subjects of the threatening judgments; for the very countries to be desolated, are in their hands, and under their control, and it is impossible that the prophetic judgments could be executed, and not destroy both Protestantism and Catholicism, so called. If there is such a thing ever to take place, as the general overthrow of the kings, and governments of the world, as is declared by the prophetic writers, then, the question is forever settled, that both the Catholic and Protestant religions, are abominations in the sight of the Lord.

These judgments are threatened, because the people thus judged have departed from the living God; but who are they who have thus defiled their inheritances under them? all must admit that the countries inherited by the Catholics, and Protestants, with their kings and nobles, are the very countries which the Lord by the mouth of the prophets, has threatened with destruction, and that, because they have defiled their inheritances under them, had transgressed the laws, changed the ordinances, and broken the everlasting covenant. Who else could it be, all the kings and nobles of Europe belong to them, and are of one or the other religion, unless we except the king of Russia. Now if the kings and nobles of the earth are to be slain, and become food for the fowls of heaven, the Catholic and Protestant kings are surely to be of the number, and if this is to be done, because the people thus judged, have transgressed the laws of heaven, changed the ordinances, and broken the everlasting covenant, then, indeed, the Catholic and Protestant religions, are corruptions, and it is because they exist, that the world is to be overthrown, and all the judgments of the last days are to be executed.

From this conclusion there seems to be no escape, and if there is any, we have no intel-

ligence in our possession, by which we can do it. That there are calamities threatened on the countries, where these religions prevail, and have prevailed for centuries, and to all appearance will prevail until the hour of judgment, and should they continue till then, their end and character cannot be a matter of dispute. That the countries now under the influence of their religion, are the countries marked out, as the objects of the judgments are just as certain, as that they were the governments, which sprung up after the downfall of the Roman Empire; and that this is the case none will doubt.

The consequence then is, that as certain as those religions continue as they are, and continue to spread as they are now doing, so certain they are destined, during the hour of God's judgments, to suffer an everlasting overthrow, and that by the God of heaven himself. So then overthrown they must be, for if they continue till the hour of God's judgments, which is to destroy the kings, and nobles of the earth, they must perish in the ruins; and if they do not continue till then, some other people must overthrow their religion before that time. Have the advocates of these religions duly considered this? we think they have not, and we call upon them to do it. Their own writers, of ancient times as well as those of more modern times, have come to the same conclusions we have, that both the Protestant and Catholic countries are included in the threatened judgements of the last days; indeed no candid reader of the scriptures can come to any other conclusion.

It is in this important point of light, that we must view the advocates and supporters of these religions, as maturing and preparing themselves for the judgments of God, long since threatened by the holy prophets, their own writers being judges.

If the Catholic and Protestants countries, are not of those, who are to be desolated in the hour of God's judgments, may we not ask, what countries are they? and what kings are to be made food for the fowls of heaven? we think it will be difficult for any one to answer. Indeed, these religions seem to be founded on a strangely false principle, that the threatened judgments are never to come. Hence with what zeal they endeavor to spread their religion, and if they believe their religion to be true, who can blame them; but it is a fact, as fairly settled by the sacred writers as any other can be, that whatever religion or religions are believed and maintained, by the kings of the earth, at the time of God's judgements, are to be overthrown, and that that hour of judgment is yet to come cannot be doubted, and that the day draweth nigh the signs of the times are abundant evidences. For what purpose were the judgments to come? all know, that know anything about it, that it was to prepare the way for him whose right it is to reign; and this is to be done, not by establish-

ing the religion which now has obtained among the kings of the earth, but by an overthrow of both the kings and their religion; for the earth cannot rest, until there is an overthrow of religions and their advocates, and religions too, which have obtained throughout the length and breadth of the land.

Who can carefully and candidly examine this most important of all subjects, and not see, that both Catholics and Protestants, are destined for an overthrow; we are certain none can, and they must see it, if they only gave themselves the trouble to examine. So evident are these facts, that the Lord will consider them without excuse, when the day of their calamity comes, for, he says, he will laugh at their calamity, and mock when their fear cometh; because he had called and they refused, he stretched out his arm and they would not obey. Not because they were not apprised of what was coming; but because, when it was declared unto them, they would not hear nor obey.

This suggests another thought, that before this can take place, there must be some people sent to those advocates of a corrupt religion or religions, to warn them of what is coming, and they will refuse to hear or obey. The present state of the religious world speaks loudly on this subject. There can be nothing more certain, than they are the very people, on whom the judgments of God are threatened, and they will come on them, and those who walk in their footsteps, yet, the very character of their religion is such, that they would reject any messenger sent for the purpose of warning them, because their religion forbids them to receive any revelations from heaven, and they would refuse to hear one sent, and that of necessity, or else they would have to deny their religion. Of them, no doubt can remain, but it can at the hour of the Lord's judgment be said, that "I have called and ye refused," for their hearts are set against the Lord in this matter, and are determined to have none of his instructions, yet, they might see, if they would, that they are marked out in the scriptures, as among those who will feel the hand of the Lord in the day of his wrath, which is shortly to be poured out; for so sure as the scriptures are true, so sure, they will be cast down in wrath to rise no more, and their kings and their nobles, and mighty men, become food for the fowls of heaven.

As with the Mormons, so shall it be with them; we long since warned the Mormons of what was coming on them, and the wrath that awaited them; but they would not hear, and now the threatened wrath is beginning to fall on them, and will not cease, until they are utterly desolated, and their name be only a reproach in the land of the living. So will it be with the Catholics and Protestants, judgment and wrath are awaiting them, and as sure as the Mormons will not escape, so sure

they, in their turn, will not escape; for when the Lord once sets his hand in judgment, he will not cease, until he has utterly laid Babylon, in all her departments, waste, and shall have cast her down to rise no more.

Let any person only reflect, with candor, and looking at the world as it is, and he will have to say, that it is the Catholics and Protestants that the Lord calls "Babylon the great." It is the doctrines which they teach, that the sacred writers call doctrines of devils; and it is the parties and sects among them, who are called damnable heresies, on whom the Lord has threatened to execute his severest judgments. If they are not the authors of these damnable heresies, and doctrines of devils, who in the name of all truth is? If they are not "Babylon the great" who is it? the answer is and must be, there is no such thing as "Babylon." Then indeed, may they take warning by the things which are befalling the Mormons. Why are the Mormons thus scourged? it is because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant; for some of the last words of him whom they call their prophet, were in the name of the Lord, that if they did not transgress, they should not be moved out of their place, but now behold their situation; why? because of transgression, their own prophet judging between them and their enemies; for if they had not transgressed they would have been safe in their place; and these his words are as applicable to himself, as to any other, for had he not transgressed, he would yet have been in his place, and if others had not followed after his corruptions, they would not be in the situation they are this day; but they refused instructions, and therefore they are receiving judgment, and will receive it until they are wasted and made desolate.

So certain as Babylon is to be cast down; so certain it is, that the present religious societies will suffer an overthrow, for "Babylon" is in their midst. Their religion has been the religion, since the days of apostacy, and notwithstanding all their pretensions to the true religion. If they have not built spiritual "Babylon," then it will require some sagacity to find out who did it. If there is any such thing as false religion, they have it; it would shock all common sense to suppose, that all the religions they have invented, and are practicing, are according to the will of heaven.—Can Methodism, and Calvinism both be the religion of heaven? if so, the Lord has had no respect either to government or doctrine.—Paul's saying to Timothy must be useless, and worse than useless, when he says "the time will come when men will not endure sound doctrine." If Calvinism and Methodism are both of God, two doctrines in direct contradiction, can both be true, and one as much according to the will of heaven as the other. Can Universalism and Partialism be both true, if so, the Lord has no regard to

what doctrine is true, but in opposition to this they all profess to believe that the Lord has respect to doctrine, and because they think so, they refuse fellowship with one another, refuse to worship in the same house, and forbid their members to hear each other preach, and yet declare that all is right, and the Lord through them will accomplish all his work in the last days.

The Protestants declare they have as much union as the Catholics, this all may be true, but does that prove that either of them have the oneness of the church of Christ, none will pretend to say this, if contradictory doctrines and practices, are opposed to the doctrine of Christ, then their religions are opposed to it. If Union is necessary in order to the establishing of truth and righteousness on the earth, then the Catholics and Protestants must finally be cut off, and cease to exist. Their religions can never effect this. Whatever "spiritual Babylon" is, it is the progeny of these religions. It is the natural consequences of them. It sprung from them, as naturally as the fruit does from the vine. How can the Catholics expect to redeem the world, when their religion could not save it from destruction; when they had the world in their power; both religious and political: they could not then sustain themselves nor the world from corruption; themselves being witness, and yet they would pretend that their religion is to be the religion, by which the world is finally to be delivered from corruption.

According to the accounts given in the scriptures, the world could only be corrupted, by a departure from the true order of heaven, and the fountain from which the whole sprung must first be corrupt, and in consequence of those with whom God had established his true order becoming corrupt, so that his institution and order of things which he established were deranged, and being so, the true order of heaven ceased, and this corrupt institution was the thing which was to defile the whole earth. If the Catholics had not first turned from the living God, Protestantism, of which they so much complain, would never have existed. The existence of Protestantism was because the Catholics had corrupted the true religion of heaven, and having done that, the door was opened for every species of invention of men. God had departed from the Catholics or else Protestantism would never have existed, and the religious world would never had been in the situation it is at present.

We think no intelligent reader of the bible, will be disposed to deny this fact. There was something, and some people, after the days of the apostles, to rise, that would corrupt all the kings of the earth, and people; all nations were to drink of the wine of the wrath of her fornications, and by that means be corrupted, and it was the corruption, thus introduced, that was to bring the wrath of heaven on the earth. Now who were this people and

what was the institution that was to produce this effect? it could be none other than the Catholic institutions. Who was it that had influence and power over the kings of the earth? the answer is, the Catholics. Who then could corrupt them? the Catholics surely, for none others could do it, but those who had power over them. Of this the Catholics boast, that the kings, the nobles, and the mighty men of the earth, are of their religion, or the larger number of them; and these are the very persons of whom it is said, that their flesh shall be food for the fowls of heaven.— Why food for the fowls of heaven? the answer is given in the scriptures, because they had drunk of the wine of the fornication of an harlot. What harlot? the Catholics declare, and that boasting too, that they are under their influence. Surely, then, it is the Catholic institution that has corrupted the kings of the earth, themselves being witness, who is the great harlot which has corrupted the whole earth.

Whatever the religion or religions of the kings and nobles of the earth are, it is to be hurled into ruins; for thus hath the Lord spoken, and that he cause they: had been corrupted by the great harlot which was to corrupt the whole earth, and all that separated from her, were also to share the same fall with her.— All were corrupted by her, and all to share the destruction with her. Another fact is certain that, nothing clean could come out of her. John the Revelator in speaking of these things calls upon all the people of God to come out of this, Babel, composed of the kings and nobles of the earth, but this call was to be made after the Lord had sent an angel with the everlasting gospel to be proclaimed to all the nations, tongues, languages and kindreds of the earth, and after this all the people of God were commanded to come out of her (Babylon.) Not for Catholics to turn Protestants, or Protestants to turn Catholics, but both to come out of "Babylon," and be redeemed by the order newly instituted by the ministration of an angel. This angel could not come to either Catholics or Protestants; for they both deny the ministration of angels. Catholics and Protestants are not the people in whose hands the power of salvation was to be deposited, but another people, to whom an angel had ministered, bringing with him the everlasting gospel, and all that would not come out of Babylon should be partakers both of her sins and her plagues. Out of what "Babylon?" the Babylon created by the great harlot, composed of all, Catholics and Protestants, for they all make "Babylon" and it is only those who follow the voice of the angel, that is not "Babylon."

Such then being the case, may we not call upon both Catholics and Protestants to beware for there is judgment and indignation awaiting them if we understand the sayings of the prophets, for there is no other people

who can compose "Babylon the great" but them. To them belong the kings, and nobles, and mighty men of the earth, and the Lord says the great harlot has corrupted them, and in consequence the fowls should feed on their flesh. Now who could corrupt them? the answer is Catholics and Protestants, none other could.

Thus stands the situation of the world, and we would call upon all, Catholics and Protestants, to repent and come out of the "Babylon" they have made, that they perish not with her, for so sure as the Lord executes his threatened judgements, they will be cut off, and as sure as there was or is a harlot, that corrupted the earth, so sure she is among and with them.

A TREATISE ON CONDEMNATION.

BY S. RIDGON.

As it is said in the scriptures, that those who believe not "are condemned," it is a matter of importance to inquire into the thing called condemnation, and the cause thereof. If there is such a thing as men being condemned, there must be a cause for it and one calculated to produce the effect.

There has been and continues to be, much said by the various teachers of religion on this subject, men are warned and admonished to beware lest they are condemned at last; for the scriptures say, "He that believeth not shall be damned," that is, he that believeth not the gospel proclamation; and men are taught to believe that they are by nature under condemnation, and subject to the wrath of God; and if the gospel had not been sent into the world, the whole world would have been damned or condemned.

If we understand the teachings of many if not all the religious teachers of the present age, as well as ages past, if we are to judge of their sentiments by their writings, they view the world as under condemnation, by reason of sin, and if the gospel had not been sent into the world the whole world by reason of sin would be damned or condemned; and that it is sin which brought condemnation into the world. It is our intention in what we shall say to examine how this matter is.

It is said by the Savior in the 3rd chapter of John's gospel and 19th verse thus "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

If we are to believe these sayings condemnation is, because, light has come into the world and not, because sin was in the world. Sin might have been in the world and reigned unto death, but yet not cause condemnation. That sin was the cause of death is everywhere taught by the sacred writers, but that it might have existed, and yet no person be condemned we think is equally taught.

We will here offer a few thoughts about sin as it existed in the world.

According to all the sacred writers sin entered the world and death by sin, beyond our control. Paul says thus in the 5th chapter of the epistle to the Romans and 12th verse.

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." As also in the 19th verse we have the following: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." By these quotations we learn that sin entered the world by the disobedience of one man, and that death was the consequence of sin, and that death has passed upon all. Now no man will pretend that man is condemned because he is made subject to death; but there is just as much reason to condemn man because he is the subject of death as because he is the subject of sin; for sin entered the world as much beyond his control as did death, and there is as much propriety in condemning man because he is the subject of death as because he is the subject of sin.

Sin entered the world before any but one man existed, and if there were blame it could attach only to one man and not to all. No man can come into the world and not be subject to sin no more than he can avoid death; one is as unavoidable as the other and they are both an attainder from our progenitors, and as unavoidable as a bodily infirmity, and no man is more to blame for being a sinner than he is for coming into the world with a bodily deformity, or than he is for being subject to death; for sin came by one man and death by that sin, and both death and sin passed upon all.

We will inquire a little after the situation of man supposing the gospel had never come into the world. The idea of his being damned or condemned, is too gross to be received by any reflecting mind. Sin independently of the introduction of the gospel could only produce death in its final result. It was the cause of taking all from this world after they came here. Had the gospel never come into the world, the result would have been that man would have been as though he had not been. His body and spirit would have been separated, his spirit would have gone to the unseen world and his body return again to the dust from whence it came, to have dwelt on this earth no more. This end only could have been his fate; no blame could have been attached to him. He was of necessity subjected to sin, and in consequence was subject to death. Condemnation was the consequence of guilt, but man was made a sinner and could not avoid it, and doomed to death and could not help it, and no guilt attached itself or could; guilt only attaches where the cause of guilt can be avoided. In this instance it could not.

Hence the Savior says "that this is the condemnation that light has come into the world"; that is redemption from death, and sin must first come before condemnation could come; for until redemption from sin and death came, there was no guilt attached to either sin or death, on the part of Adam's posterity. That which brings life and immortality brings also condemnation. Hence the Savior says, as recorded in the 15th chapter and 22nd verse, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin."

The same as to say if I had not come and spoken to them they would not have been condemned but now their sin is willful and guilt attaches to it, but had the Savior not come this would not have been the case.

To this same effect says Paul Romans 5th chapter and 20th verse "Moreover the law entered that the offence might abound."

Had there been no light man might have lived under sin, and under sin he might have died and known nothing else, and when he went into the world of spirits would not have felt any more condemnation than he does when he comes into this world. It would have been the common fate of all; all would have been alike; all lived and all died; all were embodied and all disembodied; all come here alike, and all go away alike, and the same lot appertained to all without distinction; but the introduction of light materially changed the affairs of man. As soon as it was in the power of man to better his condition condemnation followed if he did not, and condemnation in this case was as unavoidable as sin and death in the former case. No man could live to whom light came but if he did not seize upon it, condemned he must be; for the knowledge of the fact would follow as it did the rich man in the world of spirits, and that was as certain as light came to him here.

No condemnation could exist unless the person condemned had it in his power to better his condition, this no person could have unless light had come into the world; and when it was in the power of man to rise above death and triumph over sin, and he did neither, the very fact of his knowing that he might have done so will be a source of sorrow and woe as long as he exists, it matters not in what state of existence he is.

A person can only feel guilt when he has rejected some thing that would have been to his advantage to have received; and the greater the offered boon, the greater the condemnation when it is lost, and the greater the sorrow must be that follows. A man when he is poor of necessity, feels no condemnation for his poverty, though he may receive it as a misfortune to be so, and he can only feel this when he sees others rich and the advantage they have by reason of their riches over him; for if all were poor, he would not feel poverty a misfortune, but if a man suffers the incon-

veniences of poverty and knows at the same time he might have been rich only by his own neglect, he is then condemned, and he has this to suffer in addition to his poverty; and so it is in all cases. Man cannot be condemned unless some are saved, and he knows they are saved, and also knows that he might have been saved, had he have been wise; and knowing and feeling that his condition might have been infinitely better, he upbraids himself forever, and thus comes condemnation.

It is impossible for a man to exist in a land where salvation can be obtained if he refuses or rejects it, but condemnation must follow; for some will be saved and he will know eternally that he also might have been, had he only have received the offer made.

Hence it was that the apostles went forth a savor of life unto life or of death unto death; they either saved or condemned the world. Before they carried the gospel to the world, or before light came into the world, there was neither salvation nor condemnation, but sin reigning unto death, and man left as though he had not have been; but as soon as light entered into the world condemnation also followed it; and now in all lands, where men have it in their power to be saved, if they are not saved, they will unavoidably be condemned; for however lightly men may be disposed to treat the offers of eternal life, there is a period in their existence when they will know and have to feel to their sorrow, that they had it in their power to be saved. This they will know, if not in this state of existence, they will in another, and cannot avoid it. No man ever had salvation within his reach but he will know he had it, at some period of his existence; and cannot know it if he is not saved, without being condemned. He cannot avoid upbraiding himself for his course in life, when he sees that he has lost the greatest boon ever offered to man, and himself cast off when he might have been exalted on high.

While the gospel brings life and immortality to light it also brings condemnation to those who reject it, and it will be found a true saying "He that believeth not shall be damned or condemned."

Let us illustrate our subject by the families of A. and B. A. had an arch enemy that was too shrewd and cunning for him, whose object it was to bring A. and his family in subjection to himself. He commenced his operations and succeeded in deceiving A. and his wife and by so doing got their family under his power. He reduced A. and his family to poverty, deprived them of every blessing both in time and in eternity, brought him into deeper degradation shame and reproach and reduced them to shame and degradation. Such was A's condition that his family through all ages must inherit his shame poverty and degradation and no escape. A's children could not inherit any thing from their father but poverty, shame and reproach, and

he and his family were degraded beneath the families of the land, and no power of escape. A's children had this evil entailed on them by their parents and as his children could not avoid it. It was a great misfortune, but as it was intailed on them in consequence of the degradation of their parents they could feel no guilt in consequence of it but bore it as a great but unavoidable misfortune. Thus the family of A was lingering out their existence; his family was large and himself degraded.

B was a man of great wealth, and overwhelming influence, but had no children. He was in advance of all the families of the earth, to him they all bowed with reverence and acknowledged his superiority. His wealth was inexhaustible he could enrich a world. His wisdom was far above the wisdom of A's enemy. B looked upon A and his family in their degradation, and understood their fall much better than they understood it themselves and he felt disposed to raise them from their deep degradation, but this he could not do as long as they remained under the relation they sustained to A as their father and head of the family; for so long as A remained at the head of the family, his enemy would keep him in subjection to himself with all his family. B proposed to remedy the evil by adopting the family of A as his children, and making them his family and his children, and thereby become the head of the family himself. B according to his plan makes application to A to let him adopt his children as his own. He called upon A's family to break the relation they sustain to their father A, as head of the family, and be adopted as his children, giving A and his wife the same privilege.

As soon as the proclamation was made by B, one of A's sons availed himself of the proposed blessings and went and was adopted according to the plan of adoption devised by B, and became B's son, breaking the relation between him and A his father, and became the son of B, as effectually as he had been the son of A. A's authority over him ceased, and he now became B's heir instead of A's. No sooner was this done than he found his circumstances greatly changed, he became heir to all B's riches and honor, wealth and influence. All who now insulted him felt the wrath of B. B considered his honor was identified with the honor of his son, and commenced teaching, instructing, and refining him and making this his son like himself. He no sooner found himself sharer in B's wealth honor and fame, than he immediately repaired to the house of A his first father, and made proclamation to the rest of his father's family, declaring unto them that in A they must suffer poverty, shame, and disgrace forever, but in B they could have wealth, honor, fame, power and eternal life, and exhorted and admonished them to be adopted into the family of B, telling them of the blessing he had obtained by being in B. The proclamation made great excitement in the family of A, some of them believed it, and went to B to be adopted into his family. This made many of the rest mad, they charged this adopted son of B's as offering indignity to their father's family. A's arch enemy became alarmed, he well knew that if B got A's family, he would lose his power and authority over them; in consequence he stirred up as many of A's family as he could, and they attacked him who was once their brother in great violence and great fury, being stirred to great wrath by A's arch enemy who had full power over them, they commenced abusing him, defaming his character, circulating all manner of falsehoods against him, trying to keep the rest of the family from being adopted into B's family.

A's enemy whom he supposed to be his friend, invented all kinds of stratagems to deceive A's family, in order to hold his influence over them. He stirred up as many of A's family as he could to exert all their power and influence to destroy B's messenger to them. He was called an impostor, a liar, a false prophet. They pursued him with violence, wrath, and indignation. A's enemy finding he was like to be defeated, for he well knew that as many of A's family as were adopted into the family of B would be delivered from under his power. He put all his ingenuity to the stretch to invent schemes to avoid this. He at last had recourse to a cunning device, he admitted that it was a great blessing to be in B's family, and had a cunning plan to deceive by imitating a law of adoption of his own, and sent his messengers every where among A's family to adopt them into B's family, and multitudes of A's family was in this manner deceived.

Now B had an unchanging law of adoption and none could be adopted into his family only on one principle, and they who did not submit to this law, were not made heirs of B's inheritance. A's enemy well knew this, and knowing this he attempted to deceive A's family by inventing systems of adoption of his own, and sending messengers of his own to do it.

B, in order to have any adopted into his family, had it done by messengers of his own choosing to whom he communicated continually and to whom he gave instructions daily that they might not err. Many of B's messengers had gone forth to confer the blessings of B on A's family; in the course of their administration they had written many letters to the adopted family, giving them instructions and setting forth the way and manner by which B adopted members into his family. A's enemy availed himself of these writings which he got into possession and putting them into the hands of his own messengers sent them forth to adopt A's family into B's, but he found there was one difficulty to overcome; for when his messengers had as they said adopted of A's family into B's, B held

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. OCTOBER 1, 1845.

DE Presidents S. Rigdon and S. James together with Elders James Blakeslee and J. M. Cole have left for Philadelphia, to be in attendance at the conference on the 6th inst. May the Lord go with them, and his spirit attend all their assemblings together, and much good be the result of this conference, is our sincere desire.

DE In this No. will be found some extracts giving a condensed account of the great difficulties in the west, which we notice for the satisfaction of our readers who do not obtain the regular news of the day. We give them as they came to us in the various papers from which we make the extracts. We should have given more copious extracts from the Nauvoo papers, had the editors been disposed to have exchanged with us, but as they do not we are compelled to look to other sources for news on this painful subject.

TO OUR SUBSCRIBERS.

To our subscribers who have not paid their subscription, (of whom we regret to say there are several,) we would just remark, that it would be a matter of great accommodation to us, if they will be so kind as to remit us their small dues soon, as we are under the necessity of making arrangements for winter, which is fast hastening upon us; also we have some few debts to pay which must be canceled without fail: therefore, it would be very gratifying for our friends to send us that which justly belongs to us, which if they should do would greatly relieve us, and save us much anxiety.

When you sit down to envelop \$1 to send us for this volume, which by the by, is decidedly too small a sum, you may take a little pains and inclose another dollar for the 2d vol. that is, if you should wish to take it, as it will save you postage of another letter soon; as we have come to the conclusion not to send the 2d volume to any except the pay is received in advance, that being decidedly the safest, best, and most satisfactory way of conducting the business of a paper. And the satisfaction of reading a paper which is paid for is so extremely gratifying, that we sometimes marvel that any person can be found, who will deprive themselves of such a luxury.

no communication with them as he did with those whom his own messengers adopted.—A's enemy had recourse to a wily stratagem to overcome this difficulty by declaring that as B had confirmed the truth of his proposals to A's family by his manifest communications, and having done this, it was not necessary that B should bestow them any more, and that they had ceased.

On this principle he succeeded to deceive multitudes, of A's family, and the messengers that A's enemy had thus instructed went forth proclaiming against B's messengers, declaring they had the power to adopt children into the family of B, and that B had ceased to confer his gifts on his adopted children, that B had proven he had power to do so, and having done this it was sufficient, and multitudes by this device of A's enemy were deceived.

Great confusion reigned in A's family, but the time hastened to a close when B was to put his children into possession of the promised inheritance in full, and in order to do this he had to cast down A's enemy with all his followers; he commenced his work of preparing for the crowning of his children, and he cast down A's enemy, taking away his power, exposing his deception, and destroying all power out of his hands. No sooner was the work done and A's enemy with all his followers cast down, and B's family put in possession of their rights as his children, than the eyes of the rest of A's family were opened in deep dismay and horror; they then saw what they had lost, they did not upbraid themselves because they were A's children naturally and thereby doomed to shame, but their great sorrow was they had refused to be adopted into the family of B when he made the kind proposal, they saw their case desperate. Those who had been adopted they knew were reigning in great power, and great glory; and they were not only suffering the common shame of the family, but had to endure the mortification of knowing that they also might have been reigning as did their brethren, if they had only been adopted into the family of B, but now it was lost, forever lost, and there were weeping, wailing, and gnashing of teeth among them, and all this because B had placed it within their power to become members of his family and heir with him all his glory.

"This is the condemnation that light has come into the world, and men loved darkness rather than light, because their deeds were evil," and not because they were sinners by Adam.

"He that believeth and is baptized, shall be saved, but he that believeth not shall be damned," not because they were sinners in Adam, but because they believed not on the only begotten son of God.

DE The solemn pledge the Scriptures give
The wicked die: the righteous live:

REFLECTIONS ON THE DUTY OF MAN.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others, do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew 5: 43—48.

All believers in the scriptures of divine truth will readily acknowledge that Jesus Christ, the saviour of the world, whose words we have quoted above, was a personage who perfectly understood the principles by which the children of men should be governed in order to become the children of their father which is in heaven." How few there are of those who profess to be the followers of the meek and lowly Jesus, yes we may say how few of those even who have been legally adopted into the church and kingdom of the Son of God, who duly consider the importance of the injunctions made by our Savior, in the words of our text.

When we consider the character of the person delivering those remarkable sayings, the circumstances under which they were delivered, and the persons to whom they were addressed, and that they contain eternal principles which affect all mankind, we are led to marvel greatly at the apparent little or no attention paid to them by the professing christian world, who claim to be the Lord's disciples, and consequently the children of God.

We learn in the first verses of this fifth chapter, that Jesus, "seeing the multitude, went up into a mountain: and when he was set, his disciples came unto him and he opened his mouth and taught them." Here we find our Savior addressing himself to his disciples, who had been willing to take up their cross and follow him, and must, necessarily, have obeyed the gospel of the kingdom which he had been preaching to the world. Among the many glorious and ennobling principles set forth in these instructions, to the disciples, are these words: "ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy: But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

And why this strict requirement, so different from the usages and customs of the world, and even the law of Moses, under which the disciples had been raised and tutored! In the

45th verse we find the answer and the reason why such requirements were made; "That ye may be the children of your Father which is in heaven."

Is it actually necessary to be governed by such principles as these, after we enter into the new and everlasting covenant by the door, even that of faith, repentance, baptism for the remission of sins, and received the imposition of hands for the reception of the Holy Spirit, are these things yet to be observed in order to become the children of God? So it appears from the sayings of our Savior on this occasion; for he says, "But I say unto you," [disciples] do these things "that you may be the children of your father which is in heaven."

Here is a principle set forth worthy the attention of all professing christians. How pleasant and desirable a society governed by them. How different from the order of things which prevail throughout the world. Yet all who attain to the exalted privilege of becoming heirs of God, and joint heirs with Jesus Christ, must let these things be the governing principles of their action, that they may be assimilated into his likeness, and be prepared for his society when he comes to make up his jewels. It is upon these principles that the heavens are governed, and the earth is permitted to stand; for if God was like man, who can never rest or feel satisfied while his enemy has a name or a place among the land of the living, how long since would the heavens have been as brass over our heads, and the earth as iron under our feet, and man would have withered and passed away like the flower of the morning before the scorching rays of the noon-day sun? "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

All people, who profess faith in the Lord Jesus Christ, admit that he came to open a way and an effectual door, whereby man can, through an obedience to his will, be exalted to the right hand of his "Father which is in heaven;" and that our Savior, in making manifest this way of life, was a pattern for us in all things, not only in deed, but in word also;—that the principles which he came to develop, were not only important and necessary, but were fraught with eternal consequences; and that man is placed here in a probationary state, where he can obey those principles, and learn those lessons which are necessary to be learned and practised, to prepare him for that glory which is to be revealed at the coming of the Son of man.

This then being the case, and those things being required by the Captain of our salvation, it follows of necessity, that without an observance of those principles, and living in obedi-

once thereto, we cannot become the children of the Most High, in the true sense of the word; for if we are his children, then, most assuredly we will be governed by, and observe the laws of his household, that thereby, we may be entitled to his spirit: and Paul has informed us that "as many as are led by the spirit of God, they are the Sons of God." "And if children, then heirs, heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be glorified together."

The object then, in becoming the children of God, being to make us partakers, equally with Jesus Christ, in the glories of eternal life, can it be presumed for a moment that we can attain to that glory, and treat lightly, or disregard those principles which it was necessary for him to observe in order to obtain that high and exalted privilege? (for he says himself, "I came not to do my own will, but the will of him who hath sent me," which clearly shows that whatever he done or taught was agreeable to the will of God, and consequently the law of heaven.) We think not. Let us, therefore, fellow travellers to the unseen world, examine carefully, and see if those principles which are required to govern us in order to constitute us heirs of God, are dwelling in our bosoms, and we actuated thereby; if so happy are we: Knowing that if the spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead will also quicken our mortal bodies, and we shall have a part in the first resurrection, upon whom the second death hath no power.

E.

New York, September 23d 1845.

BROTHER ROBINSON.

I feel it my duty, on the eve of my departure, as I am, to the shores of my father land, to make known to you, that I have stepped from the world, into the sacred enclosures of the church of Christ: how wondrous are the workings of the Holy Spirit, with its unseen cords of love, that gently binds and draws those who are willing to come into the presence of truth and light.—On Sunday last having been providentially detained, by the non-sailing of the Packet I had taken passage in, I attended a meeting in company with brother Braidwood, at the residence of brother Williams: the afternoon meeting was divinely spirited, by a number of short exhortations of the brethren and sisters. I was constrained by the spirit of God to touch upon the connection I once had with the Mormon church, and my expulsion therefrom, for which essential service, if frequent heartfelt acknowledgements will be received as genuine tender, they have been rendered. "All's well that ends well." Now I harbor not a thought of ill against that formidable body who in their potency dealt out their anathemas of excommunication, the punishment of

which should be like a girdle round the earth, leaving me not an eyelet hole to escape.—But here I am, no thought of flight, a desperate foe to vice and error; truth and light for my supporters, banded around by brethren, alike resolved to uphold in righteous each other and the church, despite usurpers, who, in human strength and hellish wickedness, detain for a short season the power to rule, which only serfs consent to. With this slight notice I bid them farewell, trusting that the God of mercy will tear the veil of darkness which now envelops them, and that they will restore back to heaven's appointed, that which belongs not to them.

All that know me not, learn, I battle for the cause of Christ and the poor. Come out ye that are honest, whose credulity alone is your fault, and sustain the right, fearless of might; Sidney is the lawful commander of the ship, under whose careful observations and reckonings will reach the haven of bliss, which is now officered and maned by men of God's selection, provisioned by the gospel of the Lord Jesus Christ. And you may now see far in the wake of that glorious Barge, a light passing the noon day sun, and brighter glows the way as she onward spreads. Courage then ye children of the Lamb of God. Be patient, humble, ready to forgive, slow to anger, renounce iniquity, practice virtue, return good for evil, be diligent in all things that are godly, regard neither the sneers nor threats of your adversaries, for your heavenly Father if they repent not, in his own good time, will blast them with his hot displeasure.

Now all that know me, with a brother's voice to you I call, confess yourselves freely unto God, become a member of the church of Christ, and lend your aid to assist our feebleness to prepare what little of time remains of this fast waning hour; that our Savior may find a people blameless and acceptable, whom he may pronounce worthy to reign with him. Be steadfast in the Lord; employ every opportunity both by example and advice to convince your neighbor; be harmless in your remarks to those who do not understand the scriptures as ye know them; be diligent and ready at all times to instruct them, for I feel persuaded that there are myriads yet to be saved. Do not lose your reward, for they that win souls to Christ, they will be as stars in the crowns of your rejoicing, be patient under all perplexities, and when the storms of the world's wicked elements howl furiously around, lift your hearts to God, be united as the children of his adoption, be as one man with the spirit of God dwelling with all, and the time is close at hand, when a city you shall have, made with hands, the light of which shall illumine this benighted world, a home for the fatherless and the widow and the saints of God, under whose mild laws shall dwell peace and justice, a degree of resemblance nearer than the world has as yet seen, as

promised in the millenium. Then, when ye go forth, ye shall be credited for the sake of that city and its people. The honest curious will listen and receive the gospel of our Lord Jesus Christ; and ye shall become the city of Zion in heavenly holiness, and strength, where a delightful people wait the coming of our blessed Lord.

It would be a source of much pleasure to me, could I attend your conference at Philadelphia, but circumstances are such, that I shall be on the mighty waters of the Lord, where his natural works may be seen instead of hearing and feeling the good things that will be said and done at your coming conference; which may God, in a special manner, bless all who can attend or make circumstances bend to so important a gathering, I trust will do so. May God bless and preserve the whole church of his new and last creation, is the prayer of your humble brother newly adopted into the family of God.

THOMAS A. LYNE.

For the Messenger and Advocate.

Pittsburgh Sept. 27th 1845.

PRESIDENT E. ROBINSON,

Dear Brother:—I now seat myself to spend a few minutes in writing to you, to inform you how I have prospered since I last wrote you from West Buffalo, I. T. August 21st '45. I informed you in that letter that it was quite sickly in our part of the country, which was even the case, but my family suffered more from sickness for a few days after that, than they had before, and it seemed as though Satan was determined to hedge up my way, to prevent me from going east to our October conference: but I continued to cry unto the Lord, to rebuke the destroyer from our habitation, and restore my family to health, and open out my way that I might fill my mission according to previous appointment; and suffice it to say, that after a few days of severe illness of all my family, I was attacked myself, with a nervous affection in my teeth and head, and suffered much for several days, and finally it eventuated in the chills and fever. But I still cried unto the Lord, believing he would finally hear and answer my supplication, which he did, and I feel to render thanks to his most holy name, that I have the privilege of informing you, that on the 9th of the present month it being Tuesday at 11 o'clock A. M. I left my family in tolerable good health and spirits, under the immediate care of our highly esteemed and well beloved brother elder H. Whitlock, and surrounded with a beloved band of brethren and sisters, in Christ, whom I love in truth, and went on board the steam boat Archer, for St. Louis Mo. at \$5 cabin passage, as I was not able to stand it on deck, and after entering my state room, I kneeled before God our heavenly Father, and in solemn prayer dedicated myself

and the boat to the Lord in the name of Jesus Christ my master, and after resting awhile I found myself quite comfortable.

Wednesday 10th at 11 o'clock, A. M. we found ourselves at Montrose opposite Nauvoo at the head of the rapids, where we had to light over, the river being very low. Here we were detained about half a day, but as I had a chill that day I was prevented from visiting any of my old acquaintances in that place. Several of our passengers visited Nauvoo and the Temple; they said nothing was done inside the Temple, not even the floors layed as yet. From this place, after lighting over the rapids, we proceeded to St. Louis, after being detained some on sand bars, where we arrived, Friday 11th at 2 o'clock P. M.—My health improving some, thank the Lord. Here I engaged a passage on board the new steam boat Vesta, for Cincinnati O. at \$6 Cabin passage, Capt. Cob. I saw none of the brethren in St. Louis, not being able to walk about much.

Saturday 13th at 12 o'clock noon we left St. Louis for Cincinnati, and arrived at the foot of the falls of the Ohio river, 2 miles below Louisville, Thursday 18th in the morning, and at 2 o'clock P. M. we arrived at Louisville Ky. Here I left the Vesta and took passage on the packet steamer, Susquahanna for Cincinnati, at \$2, and at 5 o'clock P. M. left for the latter place, where we arrived, Friday 19th at 11 o'clock A. M. Here I visited several of the brethren, and friends who were glad to see me, and I assure you I was glad to meet them. I had a good visit with them during my stay in Cincinnati. Sunday 21st at about 2 o'clock P. M. I left for Pittsburgh, on board the Steam boat Rhode Island, at \$5, the river being very low; and on Thursday 25th at 5 o'clock P. M. arrived at Pittsburgh, in tolerable good health, and in good spirits.

I did not attempt to preach on my way round to this place, my health being so impaired. I have great reason to thank the Lord for his preserving care over me, while traveling on those waters, which the Lord has said, the destroyer rideth upon in these last days.—Since my arrival in Pittsburgh, I have visited President S. Rigdon and family, who were well and in good spirits, and who received me with warm hearts; the church in Pittsburgh are in a prosperous condition and the Lord is still adding to their numbers. I have made several visits among the brethren since my arrival, and am happy to say, I find them in the enjoyment of the spirit of the Lord, and love abounds towards each other. This is as it should be; and may the Lord bless them more and more is my prayer to God in their behalf. I expect to leave this place next Tuesday for Philadelphia, in company with President S. Rigdon, President S. James, and elder J. M. Cole, to attend the conference commencing Oct. 6th 1845.

As it regards my future prospects they are

flattering, knowing as I do that the Lord is with us, and if we continue faithful in our place he will never forsake us, but will continue to spread his kingdom abroad in the earth until it shall have proved the deliverer, and joy of the whole earth, and bring the redemption of the purchased possession.

I remain ever your Brother

In hope of the rest of God,

JAMES BLAKESLEE.

Sing Sing, Westchester Co. N. Y. Sept. 10, '45.

BROTHER ROBINSON,

DEAR SIR:—A few days ago I visited the city of New York, where I met with brother McLellin. It gave me joy to learn the work of the Lord was rolling on with such rapidity as it is; my prayer is, that the kingdom of God may roll on with Majesty and power, until the kingdoms of this world become the subjects and kingdoms of our God and his Christ, Amen.

Brother McLellin informed me you had heard in Pittsburgh that I had become disaffected, which report caused you to have sorrow of heart. Dear Brother I am happy to inform you, the report was without foundation in truth; and am sorry you should have some ground for fearing lest I had become weary in well doing, by my not writing.—Pardon me for my long silence, at the same time rest assured I am your Brother and fellow laborer in the church and kingdom of Christ, which has been organized according to the will of Heaven; and I feel this day as determined a will to help roll on the hindom, in all righteousness, as I did at the conference in Pittsburgh, until the time of the end.—Since I left you I have baptized seventeen, many are enquiring after the truth and are desirous to read the Messenger and Advocate.—I enclose \$5 for it.

Truth is onward; it proves mighty and will prevail. The Branch of the church in New York city is at present very much united; the spirit of the Lord is indeed with them.—But I need not say more at present, as brother McLellin will write you all the particulars.—Give my love to President S. Rigdon and family; in fact all the saints, for are we not one? I remain your Brother in covenant of the church and kingdom of Christ, to bring in the redemption of the purchased possession and rest of God: this I will do, by the help of the Lord, that I, with the faithful may be crowned, when the sons of God shall receive their

crown of righteousness to wear for ever and ever. And I pray that each of us, that entered into that covenant, may be steadfast, unmovable, and abound in the work of the Lord, that it may be said of us, "you have been faithful over a few things, I will make you ruler over many things." &c.

H. HERRINGSHAW.

From the Pittsburg Commercial Journal.

MORMON OUTRAGE.

The correspondent of the St. Louis Republican, writing from Warsaw, gives the following account of serious outbreaks between the Mormons and their opponents in Hancock county:

WARSAW Sept. 11, 1845. }
10 o'clock, A. M.

MESSRS. EDITORS:—On Tuesday morning last, 9th inst., an attack was made on a school house in Rocky Run Precinct, by some persons unknown, but supposed to be Mormons in which there was at the time of attack a convention of anti-Mormons, or old settlers of the County. The doors and windows of the house were completely riddled by the shots fired by the assailants. The attacking party approached under cover of the woods and bushes and fired one round and fled.

No person was injured, but many were, I presume much frightened at this sudden and unexpected assault. The old settlers in that section of the county armed themselves for defence, and if they are backed by their friends in other parts of the country, blood will flow. By a messenger just in, who came to purchase lead, powder, flints, &c. I learn that four buildings were burned down last night, and one man shot, and very badly wounded, but not mortally. Yesterday thirteen wagons, loaded with furniture, were seen wending their way to the city of Refuge, (Nauvoo.)

From the Cincinnati Gazette.

TERRIBLE EXCITEMENT.

By a letter in the St. Louis Republican from the Editor, and from the Warsaw Signal, we have accounts from the seat of war, up to Wednesday morning Sept. 17. The excitement is tremendous, and blood has been shed. In Morley's settlement, near Lima, from fifty to sixty houses were destroyed.

MR. HEAD, the Clerk of Hancock county, has fled from Carthage to Quincy, with the public records. Gen. WILLIAMS, is encamped, with a number of men, anti-Mormons, about six miles from Warsaw.

The letter of the editor of the Republican, writing from Warsaw, says,

Yesterday, a deplorable circumstance occurred about seven miles from here, which I believe will form the element for a much wider difficulty than any thing which has yet

transpired. The story, as well as I can gather it in the confusion of reports, follows.

It is said, that on Sunday or Monday three men entered Carthage, and enquired for Mr. Backenstos, the Sheriff, who is a *Jack Mormon*, and very obnoxious to the anti Mormons. Mr. Backenstos made his escape. Yesterday, Mr. FRANKLIN A. WORRELL, a merchant of Carthage, and a Lieutenant in the Carthage Greys, was out, with twelve or fourteen other persons, when they came up with Backenstos and a number of Mormons, at a place called Prentices' Shanty.—The Mormons beckoned to Worrell and his party to keep away, but they either did not understand the signal, or disregarded it. On their approach, two guns were fired. A ball from one entered Worrell's breast, killing him almost instantly.—The corpse is now in the town. The other ball entered the cap of the man by his side. As you may suppose, this has added fuel to the flames, and this morning I find a majority of the citizens here preparing to go out, and nothing is talked of but a general battle, and the driving of the Mormons from the county.

Numbers of people, especially women and children, are leaving the county as fast as they can get away. Thus far the Mormons have fled in every instance, making little or no resistance; but they cannot flee much further, and they must either stand and fight, shortly, or leave the county.

Alarm and excitement pervade all classes, and terror is depicted on the countenance of all the families I have yet seen. This week, I believe, must bring matters to an issue. From the apparent concert with which the anti-Mormons are acting—their simultaneous attacks—the deep and deadly hatred which they entertain to the Mormons—the fact that the Mormons from all the settlements out of Nauvoo are being driven into the city—I judge a fight must come off this week, which will probably give a predominancy to one party or the other.

The above letter, says the Republican embodies nearly all the news which we have from the disturbed district. It is stated in the Nauvoo Neighbor, that accounts had been received there of the destruction of forty-four houses, and out-houses in Green Plains and Lima districts. The Neighbor insists, that the shots fired upon the anti-Mormons at the meeting on Tuesday, were fired by their own party, and that the Mormons knew nothing of the occurrence until the next day. A partial list of the houses destroyed is published in the Nauvoo paper—and it is added:—"All that we shall remark on the above, is that Col. Williams is at the head. We had for sometime heard a rumor that the mob were preparing for further outrages; but were really in hopes, as our people had given no provocation whatever, that law and order would govern the old citizens. Our people,

though they have been basely treated, and shot at, as can be proved, have been quiet, not retaliating even in self-defence, seeking peace at all hazards."

The same paper says, that writs against the "twelve" and some others, upon the charge of "treason," have been issued in that county.

From the Morning Chronicle, Oct. 1st.

THE MORMON DIFFICULTIES.

EVACUATION OF WARSAW

By the arrival of the steamer Boreas, at St. Louis, on the 22d ult., the papers of that city have the latest intelligence of the Mormon war. By the *New Era* we learn that on the 20th ult., the Mormons, numbering between 500 and 800, under the command of sheriff Backenstos and E. A. Bedell, Post-master at Warsaw, marched into that place in triumph. All the citizens who had taken an active part, or in any way sanctioned the late outrages, had previously left for the opposite side of the river, so there was but an empty victory. Backenstos, after marching his troops through the principal streets, and making some pretence to search for offenders finally drew them up in solid phalanx on the bank of the river, and in full view of the fugitives from his vengeance on the opposite side; he made them go through the various modes of exercise, no doubt to impress the refugees with a proper respect for his importance in future; when tired of displaying his military preparations, and after satisfying himself that none of the house burners and mobocrats were in the city, he placed a strong force on guard and withdrew with the main portion of his army to an encampment about two miles distant. The Mormon soldiers had full and quiet possession of the town when the Boreas left.

Everything is said to be quiet in Hancock county at this time, the Mormons having possession of the three principal towns, Carthage, Augusta and Warsaw; but the prevalent opinion is, that it is but a delusive calm before the outbreak of a terrible storm.

In a few days we shall hear that Backenstos and the Mormons have gone home or that a general outbreak has taken place.

From the Pittsburgh Gazette, Sept 29.

One of the editors of the St. Louis Republican, who is at the seat of the War, has been endeavoring to effect a compromise in some way between the parties.

Between 250 and 400 Mormons were out in arms under Backenstos, the Sheriff. The editor concludes his letter thus:

"My own belief is, that, although the Mormons have now in the field the strongest party, and have excited considerable fears in the ranks of the Anties, that the latter will yet rally, and carry the warfare further than it has yet been carried. They will, if it is re-

bewed, attempt to avenge the deaths of Worrel and McBratney. Symptoms of trouble were manifesting themselves at Kookuk, I. T., when I left. The citizens of the township had resolved that the Mormons should not live in their township, and they had sent a petition to the Governor requesting him to have all removed."

Backenstos has issued a third proclamation. *The work on the Temple and Hotel is suspended.* By the following it will be seen that another murder has been committed:

From the Warsaw Signal, Extra, Sept. 18th.

ANOTHER BRUTAL MURDER.—We are called on to record another murder, of a most brutal character, committed by the Mormons on yesterday. About 12 o'clock, a party of ten men were riding across the prairie, near Bear Creek, where they fell in with the Sheriff's Mormon posse. The latter immediately fired on them, without provocation, and wounded a horse and one of the men. They then gave chase, and overtook one of the party, a young Irishman, named Samuel McBratney, a teamster in the employ of Gould & Mellen, shot him, and after he was down stabbed him with a sword in several places, and cut his throat and head in a most revolting manner. They then left him in the open prairie, taking his horse with them.

From the Quincy Whig Sept. 24.

POSTSCRIPT.

Disturbance in Hancock—The Public Meeting of Monday evening.—A Committee of 1000

We have just returned from one of the most interesting public meetings, we have attended for years. It did our soul good to see the unanimity which prevailed—and the determined stand taken by our people in favor of the suffering citizens of Hancock. The meeting was called to take into consideration the recent murders and other outrageous proceedings in Hancock. A. Williams, Esq., was called to the chair—and Wm. H. Benneson, Esq., appointed secretary.

C. A. Warren, Esq., addressed the meeting. He was truly eloquent and startling, in his remarks, and the old citizens of Hancock, received full justice at his hands. He advocated the proposition, that a committee of one thousand from this county visit Hancock, and bring the Mormons to terms.

Previous to this, however, a committee of 5, consisting of Messrs. I. N. Morris, H. Ashbury, A. Pearson, T. Kelly, Maj. J. H. Holton, and John B. Schwindler, were appointed to draft a preamble and resolution expressive of the views of the meeting. The preamble and resolutions reported by this committee will appear in our next. They are strong and to the point. The preamble recites the wrongs and outrages which the Mormons have brought upon Hancock—and the resolution, in substance declare, that the Mormons cannot live in peace with the old citi-

zens of that county, and that a committee of five be appointed to visit Nauvoo with the proceedings of the meeting, and ascertain from that people, as to what are their future intentions as to leaving the State. The resolutions also disapprove of the burning of Mormon dwellings, and pronounced such acts unlawful, &c.

While the committee were out, several gentlemen spoke. After Mr. Warren, O. H. Downing, Esq. made a spirit-stirring speech, and advocated immediate measures in aid of the old citizens of Hancock.

He was followed by A. Jonas, Esq. in a most pointed and able speech.

The next called out was I. N. Morris, Esq. His speech was a scorching one, and created great applause. We have said many hard things of this man, but can forget a great deal, after his excellent speech of Monday evening. He, like Mr. Jonas, said if one party or the other were compelled to leave Hancock, he for one, was decidedly in favor of the anti-Mormons remaining. [Tremendous applause.]

At this point of the proceedings, a letter was handed the chairman from a gentleman of Carthage, dated on the same day, giving an account of Backenstos' proceedings at Carthage. From this letter it appears, that Backenstos marched into Carthage, at the head of 300 Mormons on the day previous, and stationed a Mormon guard at the doors of the principle dwellings, and sent into the vicinity of Carthage, and took men from their families, and drove them at the point of the bayonet into the Court House, where he selected such as he wished to detain, and with whom he had had previous difficulties; eventually he discharged them all but one, after showing them his power.

Mr. B. M. Prentiss, who had just returned from Carthage was called out, and he gave a detail of matters as he saw and learned at Carthage. He fully corroborated the statements in the letter just read, and gave an interesting detail for which we have not the room this week. He went to Carthage under the impression that the Mormons were not so much at fault, and returns a thorough anti-Mormon.

After Mr. Prentiss, O. C. Skinner, Esq. of Carthage, made some interesting statements, showing the outrages of which the Mormons had been guilty.

Andrew Johnson, Esq. was called out, and spoke to the point for a few minutes. He was of the opinion that if we do not assist the old citizens now, we shall have to do it hereafter, and if there is not something done soon, the scenes in Hancock will be enacted at our own doors. We echo the sentiment decidedly.

Geo. C. Dixon, Esq. was called out, and took the anti-Mormon side of the question, in a strong and sensible speech. He was for imme-

diate action. He was very severe upon the Executive of the State for the loose and indifferent manner in which he administers the laws. The applause with which his speech was received, shows that a spirit is aroused among our people, which will not be quieted until the backs of the Mormons are turned upon Illinois.

Finally, an amendment proposed by A. Johnson, Esq. to the resolutions, which gave power to the chairman to call another meeting so soon as the committee of five shall return from Nauvoo, was adopted together with the resolutions, by an unanimous vote.

The proposition for ONE THOUSAND to visit Hancock meets with universal approbation.

Public sentiment is decidedly against the Mormons—They Must Go—and Backenstos feel the full force of law for killing Worrell! Our best Lawyers pronounce it an act of murder—for which the sheriff had not the shadow of law.

PROSPECTUS FOR THE SECOND VOLUME OF THE MESSENGER & ADVOCATE OF THE CHURCH OF CHRIST.

—0000000000—

As the first volume of the MESSENGER AND ADVOCATE is drawing to a close, we deem it advisable to give our patrons and friends an early notice of our intention to continue its publication.

The commencement of this paper was under circumstances very peculiar and trying. We were under the painful necessity of lifting our pens and voices against an apostacy the most daring, and of opposing doctrines the most revolting, demoralizing, and destructive, that ever mortals were called upon to witness; especially in a civilized community; and we think it exceedingly doubtful if the history of the most barbarous or heathen nations can show a parallel; we mean the private teachings and practices of the leaders at Nauvoo.

To save the church of Christ from an entire ruin and overthrow, required an effort worthy of the high and exalted end to be obtained.—This effort we felt willing to make, agreeably to the requirements of our heavenly Father, knowing that with his aid and blessings this glorious object could be accomplished; and we have the unspeakable privilege of seeing that our labours have not been fruitless or vain, but have been attended with abundant success, through the goodness, and under the guidance of him who hath said, "though heaven and earth pass away, not one jot or tittle of my word shall fail."

To show the true state of the church, and give the full account of its re-organization, and the establishment of the kingdom of God, and also set forth the doctrines of the kingdom

in detail, as they are contained in the scriptures, we knew would require a paper to be published oftener than once a month, therefore we concluded to publish the first volume semi-monthly, which we have done at a reduced price—much lower in fact than we could afford to do in justice to ourselves—it has been attended with a vast amount of labor in preparing the matter, which is almost entirely original, and will compose when completed, a work of 384 closely printed octavo pages—the expense also has been heavy upon a few individuals, which however has been borne with cheerfulness, knowing the importance of the work to be accomplished.

The great object for publishing this periodical being in a great measure obtained—the church of Christ being re-organized upon its original, and only sure foundation—and the kingdom of heaven established, and rolling forth with success and prosperity—we have come to the conclusion to publish the second volume once a month only; which will very materially lessen the expenses, and relieve us from a heavy burthen.

The Messenger and Advocate, as heretofore, will continue to give the progress of the cause of truth throughout the world—it will contain essays upon the glorious plan of salvation—and will also be a medium through which the Elders of the Church of Christ can communicate their feelings and success in the ministry. No pains will be spared, on our part, to make the Messenger an interesting and useful sheet, such an one as the wants of the saints demand; and we entertain no fears that we shall be suffered to pass unrequited for our toils.

TERMS:—One Dollar per annum, payable, in all cases in advance; as we cannot send the paper to any except the pay accompany the order. Any person procuring five new subscribers, and forwarding us five dollars current money, shall receive one volume gratis. All letters must be addressed to the publisher, Post Paid, to receive attention.

E. ROBINSON.

Pittsburgh, Oct. 1, 1845.

FOR SALE at this Office, several copies of the Book of Mormon. Price \$10 per doz. \$1 single copy.

Also—A large supply of Hymn Books, new collection, neatly bound in fancy coloured morocco: Price, \$30 per hundred; 37 cents single.

JUST received, and for sale at this office, a few copies Book of Doctrine and Covenants. Price, \$1.25 per copy.

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MESSANGER AND ADVOCATE OF THE CHURCH OF CHRIST.

Vol. I.

PITTSBURGH, OCTOBER 15, 1845.

No. 23.

ESSAY ON THE GOSPEL.

BY S. RIGDON.

Whatever difference may exist in the world about the scheme of eternal life, and the duties enjoined upon the human family to prepare them for its enjoyment, all, we believe, who acknowledge the truth of the bible, agree in this, that the ancient apostles, commissioned by the Savior, were fully authorized to proclaim the gospel, and to make known the will of God to man, and that the things which were taught by them were correct; and the gospel which they preached was God's only scheme of life; and that adding to it, or taking from it, deprived mankind of the benefits resulting therefrom, and tended to disarm the plan of eternal life of its powers.

We believe that it is universally admitted by all believers in revelation, that no persons could receive into their hearts, the things taught by these men, and practice the duties they required, without obtaining the promises made by them; for if this were not the case, it would be worse than folly to hold them up to view as messengers sent of God to bless the nations.

The point of light in which these apostles are held up to view in the scriptures is, that the gospel which they preached was the only gospel, acknowledged of God, and the proclamation which they proclaimed, the only one that men were authorized to receive, and the promises which they made, were to be as certainly enjoyed, as ever men put themselves in a situation to receive them, by obeying the instructions which they gave them. For though religion in some form was prevailing in every part of the civilized world in the days of the Savior and his apostles, still they presented themselves to the world as the only persons who were capable of enlightening the minds of men, and of bringing them into an acquaintance with the true faith, and of introducing them into the family of the Most High, having (as they said) authority from God to do this work, and that a dispensation of the gospel was committed to them for this purpose.

The professed object of their apostolic mission was, that men might be saved: this their commission clearly sets forth. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned!" From this it is plain, that whatever might have been the amount of religion in their day, there was not a sufficiency of righteousness on earth to save one man, only as it was restored to the world through the Savior and his apostles,

nor was it possible for one single creature in all the world to be saved unless they put themselves under their guidance; for they were to go into all the world, and preach the gospel to every creature; so that every creature in the world, had to be taught by them, and receive the gospel which they preached, or else they must be damned: for they who believed not should be damned. This was certainly placing their commission in an important point of light; and their own teachings were in perfect consistency with their commission.

Paul says, when writing to the Galatians, first chapter, 8th and 9th verses. "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that you have received, let him be accursed." In all their teachings they held themselves up to view as the only teachers of righteousness which were approved of God in the world, and that their mission was not necessary only for the salvation of a part of the world, but all of it; yea every creature in it. It mattered not what progress the world had made in the knowledge of other things; in the knowledge of the sciences of salvation, they had retrograded, until there were none doing good, no not one. And unless God had sent the apostles, or others authorized as they were, the world must have perished: every creature in it must be damned: for they were to go into all the world, and preach the gospel to every creature, he, (that is, every creature) that believed and was baptized should be saved; but he, (that is, every creature) that believed not, should be damned. Had there been one creature in all the world who was in a state of salvation, or could have attained that state without the apostles, this commission would not have been correct, that is, that every creature in all the world who did not believe them and be baptized by their direction should be damned.

Nothing can make the apostles' commission true, but the fact, that no creature in all the world could be saved without their being brought into favor with God through their ministry.

The Savior, through the whole course of his ministry in the flesh, makes it one of the principle items of teachings to make it clearly manifest to the religious Jews, that they had departed from the principles delivered unto them through the messengers whom God had inspired to make known his will to men. He

did not reprove the Jews for adhering to the law, but because they had corrupted it, and made it void by their traditions. For neither the law nor the prophets, made hypocrites, blind-guides, a generation of vipers: but a corruption of one, and a perversion of the other did—they made both. Neither was the law nor the prophets against the promises of God, nor yet a hinderance to any person coming into the kingdom of God; but a perversion and a corruption of them were against the promises of God, and a barrier to men entering into the kingdom of heaven.

The Jews were not to blame for adhering to both the law and the prophets, but for corrupting one and perverting the other, through which corruption and perversion, they ceased to believe either Moses or the prophets; for had they believed them they would have believed the Savior also; for they wrote of him. Had the leaders of the Jews never corrupted the law nor perverted the prophets, they would never have been everthrown: for they would have received their Messiah when he came, and have escaped "the wrath to come." But in consequence of their having corrupted the law, and perverted the prophets, they would neither enter the kingdom of God themselves nor let those who were entering go in; for which the Savior upbraids them. Not that they worshiped God according to the law, but according to their own traditions, by which they had made void the law and rendered it of none effect: teaching for doctrines the commandments of men. Mark 7th chapter from the 5th to the 15th verse. Matthew, 15th chapter from the 2d to the 10th verse.

Every person in every degree acquainted with the Jewish history, as written in the scriptures, knows, that God, previous to the days of the Savior's coming in the flesh, was withdrawing from the people, and that he continued to do so until they were abandoned to destruction.

But God never withdraws from a people for adhering to the order of things he established among them; for while they adhere to him he cleaves to them. Had the Jews, in truth and verity, continued to observe the law as God delivered it unto them, and to have believed the prophets who were sent unto them, God would have continued with them, and they would have known their Messiah when he came, and have entered into the kingdom and have found rest, and continued the people of God, even the favorites of heaven, until this day. But instead of their doing so, they changed their temple from being a house of prayer, to be a house of merchandise, and a den of thieves. Matthew, 21st chapter 12th and 13th verses. Mark 11th chapter 15th, 16th and 17th verses. Luke, 19th chapter 45th and 46th verses. They made void the law by their traditions; and stoned the prophets that were sent unto them. Matthew 23d chapter 37th verse. Whatever was sav-

ing in their institutions they rejected, and defiled, until destruction came on them to the very uttermost. This was their situation when the Savior came among them, and such their condition when he commissioned the apostles to go and preach the gospel to them; and not to them only, but to every creature in all the world also.

The apostle Paul in the epistle to the Romans, gives us a minute description of both the Gentiles and the Jews in his day; in the 1st chapter commencing with the 20th verse, he thus describes the state of the Gentiles,— "Because when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God in an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lust of their own hearts to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." The apostle continues his description of the Gentiles to the close of the chapter, which the reader may examine at his leisure, and he will see that the picture is one of no very pleasing character.

From the description here given of the Gentiles, we learn this fact, that the Gentiles had previously known God; for when they knew God, says the apostle, they worshiped him not as God, &c. This is evidence positive, that the Gentiles had turned away from the knowledge of God, and were apostates from the truth.

In the 3d chapter of this same epistle he gives a description of the Jews also, commencing with the 9th verse to the close of the 19th, we have the the following description—"What then? are we better than they? No in no wise: for we have before proved both Jews and Gentiles, that they are under sin, as it is written. There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their way; and the way of peace have they not known. There is no fear of God before their eyes." In the 19th verse he says, "Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." In so saying the apostle gives his readers to understand that the pre-

ceeding quotation, taken from the Psalms, were applicable to the Jews and to the Jews only; for they were the persons to whom the law was given, and they, and they only were under the law. "Now what things soever the law saith, it saith to them that are under the law." So the apostles make a direct application of what he here said to the Jews, and they were the people, and the only people, who were under the law.

Such is the light in which God viewed the world, both Jew and Gentile, when he sent the apostles among them to bring them back to the principles of righteousness, from whence they had strayed: for God considered them all, not only under sin, but in a state of apostasy also.

Let the world have made what advances it might in literature, science or philosophy, in relation to eternal life—their case was deplorable; for instead of their being in a situation to be saved, they were in a situation to be destroyed: instead of being redeemed, they were in a situation to be condemned: for so far had the whole world, both Jew and Gentile, apostatized from the living God, that there was not a sufficiency of righteousness to save one creature in all the world:

Whatever improvement, therefore, the Jews or the Gentiles might have made in worldly matters, they were in a situation in which they could make no advances towards eternal life, only by receiving the apostles, and submitting themselves to their guidance and direction. However humiliating this might have been to them. But so it was, that to the fishermen of Galilee they must come, and to them they must submit, or else they must be damned.

So closely does the God of heaven adhere to his plan of saving men, that nothing will be admitted as a substitute for his ordinances and institutions, no services but those of his own appointment will tend in the least degree to save men. The Jews might lay heavy burdens on each other's shoulders, subject themselves to many privations, make many prayers, and pay tithes of all they possessed, but when done, it would leave them short of eternal life!—to the fishermen of Galilee they must go, or be saved they could not. The Gentiles might lacerate their bodies, offer their children in sacrifice, or subject themselves to the severest scourgings, buffetings, or burnings; they might form books of morals, codes of laws, systems of government, or modes of worship, but all in vain, it would not give them eternal life, nor could they by any means obtain the salvation of God, only through and by the fishermen of Galilee; for their commission was to every creature in all the world, and he who did not believe them, should be damned; for there was no other gospel; no other scheme of things, nor no other form of worship, that had eternal life as their reward, but the gospel proclamation by the apostles, and the forms of worship taught by them.

The apostles, however, did not pretend that God never had, at any former period of the world, any messengers who had been authorized to bring men into a state of salvation, and to proclaim the gospel to the world; but on the contrary, Paul says in the 3d chapter of the epistle to the Galatians, and 9th verse, that the gospel had been preached unto Abraham. He says thus:—"And the scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying in thee, shall all nations be blessed." Observe that he says that the gospel was preached unto Abraham. But in the 1st chapter of the epistle to the Ephesians, the apostle shows that the gospel was of a much earlier date than the days of Abraham: that it was before time, being devised in eternity, before the foundation of the world. See the 3d, 4th, 5th, and 6th verses. "Blessed be the God and Father of our Lord Jesus Christ; who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ in himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

In the 11th verse he says: "in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

We learn the following things from the above saying of the apostle. That the scheme of things by which he and the Saints at Ephesus were saved was devised in eternity before the foundation of the world. "According as he hath chosen us in him [Christ] before the foundation of the world."

2nd. That they were to be the children of God, through adoption by Jesus Christ.—"Having predestinated us unto the adoption of children by Jesus Christ to himself."

3d. And all this according to his own purpose or scheme of things, (for what is a man's purpose but his scheme of things,) by which he works all things after the counsel of his own will? That is the same as to say, that to the severest scourgings, buffetings, or burnings; they might form books of morals, codes of laws, systems of government, or modes of worship, but all in vain, it would not give them eternal life, nor could they by any means obtain the salvation of God, only through and by the fishermen of Galilee; for their commission was to every creature in all the world, and he who did not believe them, should be damned; for there was no other gospel; no other scheme of things, nor no other form of worship, that had eternal life as their reward, but the gospel proclamation by the apostles, and the forms of worship taught by them.

If the apostle, in the foregoing sayings, teaches any thing, it is, that the gospel, or scheme of life and salvation which is the same, was from before the beginning, and that from the creation of the world, God had but the one way of saving men; and that all who were saved, were to be saved in the same way;

and this God had decreed, purposed, and predestinated, and by this eternal scheme of things were accomplished according to the will of God, and this decree, will, and purpose, was before the foundation of the world.

Now let the truth of what the apostle here says be admitted and the result is, that that same scheme of things by which the Ephesians were saved, was the same by which all others who are to be redeemed, were saved. And if the same scheme of things, then the same ordinances were obeyed by all: for if Paul administered ordinances, that were not administered to all who are to be redeemed, then they were not saved by the same plan of salvation; for where there is a difference it matters not how small the difference is, the things thus differing are not the same, and it follows of necessity that if Paul baptized for the remission of sins, all others who are saved must have been baptized also for the same purpose, or else, they were not all saved by the same gospel or plan of salvation; and if the plan of salvation taught by Paul required men to be born of the water, and the spirit in order that they might enter into the kingdom of heaven, so the same must have been required of all since the foundation of the world, or the plan of salvation has not been the same, and if so, Paul's testimony is not true.

I conclude that there are no people on earth who believe in the plan of salvation, or gospel, as set forth in the scriptures, but who believe also, that all who will ever be saved, will be saved by virtue of the sacrifice of Jesus—for this is what is taught by the prophets and apostles, as far, at least, as we have knowledge of their teachings: they all testified of Jesus, and had knowledge of his coming into the world, in order that he might save it. Abraham saw his day and when he saw it was glad. John's gospel 8 chap. 56 verse. The Savior says to the Jews "Had ye believed Moses, ye would have believed me; for he wrote of me." John's gospel 5 chap. 46 verse. And the author of the epistle to the Hebrews says of Moses "that he esteemed the reproach of Christ greater riches than the treasures in Egypt." 11 chap. from the 22 to the 27 verse. "By faith Moses, when he was born was hid three months of his parents; because they saw that he was a proper child; and they were not afraid of the king's commandment. By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God: than to enjoy the pleasures of sin for a season: Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of reward."

It cannot be a matter of dispute, that those men were made acquainted with the mission of Christ into the world, and if so, they were acquainted with the gospel or plan of eternal life which Paul says, was, before the foundation of the world. But in order that we may have a clear view of this matter let us enquire, what it was that was proclaimed to the world, which is called the gospel; for be that what it may it is God's plan of saving men: for Paul says that the gospel is the power of God unto salvation to all them that believe. See Romans 1st chapter 16th verse "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth: to the Jew first and also to the Greek." So, let the proclamation be what it may that was made to the world, by divine authority, that the inspired men called the gospel, that proclamation was the only thing which could save any person of the human family, and that was the thing which existed before the foundation of the world, the purpose or scheme of things, which was devised in eternity, through which purpose of his own will God designed to save them that believed.

This proclamation, is set forth so clearly in the scriptures, that none need mistake it, not only in the commission given to the twelve after the resurrection of Jesus from the dead; but in different of the epistles, so that the enquirer after truth on this point, need not be mistaken. It is so manifest, that it would require a good deal of ingenuity to render it so obscure that a person could not see it at the first reading; a person must be greatly blinded by tradition, who cannot see it if he reads his bible once through with any degree of attention.

When the Savior gave commission to the apostles after his resurrection from the dead, he said unto them as was recorded by Matthew, 28 chapter 19 and 20 verses: "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

Mark gives the following account of the commission given to the apostles, 16: 15, 16, 17, 18. "And he said unto them, Go ye into all the world, and preach the gospel to every creature.—He that believeth and is baptized shall be saved: but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; and shall take up serpents: and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.

Luke records thus, 24: 45, 46, 47—"Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

In the second chapter of the Acts of the apostles, we have account of their first acting on their commission and of their making proclamation at Jerusalem: as, according to the Savior's command they were to begin at Jerusalem, so they did, and the account of that memorable day is recorded by Luke, in the second chapter of the Acts of the apostles, 37th, and 38th verses. After Peter, who was the speaker on that occasion, had convinced many of the Jews that they had crucified the Lord of glory, they cried out and said, "men and brethren what shall we do? Then Peter said unto them repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and to your children, and to all that are afar off; even as many as the Lord our God shall call." Let us put this account together, and we will have something exceedingly plain. Matthew says that they were to go and teach all nations, baptizing them, with the promise that the Lord should be with them until the end of the world. Mark tells what the teaching, mentioned by Matthew consisted in: that is, preaching the gospel, which he says they were to do to every creature in all the world, and to baptize them that believe, with a promise that the persons thus baptized should be saved: and also that signs should follow them that believe. Matthew says that they should go and teach all nations. Mark says that they should preach the gospel to every creature in all the world. So that there is no difference as to the extent of the commission given to the apostles. Matthew says that the Lord should be with them even to the end of the world, and Mark says that signs should follow them that believe. This doubtless was what Matthew meant by the Lord being with them till the end of the world: that is, by confirming the word with signs following. They both say that the people were to be baptized, but neither of them tell us what they were baptized for, only Mark says that the baptized should be saved. Luke throws some light on this subject, that is that repentance and remission of sins should be preached among all nations. This compared with what Peter said on the day of Pentecost, makes this part of the commission very plain. He tells them to repent and be baptized every one of them in the name of the Lord Jesus, for the remission of sins, and they should receive the gift of the Holy Spirit. Matthew says that the Savior promised to be with his disciples always, even unto the end of the world. Mark says that signs shall follow them that believe. These two accounts, when put together, amount to this: the Lord promised to be with them in confirming the word to the believers by signs. Let us now put the whole account together, and see precisely what it was, that these men proclaimed to the world.

First they were to go into all the world, and teach the gospel to every creature, in the world.

Secondly, those who believed their proclamation, and repented of their sins, they were to baptize in the name of the Father and of the Son and of the Spirit, for the remission of their sins, with this promise, that they should receive the gift of the Holy Spirit, and prophesy, see visions, and dream dreams, and that in addition to these, signs should follow them; in the name of Jesus they should cast out devils, they should speak with new tongues, they should take up serpents, and if they were to drink any deadly thing, it should not hurt them: they should lay hands on the sick and they should recover: and to finish the whole of the promises made to them, the Lord was to be with them, and they should be saved. Seven things comprised the whole of the items of command and promise which they were to deliver to the world: First, faith—Second, repentance—Third, baptism—Fourth, remission—Fifth, the gift of the Holy Spirit—Sixth, power—Seventh, salvation and eternal life.

Let the reader compare Matthew 28: 19, 20, with Mark. 16: 15, 16, 17, 18—Luke 24: 45, 46, 47, 48, with the second chapter of the Acts of the apostles and he will be enabled to see and understand the apostolic commission without either priest or commentator.

Let it be particularly understood, that when the apostles spake of the gospel, that it was this scheme of things to which they alluded; for this was what they proclaimed, and this was what all the ancient saints believed, and received, and by which they were distinguished from all other people. When Paul says that if we, or an angel from heaven preach any other gospel than that which we have preached, let him be accursed; or if any man preach any other gospel than that which you have received let him be accursed, it is to the above mentioned proclamation, he alludes; for this is what he preached, and this is what the Galatians had received—not a part of it, but the whole of it—not one, or two or three, or four, or five, or even six items, and the other one left; but all seven, or else they would not receive the gospel Paul preached, and which the Galatians received, but another, which would not be another, but a perversion of the gospel of Christ.

There never ought to be a dispute in the world about what the gospel is among those who profess a belief in the bible; for if it is not told in the scriptures plainly, and without leaving it a matter of contention, the bible is not a safe guide, neither could any thinking man trust his salvation on its teachings, unless they were easily understood: for if the gospel is designed for the salvation of all men, it certainly ought to be very plain; for there are a great many in the world who cannot understand any thing, unless it is very plain

and easy of understanding. There is no subject ever addressed to the understanding of man, that needs to be so plain and easy of comprehension as the gospel, if we may receive it. Since the coming forth of the everlasting gospel, contained in the book of Mormon, the very same feeling prevail among the world as among the wise ones. It is called a "simple and a foolish mess!" too simple to be believed or received by any person of sense: And every man of that description in the estimation of the world, must be a knave, say they; for surely they know better: for any person of a spark of sense, must know that it is an imposition. But notwithstanding all this tumult of words and great exertions, the persons who embrace it in sincerity and truth, learn, as the saints of former years, that it has power to save; and that the foolishness of God is wiser than man, and the weakness of God stronger than man: God saves them that believe.—And as this last proclamation has the same effect on the enemies of God in these days, as the former proclamation had in the former days, so this last proclamation has the same effect on those who receive it, as the former had on those who received it, and the same fruit follows. They receive the same spirit, and that spirit brings forth the same fruit, at one age, that it did at another; and the same gospel will always secure the same blessings to those who receive it.

Upon this subject there appears to be something very strange to me, in the world; it is this: all men who believe, or who profess to believe, in the gospel, say that as far as the gospel proposes eternal blessings, they will be enjoyed by all who receive it, but as to the blessings proposed to be enjoyed by the saints in the flesh, these are limited to a few individuals, or a few individual churches. The fruits of the spirit which were brought forth in former days, notwithstanding they were the effect of receiving the gospel, were limited to a small period of the world: for though men receive the same gospel now, yet these fruits have ceased; but still the eternal blessings are the same: they will all get to the same heaven, and rejoice in the same glory. It matters not how much they may differ in this world, they will be all alike there.

The great query with me is this, how can the gospel still have power to save in the kingdom of glory, since it has lost its power on earth? Those who were saved by it in former days, and made meet to be partakers of the inheritance of the saints in light, were made partakers of its power on earth; and we have no account of its saving any in the heavenly kingdom, only those who were made partakers of its power on earth. But according to the opinions of the world, it has lost its power on earth, but still retains power sufficient to save men in the everlasting kingdom—this may be, but I must confess I have serious doubts about it, and should not be surpris-

and easy of understanding. There is no subject ever addressed to the understanding of man, that needs to be so plain and easy of comprehension as the gospel, if we may receive it. The persons who have promulgated it. They profess to have had a commission to proclaim it to every creature in all the world. In taking so wide a range, there would be many persons of very weak capacities, who are not able to understand but very little, and that little must be exceedingly plain, or else they would not be able to understand it. There is no person who will suffer his mind to reflect on the nature and design of the gospel, but will be able to see that it must be the plainest of all messages; for it was to effect every creature in all the world; and if so, it must be suited to their capacities to make it a scheme of mercy and benevolence; for if they could not understand it, it would be worse than folly to present it to them. This is one reason why so few, either believe or embrace it.—It is too simple and foolish, according to their estimation, to be of any consequence to them. It was so considered in the days of the apostles who immediately followed the Savior; and to such an extent did this feeling prevail, that an apostle said, if a man would be wise he must become a fool: that is, to be wise, he must believe and practise those things which the world considered the most perfect foolishness, and too simple and degrading, to be believed, by any rational being.—And yet, notwithstanding its foolishness and simplicity, it had power to save them that believed; for says the apostle, the, or in other words, this foolishness of God, is wiser than men, and this weakness of God is stronger than men: "For when, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." 1st Corinthians 1st chap. Or, by the foolishness of the gospel which he proclaimed, to save those that the world with all its wisdom, could not save: for after all the wise men of the world had said, or could say, and all the wisdom they had or could get, with it all, they could not know God. But the apostle, with the foolishness of his preaching, could make men acquainted with God. From what is said on this subject in the new testament, we can see that such was the contempt in which the gospel was held in that age of the world, that a man of talents or understanding to profess to believe it and receive it, was to expose himself to the certain contempt of the wise ones, so called—to expose himself to their bitterest feelings and severest contempt; even to so great an extent did those feelings prevail, until they that killed them thought they were doing God service, John 15: 16, doubtless thinking that they were knaves and rascals, and not fit to live. Such were the feelings which existed in the minds of the people, in the days of Paul, Peter, John and James, in

ed if it should be found, that those who never receive its power on earth, should likewise fail of its glory in eternity.

From the Gospel Reflector.

ON PERFECTION.

We have often heard individuals, who advocate the Arminian doctrine, talking about perfection, and even pretending that they are ensamples of the perfect class, when indeed, they are not only ignorant of the principle, but destitute of the necessary qualifications, which are prerequisites to so high a standing.

Perfection in the extended import of the word, is that which is beyond improvement.

Christ commanded his people, saying:

"Be ye therefore perfect, even as your Father who is in heaven is perfect." We do not understand from this, that mankind while in a state of probation on earth, are to become perfect in all things, as the Lord is, or to that degree that he is; but that we have appointed unto us a certain sphere to act in, and that we can be perfect in it; and that we have certain laws to comply with, and we can harmoniously do it. The Lord is perfect in all things, and he governs the whole universe, and every planet pursues its course without interfering with others; for there is order and harmony in all the works of God: for he is the fountain of intelligence, and the first in power; and every thing that he does will be perfect when complete. The formation of this earth is the work of God, and when entirely finished, it will be crystallized, and made pure, and even glorified, or be perfect; although it has its orbit to act in, and with order and harmony does it. So it is with men, they have their sphere to act in, and they can be perfect in it; but God has the immensity of space to act in, and he is perfect in it. It is not to be expected that mankind are required to be perfect in all things, while in a state of mortality, as God is. His power is unlimited; but we have a certain sphere to act in; therefore, our intelligence is limited; but as we have before stated, we can be perfect in this sphere; or in other words we can obey the laws of the Lord, walk circumspectly, orderly, and harmoniously before him. Therefore, we are disposed to enquire into the nature of the sphere, we have to act in, and so learn how we can be perfect in it.

There are certain principles of power that are within the reach of man while he is a probationer in time, and there are many things beyond his reach; but as far as his power extends, or that he has power over things, he has the power of choice and free agency to act for himself; and his sphere that he has to act in, extends no farther than he has power to obey or disobey. Hence in our opinion the perfection that a man may attain to in time, consists in obeying the law of righteousness, and obtaining the promised blessings of the gospel of peace, which are within his sphere.

Right and wrong are before him and he has power to do either; but if he does that which is right and obeys the law of the Lord in all things, he is a perfect man, as far as his sphere extends. But it is impossible for a man to attain to this high standing without a perfect law or rule to guide him. No law can be in justice presented to a man for his sanction and obedience, which is beyond his power or the power given him to obey; therefore no law can be a perfect one, that exacts things of men that they cannot perform. The law of God is infallible or perfect, because God who is infallible or perfect, devised it, and it does not exact things of men that they cannot do. If this law is perfect, and also the principle by which a man is made perfect; or in other words, that he cannot be perfect without obeying it, then if he rejects one principle of it, he is not perfect in his sphere.—James, no doubt, alluding to the gospel says: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James, i. 25. This perfect law of liberty expands the mind, and liberates it from the vulture fangs of bigotry, which has ever infused the idea that the sphere of man, is very contracted, and that certain blessings that were in the power of man to receive in ancient days, are beyond the reach of man in this our day.

It is admitted that if a person complies with the rules of a science in all respects, that he will become as perfect as the rules themselves are, likewise if a man obeys the gospel in all respects, he will be perfect as far as the law or the gospel will allow him to be.—Therefore, we set it down as a fact that no man is perfect, no not even in his own sphere, except he obeys the gospel, and in vain may we talk about being perfect, sanctified or holy, if we have not obeyed the gospel, nay if we have not obeyed every principle of it. We are induced to believe that there are many who profess to be perfect, that have not obeyed the fulness of the gospel, and do not even believe that the promised blessings of the gospel of peace, by which our knowledge is increased, are for them; and indeed, they are ignorant of the means by which they can be made perfect.

Now according to the scriptures the matter stands thus—we are commanded to be perfect as our Father who is in heaven is perfect, and as there is order and perfection in all his works, or as he has adopted certain rules, and conforms to them; so must we conform to the law of the Lord or the gospel, in all respects, or it cannot be said in truth that we are perfect. When we say that the Lord acts conformably to certain rules, we mean to be understood that he has devised certain rules for his own course and procedure: for instance it is written that he cannot lie. The reason is, it would be a breach of the law that he has

adopted: he will not cast off the righteous, because it would be a breach of promise: he will not let the reprobate go unpunished, because it would sacrifice the rights of justice. But let us more particularly enquire what men must do to be perfect in their sphere.

It is positively affirmed in the bible that before obedience to the perfect law of liberty, men are foreigners, aliens, and strangers to God: therefore, in order for them to be assimilated unto the likeness of God in the least degree, and be perfect as he is, it is necessary for them; to obey the perfect law which is, first to repent of their sins, or in other words forsake them; and in a word, break off from sin and work righteousness; second, to be baptized for the remission of sins, (see Acts. ii, 38,) and for the adoption into the kingdom of God, and so take up their cross and follow Christ in the work of regeneration; third receive the Holy Ghost by the laying on of hands. (See Acts, viii. 17. do. xix. 6.) The above are what the apostles term the first principles of the gospel, and it is self evident that no persons can be perfect in any science without learning the elementary principles of the same. Neither will it answer for him to learn the first principle, but pay no attention to the second: he must learn them in rotation, and according to order, or he cannot make any proficiency in the science; so it is, a man cannot make any proficiency in the religion of heaven, except he obeys every principle of it according to order. It is the very height of folly for any man to talk about being perfect, holy or sanctified, if he has not repented of his sins, and been baptized for the remission of them, and received the Holy Spirit by the laying on of hands.

But obeying the first principles of the gospel, is not all. The apostle says that the church was organized with apostles, prophets, &c., for the perfecting of the saints, and the work of the ministry. Thus they anciently had inspired men among them, who could receive revelations from the Lord, and thus instruct the church with things of importance, which increased their knowledge. The more intelligence a man receives the nearer he comes to perfection. As we have before said, a man is not perfect in his sphere of action except he obeys the Gospel in all respects, and orders his conduct in such a way as becomes a righteous man, and avails himself of all the intelligence, and spiritual blessings that are within his reach. And it is said, "the Lord is the same yesterday to-day and for ever;" consequently he has not contracted the sphere, and agency of man, nor decreed that he will in the future refuse to bestow the same blessings upon those who become his saints, that he bestowed anciently upon his people. Surely, the people of God are as susceptible of attaining to the high standing now-a-days, as they were formerly.

The blessings that the ancients received, and which are for us, are the spirit of prophecy or revelation, and visions, administration of angels, &c.: therefore, we conclude that the profession of perfection, of those who deny that these gifts and graces of the gospel are for us, is hypocritical. These gifts are for the people; therefore, they cannot be perfect without them: for it is by the Spirit of prophecy or of revelation, that we can obtain a knowledge of God; "No man can say that Jesus Christ is the Lord, except it is by the Holy Ghost." The more of this spirit that the prophets received, the more they were like God. All things are present before God to all eternity, and when the prophets received the Spirit of God, it brought things that were in the future, and made them present before them. When the saints had visions of heavenly things their knowledge was increased.

Some of the saints of ancient days were in a great degree, if not perfect in their sphere of action, because they sought and obtained that which was for them. But Oh! how changed the scene! Men now profess to be saints, and even to be holy, sanctified, and some to be perfect, without receiving any such blessings, or even obeying the first principles of the gospel of Christ. Awake! Awake! to righteousness and sin not O ye nations, kindreds, and people of the earth, and put away such delusive notions, and keep the commandments of the Great God, that you may be counted worthy to set down in the kingdom of heaven with Abraham, Isaac, Jacob, and the prophets.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. OCTOBER 15, 1845.

FAITH—There will be found in this paper a lecture on faith copied from the Book of Doctrine and Covenants, which is the first of a course delivered before a theological class in Kirtland, O. in the winter of 1834 & 5. Faith being the first principle of action in all intelligent beings, and those lectures setting forth that principle in a clear and interesting manner, we thought perhaps we could not interest our readers more than by giving place to one of them at this time; we may copy others of them hereafter, if our space will admit.

THE CONFERENCE, which was appointed to be held in Philadelphia, commenced on Monday the 6th inst. and closed on Wednesday afternoon, after an interesting session of three days. The Spirit of the Lord was manifested greatly in the assembly, and much good we trust, will result from the meeting. Sev-

eral important items of law were given by revelation, and laid down for the government of the saints, which will appear in the minutes when published.

We have received the minutes as they were taken during the progress of the conference, but they have not yet been prepared for the press, therefore we cannot give them in this No. of our paper, but hope to be able to give them in our next; this however is somewhat uncertain, as we shall not publish them until President Rigdon's return, who deemed it advisable while he was east to make a short visit to the churches in the cities of the seaboard; we look for his return in a few days or weeks at farthest.

FROM THE ELDERS.

We have received a lengthy and interesting communication from Elder James Blakeslee, which came too late for publication in this No. By it we learn that since the conference he has commenced laboring in the ministry, in Athensville, Montgomery Co. this State, about eight miles from Philadelphia, with good success. He has large and attentive congregations, and the people treat him with the utmost kindness and respect. The prospects are that a good work may be done in that vicinity; the people are anxious to hear the gospel in its purity, and many doors are open for faithful Elders in that region of country; we pray the Lord of the harvest to raise up and send faithful laborers into his vineyard, for this, the last time, that the gospel of the Kingdom may be preached to all people as a witness, for the end draweth near.

We have received two letters from Elder Briggs Alden, the last one dated Stockbridge, Madison Co. N. Y. Oct. 2, from which we learn that he has labored principally in Madison and Jefferson Counties. His labors we are happy to learn, have been crowned with success; the Lord has blessed him with the assistance of his Holy Spirit, by which he has been enabled to convince several of the vital importance and necessity of preserving unsullied and unbroken, the order of the government of the church of Christ, as established by the Great Jehovah himself—that a church without a prophet, legally appointed and ordained, is not the church of God, inasmuch

as the Lord has said he would have a prophet to stand at the head, and lead his people, who should be like unto Moses; and has also been so kind and careful as to give the precise manner in which one should be appointed, so that the church need not be deceived, in the event; Joseph Smith should transgress or be cut off; which was, that he should be ordained under Joseph Smith's hands to that office and calling; which ordination, no man living, who stood in connection with the church at the time of his decease, had received, excepting President Rigdon—and the Lord has raised him up, caused him to be legally ordained, and qualified him to go forth and be a Messenger before his face, to prepare the way for the second advent of the Son of man—which our heavenly Father is manifesting to many of the honest in heart, by the gift of the Holy Ghost, by revelations, by visions, and by the manifestation of heavenly messengers, to the great joy and satisfaction of their hearts.

May the Lord bless and prosper our beloved brother Alden, and shed forth abundantly into his heart, the gifts of the comforter that he may lift his warning voice by the power thereof, and be permitted to gather out many of the honest, thereby laying up much fruit, against the time the Lord of the harvest will come to claim his own, which is drawing near at hand, for he will come and will not tarry.

We learn by letter from Elder Archibald Falconer, that he has been laboring in the interior of Virginia for some months past. He has met with considerable opposition and persecution in some places, having been on one occasion stoned, while in the discharge of his duty; in other places he has been treated with kindness and attention. He has baptized two, and the prospects were favorable for more to come forward soon. He is nothing daunted or discouraged, but feels to rejoice greatly, that he is counted worthy to bear persecution and affliction for Christ's sake and the gospel. May his labors be like bread cast upon the waters.

West Buffalo, Iowa Sept. 25th, 1845.

BROTHER ROBINSON,

DEAR SIR:—Having just returned from Fulton city, Ill. about fifty miles up the Mississippi above this, where I have been laboring about five weeks, inces-

santly day and night, preaching from one to three times every day. I hasten for your comfort, as well as the encouragement of others, to inform you of the goodness of God to me, in crowning my labors with souls for my hire as well as blessing me with his Holy Spirit, to preach his word with power to the satisfaction of a large portion of the people. I am happy to say to you, that through the help of the Lord, I have not only succeeded in breaking down all most all prejudice in this region of country, but was blessed with the privilege of leading fourteen honest souls down into the waters of baptism; three of whom I ordained to the office of elders. I organized the branch last Saturday—broke bread to them on Sabbath—and left on Monday. Brother Edward Rolph, was chosen to preside over the branch. Brother M. Riley a very learned Baptist minister, a Greek, Hebrew and Latin scholar, is one of the three, he intends to travel and preach. Elder Roys Oatman, who was once in the church of Latter Day Saints and lived at La Harp, joined us with his wife, and although they were in the old church they say they never believed the Book of Mormon before; he is now with us, whole hearted in the work; he is ordained and preparing his temporal affairs for the ministry.

Several others in the vicinity of Fulton declared in favor of the work, and were only deterred from doing their duty, by being confined to their bed by sickness, which now rages all over the western country to an alarming extent, (the disease is bilious, and chill and fever;) my own family has not suffered by it, but almost all others have, and when it lays hold on a person, it seems almost impossible for them to exercise faith to be healed. Elder Blakeslee has gone east, and there is no one now preaching in the west to my knowledge, to any extent, except myself; and I have pressing calls more than a dozen elders could fill. O that the Lord of the harvest, would either send or raise up help in the west.

Dear Brother I do greatly rejoice to hear of the prosperity of the cause of our common salvation in the eastern country, and I pray God to remember his afflicted people, and pour out his Holy Spirit on the faithful. He has continued to bless me with his Holy Spirit, and health of body, to labor in the vineyard with joy and success; for which I do thank him. I feel that he is with you, dear Brother, by his Holy Spirit, and I hope with the same blessing of health that I enjoy.

Give my love to all the Brethren there.—
Brother Oatman sends his respects to all.

G. M. HINKLE.

For the Messenger and Advocate.

MIRACLES IN THE LAST DAYS.

MR. EDITOR:—We shall endeavour to prove, as I said in my last communication published September 1st, that the traditions of that part of the religious world, who profess

to believe that there was to be no more miracles after the suffering of Christ and his apostles in the flesh, is false. See Isa. 8: 20, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Notwithstanding we believe we have produced proof sufficient to establish the position we have taken, we have concluded to take a few more quotations from the testimony to establish our position beyond all contradiction; we shall call your attention at this time more particularly on the subject of miracles.

I do not recollect of reading in the Prophetic history of the world, as contained in the Bible, that the Lord ever worked a miracle by the hand of man, or through the instrumentality of man, but what he had a Prophet, or Prophets on the earth at the time. In the days of Moses the Lord established a kingdom in Israel, and he placed the Prophet Moses in their midst for a chief Judge, and gave him Aaron and Hur for counsellors; he also gave 70 of the elders of Israel, and put his Spirit upon them and made Prophets of them and they prophesied. See Numbers 11th chap. 25th verse, "And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease." I have written the above to show that Israel's Judges and counsellors were Prophets at the first; but concerning the restitution in the latter times, see Isaiah 1st chapter 26th verse, "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterwards thou shalt be called. The city of righteousness, the faithful city." According to the above testimony Israel's Judges will be restored as at the first and counsellors as at the beginning. After their restitution has thus far taken place we have thought to follow their history, and see whether the Lord works any miracles among them. See Isaiah 11th chapter from the 10th verse to the end of the chapter inclusive.—"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamoth, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcast of Israel, and gather together the dispersed of Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines

toward the west; and they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. It is said in the above quotation that the Lord will utterly destroy the tongue of the Egyptian sea, when the remnant of Israel returns according to the promise. That branch of the Red sea called the tongue remains yet, unless it has been destroyed so recently, that the news of its destruction has not as yet reached us; therefore we know that prophecy has not as yet been fulfilled. Again it is said, with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod; and they shall have a highway, like as Israel had when he came up out of the land of Egypt; in Exodus 14th chapter 21st verse we have the following account, the Lord caused the sea to go back by a strong east wind all that night. If the dividing of the sea was a miracle, who will say the dividing of the River will not be? If any man shall say there will be no more miracles, he and the Prophets for it, if any man speak not according to the law and the testimony, it is because there is no light in him.

Jeremiah said, in view of coming events, that the days shall come, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the North, and from all the Lands whether he had driven them. See Jeremiah 16: 14, 15. When the house of Israel wish to speak of the mighty power of God, they say the Lord liveth that brought up the children of Israel out of the land of Egypt; by so saying they bring to mind the miraculous power of God in sending the ten plagues upon Egypt, and dividing the Red sea; the Prophets have given us to understand, that when the remnant of Israel returns, God will work such mighty miracles in restoring them to the lands given to their forefathers, as will cause them to lay aside the old proverb above spoken of, and they will say, "The Lord liveth that led the children of Israel from the land of the North, and all the land whether he had driven them." The sectarian Priests with these declarations in their Bibles, say there was to be no more miracles after the suffering of Christ and his apostles in the flesh.

Again, let me refer my readers to the prophecy of Isaiah 51st chapter 10th and 11th verses, "Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." The prophet Isaiah has given us to understand, that the Lord will dry up the great deep, and make the depth of the sea a way for the redeemed of the Lord to pass over on, to come to Zion; and who will say it will not be as much of a miracle as was wrought when the children of Israel passed through the Red sea.

Zachariah has informed us that the remnant of Israel will do many mighty works on their return to the land of their forefathers. Zach. 10th chapter 11th verse, "And he shall pass through the sea with affliction; and shall smite the waves in the sea, and all the deeps of the rivers shall dry up: and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away." If the Prophecy of Zachariah is ever fulfilled, the remnant of Israel will pass through the sea with affliction; and smite the waves of the sea, and all the deeps of the rivers shall dry up; and who shall say that there will not be as great miracles as there was when Moses stretched his rod over the sea? Well might the Gentiles say, as Jeremiah said they would when they see those things take place, "Surely our fathers have inherited lies, vanities, and things wherein there is no profit."

In the 29th chapter of Isaiah's prophecy, it is stated, that a sealed book would be delivered to one that is not learned; notice what follows: "Therefore behold I will proceed to do a marvellous work among this people; even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." 17th and 18th verses, "Is it not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity, and out of darkness." If the deaf hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness, it will be by the means of miracles no doubt. If we should see the whole of the 29th chapter of Isaiah fulfilled, we might possibly consider it a marvellous work and a wonder.

It would be superfluous to multiply quotations on this subject, for if we should extract all that the Prophets have written concerning the marvellous and miraculous power of God which has not as yet been fulfilled, it would fill a larger volume than is our purpose to publish on this subject at present, I have written enough on this subject to satisfy every believer in the bible, that will give it a candid perusal, that the traditions of a large part of

christendom is not according to the law and the testimony.

AMOS B. TOMLINSON.

From the Book of Doctrine and Covenants.

SECTION 1.

LECTURE 1.—ON FAITH.

1. Faith being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2. In presenting the subject of faith, we shall observe the following order:

3. First, Faith itself—what it is:

4. Secondly, The object on which it rests; and

5. Thirdly, The effects which flow from it.

6. Agreeably to this order we have first to show what faith is.

7. The author of the epistle to the Hebrews, in the 11th chapter of that epistle, and 1st verse, gives the following definition of the word faith.

8. "Now faith is the substance (assurance) of things hoped for, the evidence of things not seen."

9. From this we learn that faith is the assurance which men have of the existence of things which they have not seen; and the principle of action in all intelligent beings.

10. If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it, both mind and body would be in a state of inactivity, and all their exertions would cease both physical and mental.

11. Were this class to go back and reflect upon the history of their lives from the period of their first recollection, and ask themselves, what principle excited them to action, or what gave them energy and activity, in all their lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance which we had of the existence of things which we had not seen, as yet!—Was it not the hope which you had in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion, in order to obtain them? Are you not dependant on your faith, or belief, for the acquisition of all knowledge, wisdom, and intelligence? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them? Would you have ever sown, if you had not believed that you would reap? Would you have ever planted, if you had not believed that you would gather? Would you have ever asked, unless you had believed that you would receive? Would you have ever sought, unless you believed that you

would have found? Or would you have ever knocked, unless you had believed that it would have been opened unto you? In a word, is there any thing that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions, of every kind dependant on your faith? Or may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings, are they not all by reason of your faith? Reflect, and ask yourselves if these things are not so? Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves; and, if the moving cause in you, is it not in all other intelligent beings?

12. And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Savior has said, and that truly, that he that *believeth* and is baptized shall be saved. Mark xvi. 16.

13. As we receive by faith all temporal blessings that we do receive, so we in like manner, receive by faith all spiritual blessings that we do receive. But faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the epistle to the Hebrews, xi. 3.

14. Through faith we understand that the worlds were framed by the word of God: so that things which are seen were not made of things which do appear.

15. By this we understand that the principle of power, which exists in the bosom of God, by which the worlds were framed, was faith; that it is by reason of this principle of power, existing in the Deity, that all created things exist—so that all things in heaven, on earth, or under the earth, exist by reason of faith, as it existed in Him.

16. Had it not been for the principle of faith, the worlds would never have been framed, neither would man ever have been formed of the dust—it is the principle by which Jehovah works, and through which he exercises power over all temporal, as well as eternal things. Take this principle or attribute (for it is an attribute) from the Deity, and he would cease to exist.

17. Who cannot see, that, if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? and that, if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavoring to teach to man.

18. The Savior says, Matthew xvii. 19, 20, in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief: "For verily I say unto you," said he "if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place, and it

shall remove; and nothing shall be impossible unto you."

19. Moroni, while abridging and compiling the record of his Fathers, has given us the following account of faith, as the principle of power. He says, page 563, "That it was the faith of Alma and Amulek which caused the walls of the prison to be rent, it was recorded on the 264th page; that it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit and with fire, as seen on the 421st page, and that it was by faith that the mountain Zerin was removed, when the brother of Jared spake in the name of the Lord. See also 565th page."

20. In addition to this, we are told in Hebrews, xi. 32, 33, 34, 35, that Gideon, Barak, Sampson, Jephthah, David, Samuel and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; and that women received their dead raised to life again, &c. &c.

21. Also, Joshua in the sight of all Israel, bade the sun and moon to stand still, and it was done. Josh. x. 12.

22. We here understand, that the sacred writers say, that all these things were done by faith. It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order, by reason of the faith there was in Him. So with man also. He spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in them.

23. Had it not been for the faith which was in men, they might have spoken to the sun, the moon, mountains, prisons, lions, the human heart, fire, armies, the sword, or to death in vain.

24. Faith, then, is the great governing principle which has power, dominion, and authority over all things: by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God.—Without it, there is no power, and without power there could be no creation nor existence.

OF THEOLOGY.

Question.—What is theology?

Answer.—It is that revealed science which treats of the being and attributes of God—his relations to us—the dispensations of his providence—his will with respect to our actions—and his purposes with respect to our end.—[Buck's Theological Dictionary, page 582.]

Q. What is the first principle in this revealed science?

A. Faith. § 1. ¶ 1.

Q. Why is faith the first principle in this revealed science?

A. Because it is the foundation of all righteousness. Heb 11:6. Without faith it is impossible to please God. 1st. John, 3: 7. Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he [God] is righteous. § 1. ¶ 1.

Q. What arrangement should be followed in presenting the subject of faith?

A. First, Should be shown what faith is: § 1. ¶ 3.

Secondly, The object upon which it rests: and § 1. ¶ 5.

Thirdly, The effects which flow from it. § 1. ¶ 5.

Q. What is faith?

A. It is the assurance of things hoped for, the evidence of things not seen: Heb. 11: 1. That is, it is the assurance we have of the existence of unseen things. And being the assurance which we have of the existence of unseen things, must be the principle of action in all intelligent beings. Heb. 11: 3.—Through faith we understand the worlds were framed by the word of God. § 1. ¶ 8, 9.

Q. How do you prove that faith is the principle of action in all intelligent beings?

A. First, By duly considering the operations of my own mind; and secondly, by the direct declaration of scripture. Heb. 11:7. By faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Heb. 11:8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. Heb. 11:9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Heb. 11:27. By faith Moses forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible. § 1. ¶ 10, 11.

Q. Is not faith the principle of action in spiritual things as well as in temporal?

A. It is.

Q. How do you prove it?

A. Heb. 11:6. Without faith it is impossible to please God. Mark 16:16. He that believeth and is baptized, shall be saved.—Rom. 4:19. Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. § 1. ¶ 12, 13.

Q. Is faith any thing else beside the principle of action?

A. It is.

Q. What is it?

A. It is the principle of power also.—

§ 1. ¶ 13.

Q. How do you prove it?

A. First, It is the principle of power in the Deity, as well as in man. Heb. 11:3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. § 1. ¶ 14, 15, 16.

Secondly, It is the principle of power in man also. Book of Mormon, page 264.—Alma and Amulek are delivered from prison. Do. page 421. Nephi and Lehi, with the Lamanites, are immersed with the Spirit.—Do. page 565. The mountain Zerin, by the faith of the brother of Jared, is removed.—Josh. 10:12. Therspake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon. Josh. 10:13. And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. Mat. 17:19. Then came the disciples to Jesus apart, and said, Why could not we cast him out? Mat. 17:20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Heb. 11:32. And what shall I say more! for the time would fail me to tell of Gideon, and of Barak, and of Sampson; and of Jephthah, of David also, and Samuel, and of the prophets. Heb. 11:33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Heb. 11:34.—Quenced the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Heb. 11:35.—Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection. § 1. ¶ 16, 17, 18, 19, 20, 21, 22, 23.

Q. How would you define faith in its most unlimited sense?

A. It is the first great governing principle, which has power, dominion and authority over all things. § 1. ¶ 24.

Q. How do you convey to the understanding more clearly, that faith is the first great governing principle, which has power, dominion, and authority over all things?

A. By it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God, and without it there is no power; and without power there could be no creation, nor existence! § 1. ¶ 24.

SINGULAR PHENOMENON ON LAKE ONTARIO.

On Saturday last, an extraordinary occurrence was noticed in the lake at this place. Shortly before noon, some gentlemen walking upon the wharf, happening to cast their eyes upon the water, between the piers, were struck with the very unusual appearance of a strong current tide, as it were, setting directly out to sea. It seemed as if the whole lake was going bodily away. In a few minutes nearly a third part of the inner harbor, with a corresponding portion of the shore on either side, was left entirely bare, when suddenly the tide turned and came as rapidly back again, filling the harbor at least two feet higher than it was before.—This extraordinary action of the lake was continued at regular intervals of every eight or ten minutes till after dark; the highest tide noticed being a little before six in the evening, when the water rose seven inches higher than it was last spring, and just two feet and an inch above its present level. We understand the same occurrence was noticed at other places on the lake, and we hear that at Port Hope the effect was so great that the steam boat Princess Royal could not get into the harbor at all, running hard aground when more than her length outside the entrance to the piers.—The cause of so extraordinary a phenomenon is at present a matter of various conjectures, but the general opinion seems to be that it could only have been produced by a violent earthquake in some other part of the continent which we shall probably soon hear of.

Cobourg (Canada) Star.

From the Pittsburgh Chronicle of Oct. 15.

MORMON NEWS.—We copy the following from the St. Louis Republican of Monday the 6th:—"Our correspondence from Warsaw states the result of the deliberations of the Anti-Mormon convention at Carthage last week. Nine of the adjoining counties were represented, and it will be seen that they resolved that the Saints must leave by spring. As the official proceedings have not yet reached us, we are unacquainted with the mode proposed to effect this object, but hope it may be such as to leave no doubt on the subject. We learn by the Die Vernon that Gen. Hardin had arrested Backenstos, and it was said, intended to send him to Springfield—with what object we are not informed. Nauvoo was quiet, and Gen. Hardin had left the place with the forces under his command."

End of the Mormon War.—By documents published in the St. Louis Republican, we learn that the Mormons have entered into a definite arrangement to leave Illinois in the spring, in a body, for some place west of the Rocky Mountains. This arrangement has been amicably agreed upon—in fact, the Mormons say they had intended going at any rate, had the disturbance not taken place. A small military force will be kept in the county to preserve order until the removal takes place.

POETRY.

SECOND ADVENT.

Come, O! thou King of Kings!
We've waited long for thee,
With healing in thy wings,
To set thy people free;
Come thou desire of nations, come,
Let Israel now be gathered home.

Come, and make an end of sin,
And cleanse the earth by fire,
And righteousness bring in,
That saints may tune the lyre,
With songs of joy in happier strains,
To welcome in thy peaceful reign.

Hosannahs now shall sound
From all the ransomed throng,
And glory echo round
A new triumphal song;
The wide expanse of heav'n fill
With anthems sweet from Zion's hill.

Hail! Prince of Life and peace,
Thrice welcome to thy throne,
While all the chosen race,
Their Lord and Savior own;—
The heathen nations bow the knee,
And every tongue confess to thee.

DIED, in the city of New York, on the 19th of Sept. of inflammation in the throat and lungs, Laura Malvina, daughter of Elder George T. and Mariah M. Leach, aged 14 years and 2 months. She was a consistent member of the church of Christ, and died in the full enjoyment of perfect confidence of her divine acceptance, pleading with her relations to meet her in the morning of the first resurrection.

UNIVERSITY OF THE

"Literary and Botanico-Medical College of the State of Ohio," at Cincinnati:—

ESTABLISHED BY LAW.

COLLEGE OF PHYSICIANS AND SURGEONS.

The following gentlemen compose the Faculty:—

DOCTOR CURTIS, Professor of the Institutes, and Practice of Medicine; Materia Medica, Pharmacy, and Therapeutics; Pathology, and Hygiene.

DOCTOR HILL, Professor of Anatomy; Physiology, and Surgery.

JOSEPH BROWN, Professor of Chemistry and Botany.

DOCTOR BENNETT, Professor of Midwifery, and the Diseases peculiar to Women and Children; Forensic Medicine, and Clinical Practice—(formerly Professor of Obstetric Medicine in the "Willoughby University of Lake Erie.")

A Charter incorporating the "Literary and Botanico-Medical College of the State of Ohio," with the most plenary University powers, was granted by an act of the Legisla-

ture in March, 1839, since which time its Medical Department—the College of Physicians and Surgeons—has been in successful operation. It is the oldest Botanico-Medical College in the United States, and its patronage has been encouraging. The advantages for professional study and the acquisition of correct knowledge in Anatomy, Surgery, Practice of Medicine, and Obstetrics, are not surpassed by those of any other Medical Institution in the United States. The Medical and Surgical Clinique attached to the University will afford opportunities for Hospital Practice, in addition to other similar facilities; and those persons requiring assistance in the operative departments, who will submit to the clinical observation and inspection of the class, will, during the lecture season, be operated upon gratuitously. Many important operations are performed on the living subject, and the whole theory and practice are carefully taught and illustrated on the cadaver. Physiology is illustrated with the Manikin, the most wonderful exhibition of art—an instrument by the aid of which an amount of knowledge that it once required years to obtain, can be communicated in as many weeks. Pathology, diagnosis, and therapeutics, will be illustrated abundantly in the college. The principal articles of the Materia Medica, both crude and prepared, will be exhibited so constantly, as to enable the student to become acquainted with the agents he is to use in his profession. The chemical apparatus, the botanic garden, and a great variety of maps, diagrams, paintings, &c., complete the means of illustration.

We feel happy in assuring the public that we have, now, associated with us, gentlemen who will answer every reasonable expectation. And we are all determined to give the community, particularly the friends of medical reform, an opportunity to remove from the general practitioners of the new system, the popular charge of ignorance, and empiricism. Will you sustain us? We shall see!

The lectures in this University will commence on the first Monday in November, at the college Edifice, on 3rd Street, between Broadway and Ludlow, and continue four months. There will be at least five **REGULAR LECTURES**, daily, for five days in each week; (Saturdays being occupied by the Medical Society connected with the college,) and occasionally, an extra evening lecture, on miscellaneous subjects collaterally connected with medical science.

As there will be no summer course hereafter, those who desire the advantages of this Institution will avail themselves of the **WINTER SESSION**.

The fees for a full course of Lectures, Matriculation included, amount to \$80, **IN ADVANCE**. Diploma, \$20. A full course of Lectures will be delivered on Dental Surgery, by an able Dentist of this city, for which an additional fee of \$2 will be charged.

Good boarding can be obtained at from \$2— to \$2.50 per week.

The Text Books will be consulted authoritatively as far as they are descriptive of disease—the actual condition of parts—or the preparations; but the PRACTICE taught will be on PURELY BOTANICAL PRINCIPLES. Botanic practitioners cannot be too highly educated. We wish no half-way men, but those who have sufficient temerity to take a bold and decided stand for progressive medical reform; and such as will not use a MIXED PRACTICE to suit customers.

The facilities in this Institution, for acquiring a thorough and correct medical education are most ample in all the departments; and dissecting, operations, illustrations, and experiments, will be conducted on the most liberal and extensive scale, and in such a manner as to afford all students, both seniors and juniors, the best possible accommodations.

The friends of Medical Reform are respectfully requested to preserve, and forward to the Anatomical Cabinet of the College, all the interesting specimens of morbid anatomy which they may be able—and to favor the respective professorships with useful preparations calculated to facilitate illustrative teaching in the various departments.

A. CURTIS, M. D., Chancellor.
Cincinnati, Ohio, July 9th, 1845.

PROSPECTUS

FOR THE SECOND VOLUME OF THE

MESSANGER & ADVOCATE OF THE CHURCH OF CHRIST.

—0000000000—

As the first volume of the MESSANGER AND ADVOCATE is drawing to a close, we deem it advisable to give our patrons and friends an early notice of our intention to continue its publication.

The commencement of this paper was under circumstances very peculiar and trying. We were under the painful necessity of lifting our pens and voices against an apostasy the most daring, and of opposing doctrines the most revolting, demoralizing, and destructive, that ever mortals were called upon to witness; especially in a civilized community; and we think it exceedingly doubtful if the history of the most barbarous or heathen nations can show a parallel; we mean the private teachings and practices of the leaders at Nauvoo.

To save the church of Christ from an entire ruin and overthrow, required an effort worthy of the high and exalted end to be obtained.—This effort we felt willing to make, agreeably to the requirements of our heavenly Father, knowing that with his aid and blessings this glorious object could be accomplished; and we have the unspeakable privilege of seeing that

our labours have not been fruitless or vain, but have been attended with abundant success, through the goodness, and under the guidance of him who hath said, "though heaven and earth pass away, not one jot or tittle of my word shall fail."

To show the true state of the church, and give the full account of its re-organization, and the establishment of the kingdom of God, and also set forth the doctrines of the kingdom in detail, as they are contained in the scriptures, we knew would require a paper to be published oftener than once a month, therefore we concluded to publish the first volume semi-monthly, which we have done at a reduced price—much lower in fact than we could afford to do in justice to ourselves—it has been attended with a vast amount of labor in preparing the matter, which is almost entirely original, and will compose, when completed, a work of 384 closely printed octavo pages—the expense also has been heavy upon a few individuals, which however has been borne with cheerfulness, knowing the importance of the work to be accomplished.

The great object for publishing this periodical being in a great measure obtained—the church of Christ being re-organized upon its original, and only sure foundation—and the kingdom of heaven established, and rolling forth with success and prosperity—we have come to the conclusion to publish the second volume once a month only; which will very materially lessen the expenses, and relieve us from a heavy burthen.

The Messenger and Advocate, as heretofore, will continue to give the progress of the cause of truth throughout the world—it will contain essays upon the glorious plan of salvation—and will also be a medium through which the Elders of the Church of Christ can communicate their feelings and success in the ministry. No pains will be spared, on our part, to make the Messenger an interesting and useful sheet, such an one as the wants of the saints demand; and we entertain no fears that we shall be suffered to pass unrewarded for our toils.

TERMS:—One Dollar per annum, payable, in all cases in advance; as we cannot send the paper to any except the pay accompany the order. Any person procuring five new subscribers, and forwarding us five dollars current money, shall receive one volume gratis. All letters must be addressed to the publisher, Post Paid, to receive attention.

E. ROBINSON.

Pittsburgh, Oct. 1, 1845.

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No. 24.

ESSAY ON THE GOSPEL.

BY S. RIGDON.

Continued from page 359.

There is one thing necessary to know in order to have a correct knowledge of the gospel; it is, that it was, and is, and ever will be the same; that it is as immutable as God himself, or Jesus the Savior, and that the gospel is the scheme of life and salvation; and there was not nor will not be any other; it is that scheme of things by which all that are saved, will be saved, and all who are now saved were saved by it. The apostle Paul, in his epistle to the Ephesians, 1st chapter from the 3rd to the 11 verse, gives us the following account of the scheme of life and salvation, which he promulged in his day to the generation among whom he lived, and to whom the Lord sent him. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

In the foregoing quotation the apostle gives us an outline of the order of things, which he proclaimed to the people of his day, which he said he had not received of man, nor by man; but by revelation of Jesus Christ.—Galatians 1: 11, 12, "But I certify you brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The account then which the apostle gives of the proclamation which he proclaimed to the world is, that the same thing which he received by immediate revelation from Jesus Christ, was a scheme of which had originated in eternity, before the world was; "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual bless-

ings in heavenly places in Christ Jesus: according as he hath chosen us in him before the foundation of the world." Ephesians 1: 3, 4. Having predestinated us unto the adoption of children by Jesus Christ, to himself, 5 verse. That is, before the foundation of the world. No language need be plainer than this, that is, that God before he framed the world, had laid the scheme of life and salvation, and before he formed Adam's dust into man, he had predestinated that the human family should be made children to himself, through Jesus Christ, and all this was fixed before the foundation of the world; and this is what Paul had revealed unto him to proclaim to the uncircumcision, as well as Peter to the circumcision. But it was in Jesus Christ that men were to be made children to God, or that God made children to himself out of the apostate race of man. "He hath chosen us in him in whom we have redemption through his blood, the forgiveness of sins wherein he hath abounded toward us, of in him he hath abounded towards us in all wisdom and prudence." In all these instances it is in him, not out of him, that men are to receive blessings, and to become sons of God.

This is in perfect accordance with what this same apostle says in the epistle to the Galatians, when speaking of Abraham, and the gospel proclaimed to him, 3 chapter and 8 verse: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." The promise to which the apostle alludes is found in the book of Genesis 12; 1, 2, 3.—"Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I shall shew thee of: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed. In the 22 chapter 15, 16, 17 and 18 verses, the promise reads thus: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself I have sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessings I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast done these things."

In the former of these quotations it is said, that *in thee shall all families of the earth be blessed*. And in the latter that *in thy seed shall all nations be blessed*.

In the 28 chapter we have an account of the same promise being confirmed unto Jacob: for according to the declarations of the Psalmist David this promise was made unto Abraham, and by oath unto Isaac, and confirmed unto Jacob. See 105 Psalm, 8, 9 and 10 verses; "He hath remembered his covenant forever, the word which he commanded unto a thousand generations, for the generations of the thousand years." Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. The account of this confirmation we have in the 28 of Genesis and the 10, 11, 12, 13 and 14 verses. "And Jacob went out from Beer-sheba and went toward Haran: And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Here it is said to Jacob that *in him and in his seed* all families of the earth should be blessed, and putting both the former quotations together and it would read the same way to Abraham; for one says *in thee*, and the other says *in thy seed*, so that the promise to Abraham, Isaac, and Jacob, was, that in them, and in their seed, should all the families, or nations of the earth be blessed, and this is what is called the gospel, which Paul says was preached before to Abraham: Galatians 3: 8. It is necessary that the reader should notice particularly that it is *in Abraham*, and *in his seed* that all the families of the earth should be blessed, and not out of them; for here lays the mistake with many; they do not notice that little preposition, *in*, and they fancy to themselves that they will be blessed, whether they are in Abraham and his seed, or out of them; not thinking that there is a difference between *in* and *out*.

Concerning this promise made to Abraham the New Testament writers have said many things. In the 3 chapter of the epistle to the Galatians, the apostle Paul settles the question, who the seed was, concerning whom it was said, that in *thy seed* shall all the families of the earth be blessed. He says thus,

in the 16 verse; "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." According to this explanation, the promise to Abraham and his seed stands thus. That *in thee*, and *in Christ* thy seed, shall all the families of the earth be blessed. We can see by this that it was not enough that a person should be a regular descendant from Abraham to entitle them to the blessings of heaven, but they must be in his seed also, which is Christ, so that to obtain eternal life, a person must be both in Abraham and in Christ.

What is here said about Abraham and his seed, so directly corresponds with what the apostle has said in the epistle to the Ephesians, as before quoted, concerning the scheme of things which he proclaimed to the world, or the plan of life and salvation, which is called the gospel, that even a careless reader cannot avoid seeing how completely they harmonize. Mark reader that the apostle said that God had chosen us in Christ Jesus before the foundation of the world. Eph. 1: 4.—Again in whom we have redemption through his blood, the forgiveness of sins wherein [for in whom] he hath abounded towards us in all wisdom and prudence. So then we are chosen to be sons of God in Christ and it is in him we have redemption, the forgiveness of sins, and it is in him that God abounds unto us in all wisdom and prudence. And the promise to Abraham was, that *in his seed* all the nations of the earth should be blessed, or that *in Christ* all the nations of the earth should be blessed, and that says the apostle, is what God purposed in himself before the foundation of the world, and agreeably to that plan, men should be blessed: in Christ Jesus they should get the remission of sins; in Christ Jesus they should get redemption; and in Christ Jesus God would abound towards them in all wisdom and prudence; and says the promise to Abraham, (or the gospel as before preached to Abraham) in thee and *in thy seed* shall all the families of the earth be blessed; whether they are descendants of Shem, Ham, or Japheth, in Christ they should be blessed; for God will abound to all who are in Christ Jesus, in wisdom and prudence: they will have redemption, the forgiveness of sins.

It is in view of this promise made to Abraham and his seed that the apostle says, Rom. 6: 6, 7. "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they children: but in Isaac shall thy seed be called." And in Rom. 4: 11, 12, 13, the apostle says, "And he [Abraham] received the sign of circumcision a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and the

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father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, yet being uncircumcised."—For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.

The careful reader of the New Testament will find that the allusions to the promise made to Abraham and his seed are very numerous, but would not be to our purpose to quote at present.

It is necessary to remark here, that the apostle has pronounced a curse on any person, or even an angel from heaven, if they preach any other gospel, than the one which he had proclaimed. See Gal. 1: 8, 9. And he says as quoted above, that, the gospel which he proclaimed, had been before preached to Abraham, telling him, that in his seed, that is, in Christ Jesus, all the families of the earth should be blessed, and from what he said to the Romans it is evident that the apostle excludes the fleshly seed of Abraham from being the children of Abraham according to this promise, only such as had faith like the faithful Abraham, and that all others who had this faith, were equally entitled to the blessings of Abraham whether they were his fleshly seed or not; it mattered not from whom they descended; for if through faith they were enabled to get into Christ Jesus, they would be considered Abraham's children, and heirs according to the promise.

If the third chapter to the Galatians the mystery is solved, how it is that we are put into Christ, and become Abraham's seed and heirs according to the promise. Verses 26, 27, 28. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. This carries the promise made to Abraham to its legitimate issue and shows what it was that was preached to Abraham that it was not only in his seed that all the families of the earth were to be blessed, but that they were to be put in his seed, that is Christ, by baptism; for as many of you as have been baptized into Christ, have put on Christ. We could hardly admit the thought that the Lord had told Abraham that in him and in his seed all the families of the earth should be blessed, and yet not tell him how it was that they were to become his children, or in other words, how they were to be put into Christ, Abraham's seed. No doubt therefore can exist, but that Abraham knew all about it; for if he did not, could it be said that he had the gospel preached unto him? It could not, unless he had that thing preached unto

him which Paul afterwards preached, and concerning which he said that any man, or an angel from heaven should be accursed if he preached any other. Neither can we with safety admit it, having the testimony which we have on this subject before us, that God had at any period of the world any other way of making sons and daughters but the one; for Paul says that the gospel was before the world was, and the thing which he received by revelation, was the same which had existed from eternity.

But to have the whole subject fairly before us, we will attend to the proclamation of him in whom God had wrought effectually to the apostleship of the circumcision, we mean Peter. We have this proclamation, to the circumcision in the 2 chapter of the Acts of the apostles, 37; 38, and 39 verses, it reads thus. "Now when the Jews heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The reader may see very easily, that all these men understood the subject alike; for the specimens which we have of their preaching are alike. Paul says as quoted above that in Christ we have the forgiveness of sins, and redemption through his blood, and that in him, we are made partakers of the blessings of Abraham, and he also says, that it is by baptism that we are put into Christ. Peter says, repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. Why be baptized in the name of Jesus Christ for the remission of sins? because, that by baptism Paul says that you put on Christ, "*as many of you as are baptized into Christ have put on Christ*;" and being in Christ you have remission of sins and redemption through his blood; and in him God will abound to you in all wisdom and prudence. Therefore, repent, and be baptized every one of you in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit, or in other words God will abound towards you in all wisdom and prudence, through the gift of the Holy Spirit. These two apostles then surely had the same views on the subject of the gospel; and let it not be forgotten, that Paul says, that this gospel was preached to Abraham, and not only to Abraham, but that it originated in eternity, before the world was, and that it was not some new thing which has sprang into existence with him and his cotemporaries, and was not known till then. But more on this point hereafter.

Inasmuch then, as the gospel was preached

to Abraham, would it be thought hazarding much to say that baptism was preached to him for the remission of sins, or could the gospel be preached to Abraham and this not be preached? Perhaps some might say, that it was told to Abraham that in his seed all the families of the earth should be blessed, and that was all; could it be said that the gospel was preached to Abraham. And yet it was not preached to him, or was Abraham left to guess the rest and find out what was meant by being in his seed. But let us go back and look a little at this subject. Paul as before quoted, has told us that it was a fixed principle in the economy of God and that before the foundation of the world, that men were to be saved by being in Christ. And he also tells us that Christ was Abraham's seed.—Is this testimony correct? If it is, ever since man was in existence there has been but one way of being saved; for God, according to the apostle's statement, had fixed it by an irrevocable decree and that before the world was that men should be saved in this way and none other. The question now arises, was this scheme of things kept hid from the early ages of the world, so that they did not understand it, and were saved by it? If so there never was any need of understanding it from that day to this; for if they could be saved by it without understanding it, so could we and so could all others, and Paul's assertions to the Ephesians be worse than vain. "That by grace are ye saved through faith," and for when there was no understanding there could be no faith. And there is nothing more certain, than this, that if the ancients were not made acquainted with the scheme of life, they must have been saved without it, or else they were destroyed for want of knowing it. The latter cannot be admitted, and it is very hard to admit the former, that is, that any people were ever saved without understanding how it was done, that they were saved, or that any persons could be washed from all sin by the Lamb, and yet know nothing of Jesus, the Lamb of God, and be taken into heaven by a scheme of things of which they had no knowledge! We are told that without faith it is impossible to please God, and where could faith be in all this matter; or had the ancients the happy faculty of believing on him of whom they had not heard, and of hearing, without a preacher? Mark, reader, that Paul has fixed this matter forever; that it is in Christ Jesus that men were to be saved, since the foundation of the world, and in no other way; so that the ancients must either have known that they were in Christ, (we mean those among them who were saved,) or else they did not: if they did not they were saved in ignorance; and the old maxim with them holds good that ignorance is the mother of devotion. But on this point there can be no difference of opinion among the candid; for to admit that any portion of the human family,

were saved, at any time, or in any period of the world, without knowing how they were saved or by what means they were made partakers of the grace of life, is to suppose an improbability; that is, it is to suppose that they were saved, and were not saved at the same time; for the revelation of the plan of salvation was essential to the salvation of any of the human family. It mattered not how good the scheme of it was; which was devised in eternity, nor how well suited to the situation of man; nor how well calculated to save men; nor yet, how competent it was to save, still it would never have saved one individual since the world began, unless it had been revealed to him. Let it have remained secreted in the bosom of eternity, without its being made known to man, and the world would have been nothing the better of it; but would all have gone to destruction together.

Another thing which would appear very strange, is that there should be an Abel, an Enoch, and others, who had great power with God, who got many revelations from God, and had great faith, so as to obtain testimony that they were accepted of him, and that they pleased him; and yet with all that they knew, they did not know, nor understand the scheme of things, by which they had this power with God, and through which they obtained it. Enoch prophesied of the coming of the Lord with ten thousand of his saints to judge the world; Jude 14th verse; which judgment came by reason of the atonement of the anointed Savior, and it would be very strange indeed if Enoch should not have known anything of the sacrifice of the Savior, and yet knew of his coming to judge the world, because they rejected the salvation which was offered to them by reason of that atonement, and not only knew of the sacrifice of the Savior, but of the way by which the world of mankind was made partakers of the benefits of that atonement; that is by being put into Christ Jesus, and that work of putting in, by baptism, in water, according to what Paul has said, "That as many of you as have been baptised into Christ, have put on Christ;" and I may add, that none others, but those who were baptised into Christ did put him on or could put him on; for there was no other way of putting on Christ.

Who can doubt but that man who had faith sufficient to get revelations, and to obtain knowledge of the great day of judgment, when the Lord should come with ten thousand of his saints, who walked with him three hundred years, and had faith sufficient to be translated; who can doubt I say! but this man was acquainted with the whole scheme of life and salvation, or the gospel. No person can doubt it, but one who is incapable of judging any matters.

But the Scriptures are pointed on this subject, and so clear that a cavalier has no room left, only to show his unfairness and want of

candor. Paul says to Timothy, in his second epistle, 1:9,10, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the offering of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel." If this statement be correct, life and immortality came to light by the gospel, the same as to say, that unless the gospel had come, life and immortality would not have come to light. Let us ask, when did life and immortality come to light? Before answering this question, let me ask, what is meant by life and immortality? I answer, the knowledge of a future existence, or an existence after the present state, in a state of superior glory; and this is the knowledge which came to light by the gospel. When did it come to light? Enoch had knowledge of life and immortality, or else he would not have had faith to have been translated; for could he have faith about a thing of which he never heard? And Paul says that this knowledge came to light by the gospel. If so, Enoch had knowledge of the gospel, and if he had knowledge of the gospel, he knew that men must be in Christ Jesus, or else they could not be blessed, and he must have known that men were put in Christ by baptism, or else there was another gospel, for this was the one which Paul preached, and which he said was before the foundation of the world, and by which we had grace in Christ, before the world was, and it was through this gospel that life and immortality came to light, and Enoch must have been put into Christ, according to the law of this gospel, or else he would not have walked with God three hundred years; for no man can walk with God unless he has obeyed the gospel; and Enoch must have been baptised for the remission of sins, and have received the gift of the Holy Spirit, by the laying on of the hands of some one who had authority from God so to do, or else he would not have known of life and immortality.

This matter will appear exceedingly plain, if we attend a little to the promises made to those who believe and obey the gospel. They were to those who were baptised for the remission of sins, that they should receive the gift of the Holy Spirit, and through this gift they should see visions, dream dreams and prophecy; see Acts of the Apostles, 2d chap. Let us look at Enoch then, and see what great knowledge he had of things of God, and ask him, how did you come to have this knowledge? The answer: By seeing visions.— And how did you obtain power with God to see visions? The answer would be, I obeyed the gospel, received the Holy Spirit, and thereby saw visions, and through this means I obtained all my knowledge.

There is nothing which gives greater peace and satisfaction to the mind, than clear views on the gospel; to understand it correctly is to understand the will of God to men, and to put a person in possession of truths which will guard him against the various impositions which have been imposed on the world, at one period of it and another: and to give him power to become extensively acquainted with God, as well as the heavenly worlds. But it is necessary in order to a clear understanding of the gospel, that we should have a correct understanding of its origin, and of its progress among men; for without this knowledge, we are liable to be led into darkness, and all the glory of the gospel be hid from our eyes.

Let me here observe, that whatever the gospel was, it now is, and ever will be, that it has not nor will it change: its laws are the same; its institutions are the same: its commands are the same, and its regulations are the same, whatever it required of one man in order to obtain eternal life, it required of all men: and that in every age of the world, and will require the same until all shall be gathered that will be gathered, and those who have obeyed its requisitions enter into the rest, which God has prepared for them.— And it is not only the same yesterday, to-day, and forever, and changes not: but it is the only scheme of things by which any portion of the human family has been, or will be saved; for it is only by virtue of the gospel that salvation was ever proclaimed among men, from first to last; for by it life and immortality came to light; so says Paul, 2d, Timothy 1: 15; and as the knowledge of life and immortality is essential to salvation, it is easily seen, there could be no salvation without the gospel, and not only without the gospel, but without the knowledge of it also; for how could a man have faith in that of which he never heard.

Seeing then, that life and immortality came to light by the gospel, and without the knowledge of life and immortality no person could be saved, there can no difficulty exist on the minds of any of the human family, unless they create one where none really exists as to the time the gospel was promulgated to man; it must have been promulgated as early as life and immortality was known, and they were known ever since the time that salvation was proclaimed among the family of man; for salvation is a matter of faith, and faith cannot exist in relation to it without hearing the word of the Lord, for it is by hearing the word of the Lord, that faith in relation to salvation comes. As far back then as we date salvation, so far back we date the proclamation of the gospel to man; and it must be so unless it can be proven that God had more ways than one of saving mankind, and to do this Paul must be refuted, for he says that the plan which he proclaimed was before the

foundation of the world, and that no other foundation could any man lay than that which is laid, which is Christ Jesus, and Peter says that there is no other name given under heaven among men, by which they can be saved but in the name of Christ Jesus.

May we not reason a little upon this subject. Let us ask then, what was the most important thing which God could communicate to his creature man? The answer is, the thing which would save him; if God ever at any time condescended to speak to man, there can no good reason be shown why he did not communicate to him the things which were of the greatest consequence to him, and as God always acts according to reason and never against it we may conclude that he did declare unto man the gospel or the way by which he was to be saved: but what would be very strange would be that there should be a great number of persons saved in the earlier ages of the world, and yet not know how they were saved, be saved in ignorance! It would be equally as strange that prophets, such as Enoch for instance, the seventh from Adam, could prophesy of the second coming of Christ and of his judging the world, and yet not know of his first coming and of his dying for the world. And what would be stranger still would be, that men could be saved by faith, and yet never hear, nor know, of the way of salvation through the blood of the Lamb. This would be believing without hearing, and being saved without understanding, and having faith without hearing the word of God, or in other words it would be believing on him of whom they had not heard, or else it would be hearing without a preacher, and if it were any of these things, it would put the shame on all the sacred writers, and expose them to just ridicule. But while it is as written in the pages of the divine oracles, that salvation is of faith, and men cannot have faith in a being of whom they have not heard, nor hear without one to tell them, or a preacher, and that life and immortality came to light by the gospel, and that Abel was a prophet, and that Enoch the seventh from Adam was translated, and that God saves men by the gospel and nothing else, for what and worse than vain, for the Savior to say ever will save men is the gospel; so long concerning it, "That he that believeth it not, it will be believed by every thinking man that, the gospel was made known to the ancients, as well as to us. But what seems to put the matter at rest as relates to the antiquity of the gospel proclamation is, that the apostle Paul says that the gospel which he proclaimed, or what was to the same effect, that the scheme of things which he taught, was devised before the foundation of the world, and that it was God's fixed purpose to save men in that way or by that plan and none other; so that if there was salvation at all among the ancients, it was because they had the gospel among them.

forces the conclusion on the mind, that the ancients had the gospel among them, and that is, that according to the sacred record the fruits of it abounded among them as far back as the days of Abel. If we inquire what are the things which attend the gospel? we will find that prophesying was one thing, and we are told that Abel was a prophet, for the Savior said to the Jews, that the blood of all the prophets should be required at their hands, from the blood of righteous Abel to the blood of Zacharias. Matthew 23: 34, 35 verses, Enoch was also a prophet: for he foretold of the second advent as recorded by Jude.—Who does not know, that when the apostles proclaimed the gospel, they promised to those who received it that they should prophesy? seeing then that prophesying was a fruit of the gospel who can help seeing that it was by virtue of it that men prophesied, we cannot see where there can be a risk in believing that wherever there are or were prophets, there the gospel is, or was, and one strong reason which confirms this belief is that whenever the gospel is lost prophesying is lost also; this generation is all the proof we need on this subject, for if we ask why has prophesying ceased in this generation? the answer is: because they have lost the gospel.—And not having the gospel, they cannot have the fruits of it; but we see the ancients had the fruits of it, and how could they have the fruits of it and yet not have the gospel? is a question we will leave for those more learned than ourselves to answer.

From reflection, we have been forced into the conclusion that the gospel was as well known among the ancients as among any other people, not even the anti-deluvians or the people before the flood excepted. We are satisfied, that wherever the fruits of the gospel are or were found, there the gospel was also; for nothing else could produce the effects of the gospel, but the gospel itself, or else the gospel was unnecessary; for men could have enjoyed all the blessings which it confers, without its existence. And if any thing besides the gospel could produce the same effects of the gospel, then it was vain, for what and worse than vain, for the Savior to say should be damned; for they could have been saved, if it were admitted, that something else could produce the same effect of the gospel. For instance if men could have the spirit of prophesying, and prophecy without obeying the gospel, then it was vain for the Savior to say, "That he that believeth not, shall be damned;" for who does not know, that a prophet could be saved. But the truth is, all the prophets from righteous Abel down until the present time had obeyed the gospel, and had their communion with God by virtue of their obedience to it.

We have evidence, I think, extant in the scriptures, which is not easily set aside,

though cavilers may cavil at it, that Abraham had a perfect knowledge of the gospel. We want it distinctly understood, that when we speak of the gospel, we mean the whole system, with all its ordinances and laws as proclaimed on "the day of pentecost;" for we know nothing of the gospel distinct from baptism for the remission of sins, and the gift of the Holy Spirit by the laying on of the hands of those who are called and ordained unto this power. Take these things away and where is the gospel? We answer no where—there is no such thing. For distinct from those things, there is no salvation; if there is salvation without baptism for the remission of sins, and the gift of the Holy Spirit, by the laying on of the hands, we know nothing of it; for God our heavenly father does not work at random; but by the strictest rule, even one established by himself for the rule of his conduct in relation to his creature man, before the world was; by that rule he has worked, and will work, until time is no more.

In a former part of this treatise, we examined the ground on which our opinion was founded that Abraham had a knowledge of the gospel. We shall now notice some things said in the scriptures about Moses.

The Savior, in the 5th chap. of John's gospel and 46th verse, says to the Jews, "Had ye believed Moses, ye would have believed me, for he wrote of me." And in the 11th chapter of the epistle to the Hebrews and 26 verse, "Paul says that Moses esteemed the reproaches of Christ greater riches than the treasures of Egypt." From both of these quotations we learn this fact that Moses had a knowledge of Christ, to some extent at least; and we think if examined a little, it will be found that his knowledge was pretty extensive; probably as much so as any other man; for says the Savior, he wrote of me. We think that it is not probable that Moses wrote of Christ without understanding what he wrote, neither is it likely that he began to write on a subject which he did not understand most perfectly, particularly when we consider who Moses was, that he had both seen and conversed with God, and received revelations from him, and was in a situation to have both correct and extensive knowledge of all things which he desired to know; it appears also that in consequence of the knowledge which he had of Christ he had to suffer reproach; for he esteemed the reproaches of Christ, greater riches than the treasures of Egypt; but why the reproaches of Christ? Because he had knowledge of him and wrote of him, and for this knowledge, or for writing it, he had to suffer reproach. This is sufficient to shew to any person who is willing to be instructed, that Moses must have understood the nature of Christ's office, as Savior of the world, or why suffer reproach for his sake?—Every man of any understanding must know, that nothing

could have caused Moses to have suffered reproach for Christ's sake, unless he had knowledge of him: and all the knowledge that any being can have of Christ, is, as Savior of the world, and if Moses suffered reproach for Christ's sake, he must have done so because he proclaimed him as Savior of the world, and must have known as did Abraham, that it was in Christ that all the families of the earth should be blessed, for if he did not know this, he did not know any thing about him, for it was in consequence of this, that he was known to the world. Had it not been for this the name of Christ would not have been known in the world. And if Moses knew any thing of Christ, he could have known nothing of him but what was known of him as the Savior of the world. So that from all the light we can get on this subject, Moses must have had the same knowledge which Abraham had: indeed there was no other knowledge to be had of Christ, but this; take this away and the knowledge of Christ ceases; and so far as the knowledge of Christ extended, so far did the knowledge of the gospel extend; and so far as the knowledge of the gospel extended, so far did or does the knowledge of Christ extend; for they go together and neither of them is found alone.—But what settles this question, in the mind of every candid person forever is, that the fruits which are peculiar to the gospel are found no where but in obedience to it, were found with Moses. He had the spirit of prophecy and of revelation, he also had visions, and the power of miracles attended him; all these are fruits of the gospel, and found among those who are baptized for the remission of sins, and who receive the gift of the Holy Spirit by the laying on of hands. If any should object, and say that the scriptures never mention the baptism of Moses, we reply, neither do they mention his writing of Christ, they only say he did write of him; and we have no doubt if these writings were once obtained, we will in them find the account of his baptism; for every circumstance in relation to him tends to establish this fact on the mind, that he openly acknowledged Christ, and this can only be done by being baptized in his name for the remission of sins, and by receiving the Holy Spirit by the laying on of hands in his name; and having thus openly acknowledged him, he had to suffer reproach for his name; for it would be very singular indeed if Moses had to suffer reproaches of Christ, when he had never acknowledged him; and let me repeat it again, that no person did, or ever will acknowledge Christ only those who do it by being immersed in water for the remission of sins; this is the way and the only way by which any person ever has or ever will acknowledge Christ. They may acknowledge men, or some other beings in doing other things, but they can acknowledge Christ in no other way, and that for the best of all rea-

alone, because there is no other way of acknowledging him; for do all other things that any human creature could do, and leave this undone, and Christ would not be acknowledged. Seeing then, that Moses suffered the reproaches of Christ, it follows of necessity that he must have been baptized for the remission of sins in his name, or he could not have been reproached for his sake.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. NOVEMBER 1, 1845.

PRESIDENT RIGDON has not yet returned from visiting the eastern churches—he spent several days in the City of New York, lecturing to large and attentive audiences, from whence he left for Boston, where he arrived Monday evening, the 20th ult. in excellent health and spirits, amidst the joyous greetings of kind brethren. We look for his return about the 15th inst.

We shall give the conference minutes in our next.

TO OUR PATRONS.

It will be observed that this No. (24) closes the first volume of the Messenger and Advocate—we presume our subscribers understand, by what we have heretofore said, that this will be the last paper sent to them until their subscription is renewed—if they have not understood this fact, we will now inform them of it, so that they may know the reason why the 2d volume is not forwarded to them.

Brethren, and friends, we are so situated, that with the blessings of the Lord, we shall be able to continue the publication of this periodical regularly, even should our subscription list not be as large as many others of our contemporaries, as we are a practical printer, and have procured a good press and material of our own, so that those who may feel an interest in aiding the cause of truth, by patronizing us, need have no fears of losing their money by the failure of the paper, as has too frequently been the case in the world.

When this paper was commenced, our enemies were very free and ready to prophesy that it would not continue for one year, but would be broken up immediately; not being contented with this prediction and using in vain, all the influence and means in their power to accomplish, to them, so desirable an object, they commenced heralding forth to the world, that we were "dead, twice dead, and plucked up by the roots." Notwithstanding all these exertions and efforts which have been

made against us we have moved steadily onward, being greatly blessed and prospered by our heavenly Father; and we now can assure our friends, that, to us, the prospects never appeared brighter or more glorious. Thus much on the past, we will now say a few words on the future.

The God of heaven has set to his hand and seal to accomplish his purposes in the earth in the last days, as testified by his servants the prophets, in days of old, and no power beneath the heavens, can or will stay his hand until all things are accomplished and fulfilled, which he has promised—also, he has called upon us, together with many others, to proclaim to the world these things, and declare unto them good tidings of great joy through an obedience to his commandments. To notify the world of his purposes, and to prepare a people for his coming, he has sent forth the fullness of the everlasting gospel by the hand of an angel, calling upon all living to "fear God and give glory to him for the hour of his judgments has come;" and notwithstanding many, very many who received the gospel have turned therefrom, and turned the grace of God into lasciviousness, yet the principles of eternal life are the same, and the order of the house of God is unchanged, and unbroken—and none of his plans or purposes are frustrated, but all things will move forward agreeable to the counsel of his own will.

The Lord has also caused his kingdom to be organized and established among men, which is to bring in everlasting righteousness and peace, some of the principles of which can be found in the 11th and 12th No's. of this vol. Now we is us if we preach not the gospel of the kingdom of heaven; for we know, inasmuch as we continue faithful to our trust and calling, the Lord of hosts will bring us off triumphant, and we shall win for ourselves a crown of rejoicing and a seat at his right hand: for he is faithful who has promised.

With these things before us we strive to labor as for eternity, knowing that for all our sayings, and all our actions we shall have to render an account to our Father who is in heaven, in that day when he shall come to reward the faithful, and to cast off the unbelieving and rebellious.

We do not feel to close without tendering our thanks to our friends and brethren, who have kindly stepped forward and aided us, by their faith and means in the performance of our arduous duties; and we trust and pray they will be amply rewarded for all they have done, or may do hereafter.

In the 2nd vol., the first No. of which will be issued this month, we shall strive, as we have in the present, to set forth the principles of righteousness in simplicity and plainness, so that all who will, may be benefited thereby; and to faithfully warn our fellow men to flee the wrath to come, and save themselves from this untoward generation, that they may be prepar-

ed to abide the coming the of Son of man, which is now fast hastening upon the world, when he "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

William Smith, one of the 'twelve,' and patriarch of the church of Latter Day Saints, has come out in a lengthy proclamation, which is before us, against the proceedings of the leaders at Nauvoo: he makes startling disclosures of horrid transactions in that city; notifies the people to pay no more tithing, as the funds to his knowledge, are appropriated to the most licentious and beastly purposes; also to stop gathering; says the church at Nauvoo is a headless body without a presidency of Three, consequently cannot administer in sacred things: he warns them not to follow the counsel of B. Young, for nought but ruin and utter destruction awaits him and his followers:—Thus much for William:—Now what we have to say to all these apostates, is, take your own course; but it would be greatly to your interest to repent, obey the gospel of peace, enter the church of Christ, and keep all his commandments.

THE KINGDOM OF HEAVEN.

BY W. E. M'LELLIN.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.—Heb. 12: 28.

The finger of inspiration in other places in the holy book calls this "the kingdom of heaven, the kingdom of God's dear Son, the kingdom of Christ—the kingdom of God." Our mind has been lately occupied particularly upon this subject, and more particularly upon two points, that is, the order, or orders of ministry in "the kingdom of Christ," and the manner of spirit those ministers should possess and manifest towards each other, and to the world in order that the kingdom which is in "righteousness, peace, and joy in the Holy Ghost" might be established among men; and progress until it would bring in that "rest which remaineth to the people of God."—When "nothing shall hurt nor destroy in all the holy mountain." When as Isaiah says "Thy people also shall be all righteous, Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion," Yea, when "all shall know the Lord from the least unto the greatest. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." That the people of the Lord must in the last days, receive a kingdom which cannot be moved—or given to another people, but which will progress until "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

"And there were great voices in heaven, saying; the kingdoms of this world are become the kingdoms of our Lord, and his Christ; and he shall reign forever and ever." We say, that such a state of things must exist before the final judgment, is a fact so notorious in prophecy that no bible reader would hazard his reputation by contending against it. The 1d Psalmist, the sweet singer of Israel, sung of it in lively strains thus—"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and amen."—Daniel dreamed of it, and all the prophets, though tortured, died in faith of it, not accepting deliverance; that they might obtain by resurrection an inheritance in the world when it should be redeemed from wo, by the organization, future progress, and final triumph of the kingdom of God.

The Lord himself, in order to redeem his people and bring in "a rest" to the earth, must establish an order of things which he will be pleased to designate in contradistinction of all other things "the kingdom of heaven." In it there must and will be an order of things peculiar to itself. The Lord's wisdom will be displayed in its organization, and his power will be manifested in its defence, and it will be to his honor and glory to cause its final triumph. That people then in the last days who are so happy as to get that organization—"that kingdom which cannot be moved," will have the heavens engaged for their welfare. The angels will watch their course with intense anxiety, and they will delight to minister from time to time to those faithful ones in that kingdom, who shall be heirs with them in the great salvation at the final triumph.

There are certain things without which no kingdom either earthly or heavenly can exist. There must be in order to establish and carry on a kingdom, a King, laws, an order of ministry, and subjects or citizens. The kingdom of God could not be established or exist so as to carry on its operations without these four leading parts, any more than an earthly kingdom could.

Of the character, the power, and the qualifications of Jesus Christ, the Sovereign of his kingdom on earth, we need only to refer to the voice of inspiration by Isaiah 11: 2—5.—"And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes; neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the gir-

die of his loins, and faithfulness the girdle of his reins." In the character and administration of Jesus, as King, all those who live under his government whether as ministers or as people may expect such laws and regulations as will be best calculated to develop the human mind, so as to give all that liberty, all that intelligence, and all that enjoyment which man in mortality is capable of receiving.

None are natural born citizens of the kingdom of heaven. All have to be born into it—have to be legally adopted in order to enjoy communion and fellowship with the King, with the angels, his heavenly ministers, to the heirs of salvation, with his legally appointed ministry on earth, and with each other. But as none can obey the laws of adoption without a ministry to wait upon them and administer to them, we shall next speak of the order of his ministry in his carrying on the operations of his government.

The bible in its succinct account does not give us the particular form of church government which God revealed unto Adam, to Enoch, to Noah, or to Abraham. It is not until the days of Moses that we have the order of the government of heaven set forth among men in their specific members, orders, or quorums of ministry: in the relation that these quorums bore to each other, to the kingdom of Christ on earth and to the heavenly things themselves.

There are in the scriptures what we call hallowed or special numbers. Three, seven, twelve, seventy, and an hundred and forty and four are some of those numbers. They are special because the Lord has been pleased in the organization of his church or kingdom on earth in the various ages of the world, to call and set apart individuals into classes, quorums or councils of ministers of three, seven, twelve, seventy &c., in order to carry on the operations of his government among men. In the days of Moses and Israel, in the days of Peter and the apostles, and in the church of Christ in our own days we must find those peculiar numbers, each one in its place, all operating and working together under Jesus, the King, or otherwise we find not that kingdom which cannot be moved.

The kingdom of heaven cannot exist on earth among men without three men at its head, called of God by the voice of revelation, and acknowledged in their office by the voice of the kingdom—to stand as a first presidency; holding "the keys of the kingdom of heaven." There must be twelve men, called especial witnesses or apostles to act under the direction of the three, to note the particular important incidents of the dealings of God with the people among whom they are called to minister: to bear witness or record so that it may be had or handed down to the latest generations. And again there must still be another quorum of seventy to assist to bear the burthen of the kingdom, so that the gospel—the law of the kingdom might be published

to all the world, and ministered to all true believers. Then to have the whole government complete and operate without schism there should be a quorum of seven to attend to all financial operations—to all temporal affairs for the general good of the whole.

In the days when God led Israel from Egypt to Canaan he called: Moses, Aaron and Hur to stand before him in the first presidency. In the days of Christ's incarnation he called Peter, James and John, and delivered to them the keys of his kingdom. And now again in the dispensation of the fulness of times, in our own days the Lord has opened again the heavens and called Sidney, Samuel and Ebenezer and delivered to them "the key of the house of David," and bid them reorganize "the kingdom of heaven" on earth and prepare a people for his second advent—which is soon at hand.

The great object of Israel in the days of Moses was to get possession of the land of Canaan—the land of their inheritance. The great object of the apostles was to get both Jew and Gentile to believe that Jesus was the Christ—the Son of God; and to publish his gospel his laws to all nations and to build up his church among all people. And now the prime object of the church of Christ in our days, is to bring about the restoration to the kingdom of God of all things spoken of by all the holy prophets since the world began. To restore both Jew and Gentile to the knowledge of the true God—to the true knowledge of his divine government, and thus bring in the Millennial glory and rest to the whole earth. In the days of Israel the Lord chose twelve men among that people, as apostles or special witnesses to them concerning the land of Canaan, whose names were Shammua, Shaphat, Caleb, Igal, Oshea, Palti, Gaddiel, Gaddi, Ammiel, Sethur, Nahbi, and Geuel.—And in order to qualify them to bear their testimony he sent them up to view the land and to search it out. Num. 13. Jesus who came to restore the gospel to the world with all its grace and truth chose twelve men to be his witnesses, his apostles, whose names are: Andrew, Peter's brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite; Matthias, Paul, Barnabas, James, the Lord's brother, to bear testimony of his name, his character, his doctrine; and his resurrection "in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth." And now again in this dispensation has the Lord favoured his "kingdom which cannot be moved," with twelve men: (whose names may be found in the minutes of our April conference,) to bear the same relation in his kingdom in this day which those twelve did in former ages to the time and circumstances in which they lived. Yes they have to publish to the world that this is the age in

which the Lord will burn the wicked as stubble, that the hour of his judgment has come, and that all must repent and turn to God or be made like unto Sodom and Gomorrah. This testimony is that the time, "the set time to favour Zion is come, that this is the day of the mercy and of the gathering together of the people of God in order to prepare for the Millennial rest."

In the days of Israel the Lord chose a seventy, "elders of the people, rulers among them," to stand with the first presidency and "bear the burthen of the people," so that the kingdom thus organized might prosper. In the meridian of time when Jesus went about doing good "the Lord appointed other seventy also, and sent them two and two before his face, as lambs among wolves." Telling them to say unto all people where they ministered that "The kingdom of God is come nigh unto you."

And now again when the Lord is determined to establish Zion and to rebuild Jerusalem upon her own heaps, when he has organized his kingdom for the last time, when he has determined to bring in by IT "the rest that remains to the people of God;" and to gather together in one all things in Christ both which are in the heavens and which are on the earth, and to reign over them for one thousand years in perfect peace as King of kings and Lord of lords: he has to our great joy called into existence a grand council or sanhedrim of seventy ministers to stand with the first presidency of his church in bearing off this kingdom of God triumphant which he has organized among us. This is according to the pattern of heavenly things shown to Moses and to Peter in the mountain, and now again unto Sidney who is now the first Elder of this kingdom of prophets, priests and kings unto God—who are called upon by virtue of their high office and calling before God in this grand organization to minister righteousness, peace, and joy in the Holy Spirit to all the world.

This we find in the days of Moses THREE, TWELVE and seventy. In the days of the apostles there were THREE, TWELVE and seventy. And now again in this "dispensation of the fulness of times" there are THREE, TWELVE and seventy. The three dispensations or periods thus corresponding in the numbers of their ministry, and in their councils thus organized the Lord met with them, and manifested himself to them in great mercy.

When the Lord began to exercise government over the children of Israel, in order to lead them from Egypt to Canaan: he organized among them a quorum, council or presidency of THREE men. That presidency he called upon a mountain apart from the rest of the world, to act before him in a relation to each other, to the heavens, and to the camp of Israel, in a capacity different from all other

men on earth: and that too on one of the most extraordinary occasions ever recorded in any history. Ex. 17: 10—12. There that trio stood pleading with heaven, Moses in the centre with uplifted hands, being braced by Aaron and Hur on either side; while Joshua leading the hosts of Israel struggled in the valley beneath not only for liberty but even for their very existence as a nation or people on earth.

When Jesus came to earth to reorganize his kingdom with a ministry in their proper relations to each other, to the kingdom and to the heavens he singled out THREE men as "pillars" to the centre one of whom he gave "the keys of his kingdom." And in order to qualify them to act in that important relation he invited them to go with him up into a high mountain apart and there he unveiled to them his glory—and the beauty of the heavens.—He showed to them the pattern of heavenly things. There James, Peter and John gazed upon the brightness of the three, Moses, Elai and Jesus, who stood before them. There they received knowledge how they could use "the keys" in opening the gospel door to Jew and to Gentile; and how to spread that gospel to all the world.

There they received knowledge and qualifications above any others then living upon the face of the earth. Information which really qualified them to be pillars—pedestals to brace up and stay the whole fabric of the apostolic church. Jesus had other apostles but he made Peter, James and John his presiding prime ministers on earth. To them it was given power to unlock the kingdom to both Jew and Gentile. Peter was to that age what Moses was to the age in which he lived.

And now again in "the dispensation of the fulness of times," when "the hour of God's judgement is come," and the voice from heaven is sounding to all the honest hearted in old Babylon to "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." When the Lord has set his hand to organize that last kingdom which "shall never be thrown down or given to another people" we should look for him to organize it with a quorum of first presidency of THREE in it, at its head to hold the keys of it—in order to receive the word of the Lord at his mouth and communicate it to the people as in the days of Moses and of Peter. This we believe the Lord has done for us, and that the pattern is again perfect; and now the kingdom can and will be built up unto the Lord as in olden times.

This council of THREE is the centre of the highest authority which God ever gave to man on earth. The man who in any age of the world occupies the centre in the first presidency of the people of the Lord as Moses did, bears the same relation to the church of God which the eternal Father does to all the heavenly hosts. He is in reality as Jethro

said to Moses "to God-ward for the people." That is, he is the Lord's seer, the people's prophet—who receives the law of the Lord from his mouth and declares it unto the people. He holds the keys of the kingdom of heaven. But inasmuch as the Son and the Holy Spirit are one with the Father in bearing record in heaven, so two counsellors are one with the seer in bearing witness on earth, and in the discharge of all his official duties. The pattern is complete. The first presidency of THREE in the kingdom of God on earth represents the first presidency of THREE in the heavens, where God sits in the midst of all his glories beholding their order and their harmony.

From our youth up we have heard much reasoning about the doctrine of the trinity—the unity &c. of the Godhead. We have thought much on the subject and have heard many comparisons made, (by the professedly learned,) in order to elucidate that deep, that all important doctrine of inspiration. But we are free to confess that we never saw any thing that God had organized or made on earth among men, until we saw "the church of Christ" organized with its quorum or council of first presidency of three at its head on earth, wherein "the invisible" things of him from the creation of the world are *clearly seen*, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1: 20. In the organization of the kingdom which cannot be moved, we can clearly see how this first council of THREE on earth organized or made as a pattern of the THREE in heaven, shadows forth "his eternal power and Godhead," so that men are left without excuse.—And in order that Jesus might more fully show to his THREE prime ministers on earth how "the fulness of the Godhead dwelt in him bodily" he took them up into an high mountain apart where they saw "his glory, and the two men that stood with him." Luke 9: 32. Here in this vision three glorified personages (Jesus in the centre,) appeared standing together in the presence of the three who were chosen to stand holding the keys at the head in the kingdom organized on earth for the salvation of men. In this glorious vision the pattern of the Godhead was *clearly seen* on earth.

There are THREE who bear record in heaven, and they are one. There are THREE as a pattern of them to bear witness on earth, and they in all their official acts agree in one. God is the centre of three in heaven from whom all light and intelligence springs to all heaven and earth, and his seer on earth assisted by two counsellors is the medium through whom must be manifested all laws for the instruction and regulation of his kingdom here; in order that all things may be done after the council of his own will in heaven and on earth.

Any church or people claiming to be the

Lord's people, who have not a quorum or council of three (and no more,) at their head in their church organization, are in the dark and their works are in the dark—that is God does not reveal to them for their salvation; but they will as a people at the winding up scene be turned on the left hand with all that forget God. They may have cried Lord, Lord, but they did not organize on the platform according to the pattern which heaven had devised and revealed to man in his sacred word as clearly as the noon-day sun beam. Therefore he cannot own them as his. They have by their folly forced him to say I know you not—I never revealed myself to you, and you therefore know me not—and must be destroyed.

If we search through all the denominations of Christendom, Catholics, Greek church, and all Protestantism, shall we find any or either one of them with their ministry organized into quorums of three, seven, twelve and seventy, except the "church of Christ?" If it were necessary to have that peculiar organization of ministry in olden time "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ," we would ask can any people now in this nineteenth century, place themselves under a different form of church government, and yet grow into perfection? Can they have the faith once delivered unto the saints, and not have that order of ministry through which the Lord always ministers the gospel to the world? Nay, verily. And here we can see one great reason why the religious orders in the world are multiplying, or breaking to pieces and getting further and further apart. It is because the government of heaven has been rejected and men poor weak men have sought out inventions to govern what they call the church of God. The Lord has left them to themselves because they desired it, and they are running to and fro, and denominations are increasing among them. Forms of church government are as abundant as the sects are, all differing the one from the other, each one claiming to be best, to have been drawn up by the most profound wisdom of men, all based upon or having been drawn from the divine oracles of God; but not the oracles themselves. Nay, it would spoil their religion in a moment, if they were to acknowledge that God had directly revealed to their one item of their creeds.

The Catholics declare that the Pope is the head of their organization, he holds the keys of St. Peter, yet he has not two counsellors as Moses and Peter had. Here we see a falling away from three to one. And in their order of ministry following they run still wider from that pattern given of the Lord. The head of the Greek church is the Patriarch of Constantinople—One man, not three. The government of the church of England is episcopal. The king is the supreme head. The

Methodist church is governed by Bishops and their numbers are governed by the demand for their labors. "Their general conference increases them at pleasure." But here we will stop following the sects and parties who claim to be Christians, for the farther you go down the darker the picture grows relative to church government. And it matters not to us which of their numerous forms is best or worst, so that we cannot find that form among them which the Lord gave for the government of his church. For the express injunction of heaven to Moses was "to make all things according to the pattern shewed to him in the mount." The Lord has given a pattern of ministry in his word, and that people who established a kingdom which cannot be moved" must do it precisely according to that pattern, or otherwise it will be shaken, moved, and blown to the four winds; when "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

But having the precise organization, patterned after heavenly things, governed by correct, holy, just and good principles, and then led by the spirit of all truth, God being their father, Jesus being their brother and friend, angels being their messengers and ministers, and prophets being their associates and companions, they will triumph, gloriously triumph over all the powers of darkness; and bring in the rest of God, and universal peace to the whole earth.

But we said that we would say something about the spirit that the ministry should possess and manifest towards each other, and towards the world in order to gain that final triumph. The organization of heaven among men anciently did not (when they were right before God,) even once think of ever being governed by any other principle than by *direct revelations* from God through their seer. They never assembled in conference in order to make creeds by their own wisdom to govern the church over which the Holy Ghost had made them overseers. Nay, for that would have been a denial of their religion—of the fundamental principle which governed them.

The principle of communing with God was the dearest one that ever animated the bosom of an ancient saint. Take that principle away and such a being as a saint could not exist.—The kingdom of God does not exist on earth except that principle exists in it. Except the spirit of revelation has been given to organize it, to govern it, and then to carry it on to future triumph. It is that principle and privilege and that only which the ministry in that kingdom possess of obtaining direct intelligence from heaven through the medium of the Holy Spirit, by the voice of angels and of prophets, that distinguishes it as the kingdom of God. Without that spirit of revelation, of intelligence being possessed and understood on earth among men, the Lord could not teach,

lead, guide, or direct his church. He could not show to them whether he loved them, or was displeased with them.

God is the fountain of all intelligence.—And it is the spirit of revelation only that opens up to man the medium to that fountain. Deny that spirit and man is in the dark. He then is forced to grope his way through the world. His spirit is restless. He flies to inventions. But his wisdom is folly. His inventions of creeds to govern the church are subject to mutation, to alteration, and to improvement. After generations will set his forms, rules, and modes of worship aside, saying that he lived in a darker age, and form new ones for themselves; dividing and tearing asunder those formerly bound together under the old established forms. Confusion and schism arises, envy, jealousy and every evil work follows.—Thus the religious world are going on and have been for centuries past, and would be for ages to come unless the Lord had been kind enough to raise up a ministry and endue them with "power from on high," with the spirit of direct revelation from heaven, so as to enable man as in olden time to commune with "the spirits of just men made perfect, with ministering angels, with Jesus the mediator of the new covenant, and with God the judge of all."

The spirit of intelligence, of revelation then is the one which should characterize every minister of the "church of Christ." Without that spirit no man was ever, in any age of the world, called to be a minister of the gospel of Christ. It is the spirit of prophecy that points out men called of God to preach the gospel. Read Acts 13: 1, 2. 1st Tim. 4: 14.

The spirit that the ministry should possess in the kingdom of heaven now set up among us, "which cannot be moved," and that which they ought to manifest to each other and to the world, must bear as its fruit love, joy, peace, long-suffering, gentleness, faith, meekness, and temperance; against which there is no law. They that are Christ's elect messengers to the world must live in the Spirit, and also walk in the Spirit, and not be desirous of vain glory; but each one esteem others better than himself. Then they will have confidence in each other. They will walk together being agreed, being of one mind and one heart, and the God of peace will dwell with them, Amen.

Philadelphia, Aug. 24, 1845.

Kirtland Oct. 12, 1845.

BROTHER ROBINSON,

Dear Sir:—I now sit down to write a few lines to you: to inform you of my health, which is very good, and also that of my family, through the mercy of God our heavenly Father. I have felt to rejoice ever since I saw you, and have all confidence in the work of God in these last days; and my prayer to God is that the work may prosper for it is truly the greatest work ever commenced.

ed on the earth; it is that which is to fulfill the words of the prophets in former days concerning the coming of Christ in power and great glory, to recompense to every man according to his work, whether it be good or bad. May the God of all mercies prepare us for that day.

It rejoices my heart to read in the papers of the spread of the truth, and the effect it has. I feel encouraged in the prospect in this place, for the spirit of the Lord is working in the hearts of those who have not walked with the old church, on the account of things that were not according to truth; they seem to have a desire to know the truth, and we are trying to show them the truth according to the scriptures, the Lord working with us. Brother Stoddard and wife have united with us, and there are several more we expect will soon. We have good meetings here; we have the Temple every Sabbath now; the twelvetes are in trouble about it, but we are determined to move steadily along as the spirit may direct, that we may be blessed of our heavenly Father. The twelvetes are leaving for the west, seven families left to day.

I remain your brother in the

New and everlasting covenant.

LEONARD RICH.

PROSPECTUS FOR THE SECOND VOLUME OF THE MESSENGER & ADVOCATE

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As the first volume of the MESSENGER AND ADVOCATE is drawing to a close, we deem it advisable to give our patrons and friends an early notice of our intention to continue its publication.

The commencement of this paper was under circumstances very peculiar and trying. We were under the painful necessity of lifting our pens and voices against an apostacy the most daring, and of opposing doctrines the most revolting, demoralizing, and destructive; that ever mortals were called upon to witness; especially in a civilized community; and we think it exceedingly doubtful if the history of the most barbarous or heathen nations can show a parallel; we mean the private teachings and practices of the leaders at Nauvoo.

To save the church of Christ from an entire ruin and overthrow, required an effort worthy of the high and exalted end to be obtained.—This effort we felt willing to make, agreeably to the requirements of our heavenly Father, knowing that with his aid and blessings this glorious object could be accomplished; and we have the unspeakable privilege of seeing that our labours have not been fruitless or vain, but have been attended with abundant success, through the goodness, and under the guidance of him who hath said, "though heaven and earth pass away, not one jot or tittle of my word shall fail."

To show the true state of the church, and give the full account of its re-organization, and the establishment of the kingdom of God, and also set forth the doctrines of the kingdom in detail, as they are contained in the scriptures, we knew would require a paper to be published oftener than once a month, therefore we concluded to publish the first volume semi-monthly, which we have done at a reduced price—much lower in fact than we could afford to do in justice to ourselves—it has been attended with a vast amount of labor in preparing the matter, which is almost entirely original, and will compose when completed, a work of 384 closely printed octavo pages—the expense also has been heavy upon a few individuals, which however has been borne with cheerfulness, knowing the importance of the work to be accomplished.

The great object for publishing this periodical being in a great measure obtained—the church of Christ being re-organized upon its original, and only sure foundation—and the kingdom of heaven established, and rolling forth with success and prosperity—we have come to the conclusion to publish the second volume once a month only; which will very materially lessen the expenses, and relieve us from a heavy burthen.

The Messenger and Advocate, as heretofore, will continue to give the progress of the cause of truth throughout the world—it will contain essays upon the glorious plan of salvation—and will also be a medium through which the Elders of the Church of Christ can communicate their feelings and success in the ministry. No pains will be spared, on our part, to make the Messenger an interesting and useful sheet, such an one as the wants of the saints demand; and we entertain no fears that we shall be suffered to pass unrewarded for our toils.

TERMS:—One Dollar per annum, payable, in all cases in advance; as we cannot send the paper to any except the pay accompany the order. Any person procuring five new subscribers, and forwarding us five dollars current money, shall receive one volume gratis. All letters must be addressed to the publisher, Post Paid, to receive attention.

E. ROBINSON.

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MESSANGER AND ADVOCATE OF THE CHURCH OF CHRIST.

VOL. 2. No. 1.

PITTSBURGH, NOVEMBER, 1845.

Whole No. 25.

From the Book of Doctrine and Covenants.

SECTION. II.

LECTURE 2.—ON FAITH.

Continued from page 364.

1. Having shown in our previous lecture "faith itself—what it is," we shall proceed to show secondly, the object on which it rests.

2. We here observe, that God is the only supreme governor, and independent being, in whom all fullness and perfection dwells; who is omnipotent, omnipresent, and omniscient; without beginning of days or end of life; and that in him every good gift, and very good principle dwells; and that he is the Father of lights; in him the principle of faith dwells independently; and he is the object in whom the faith of all other rational and accountable beings centres, for life and salvation.

3. In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were based since the creation, to believe in the existence of a God.

4. We do not mean those evidences which are manifested by the works of creation, which we daily behold with our natural eyes; we are sensible, that after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and godhead. Romans i. 20: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made: even his eternal power and Godhead. But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5. We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the New Translation.

6. And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness; and it was done.

7. And the Lord God said, Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

8. So God created man in his own image, in the image of the Only Begotten created he him; male and female created he them. And

God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

9. And the Lord God said unto man, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.

10. Again, Genesis ii. 15, 16, 17, 18, 19, 20: And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat: but of the tree of knowledge of good and evil you shall not eat of it, neither shall you touch it; nevertheless, you may choose for yourself, for it is given unto you; but remember, that I forbid it: for in the day that you eat thereof you shall surely die.

11. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them. * * * And whatever Adam called every living creature, that was the name thereof. And Adam gave names to all the cattle, and to the fowl of the air, and to every beast of the field.

12. From the foregoing we learn man's situation at his first creation; the knowledge with which he was endowed, and the high and exalted station in which he was placed—lord or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a veil to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden; and from the presence of the Lord.

13. Moses proceeds: And they (Adam and Eve) heard the voice of the Lord God as they were walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

14. And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so you should surely die! And the man said, the woman whom you gave

me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.

15. And the Lord God said unto the woman, what is this which you have done? And the woman said, the serpent beguiled me, and I did eat.

16. And again the Lord said unto the woman, I will greatly multiply your sorrow, and your conception: in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

17. And the Lord God said unto Adam, because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, You shall not eat of it: cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth unto you: and you shall eat the herb of the field: By the sweat of your face you shall eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken; for dust you were, and unto dust you shall return. This was immediately followed by the fulfillment of what we previously said: Man was driven, or sent out of Eden.

18. Two important items are shown from the former quotations: First, After man was created, he was not left without intelligence, or understanding, to wander in darkness, and spend an existence in ignorance and doubt—on the great and important point which affected his happiness,—as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face: in his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction—he heard his voice, walked before him, and gazed upon his glory—while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19. Secondly, we have seen, that, though man did transgress, his transgressions did not deprive him of the previous knowledge with which he was endowed, relative to the existence and glory of his Creator, for no sooner did he hear his voice, than he sought to hide himself from his presence.

20. Having shown, then, in the first instance, that God began to converse with man immediately after he "breathed into his nostrils the breath of life" and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that, though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21. We next proceed to present the account of the direct revelation which man received, after he was cast out of Eden, and further copy from the New Translation:

22. After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him: and he called upon the name of the Lord, and so did Eve his wife also. And they heard the voice of the Lord from the way toward the garden of Eden, speaking unto them; and they saw him not, for they were shut out from his presence, but he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks of an offering unto the Lord. And Adam was obedient unto the commandment.

23. And after many days an angel of the Lord appeared unto Adam, saying, why do you offer sacrifices unto the Lord? And Adam said unto him, I know not; but the Lord commanded me to offer sacrifices.

24. And the angel said unto him, This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And you shall do all that you do in the name of the Son: and you shall repent and call upon God in his name forever. In that day the Holy Spirit fell upon Adam, and bore record of the Father and the Son.

25. This last quotation, or summary shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God, by a veil, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26. Moses also gives us an account, in the 4th of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says; In process of time Cain brought of the fruit of the ground, an offering unto the Lord.—And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and his offering he had not respect. Now satan knew this and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, Why are you angry? Why is your countenance fallen? If you do well, will you not be accepted?—And if you do not well, sin lies at the door, and satan desires to have you; and except you shall hearken unto my commandments, I will deliver you up: and it shall be unto you according to his desire.

27. And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel, and slew him. And Cain gloried in what he had done, saying, I am free! surely the flocks of my brother will fall into my hands.

28. But the Lord said unto Cain, Where is Abel your brother? And he said, I know not: am I my brother's keeper? And the Lord said, What have you done? the voice of your brother's blood cries unto me from the ground. And now, you shall be cursed from the earth, which has opened her mouth to receive your brother's blood, from your hand. When you till the ground, she shall not henceforth yield unto you her strength. A fugitive and a vagabond also, you shall be in the earth.

29. And Cain said unto the Lord, Satan tempted me because of my brother's flocks.— And I was also angry; for his offering was accepted, and mine was not. My punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that finds me will slay me, because of my oath; for these things are not hid from the Lord. And the Lord said unto him, therefore, whoever slays Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain least any finding him should kill him.

30. The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God: that it was by a manifestation of God to man, and that God continued, after man's transgression to manifest himself to him and his posterity; and notwithstanding they were separated from his immediate presence, that they could not see his face, they continued to hear his voice.

31. Adam thus being made acquainted with God communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God.— Which laid the foundation for the exercise of their faith through which they could obtain a knowledge of his character and also of his glory.

32. Not only was there a manifestation made unto Adam of the existence of a God, but Moses informs us as before quoted, that God condescended to talk with Cain after his great transgression, in slaying his brother, and that Cain knew that it was the Lord that was talking with him: so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God: and through this means, doubtless, his posterity became acquainted with the fact that such a being existed.

33. From this we can see that the whole human family, in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith in the early age of the world. And the evidences which these men had of the exis-

tence of a God, was the testimony of their fathers in the first instance.

34. The reason why we have been thus particular on this part of our subject, is, that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him; to search after a knowledge of his character, perfections and attributes, until they become extensively acquainted with him; and not only commune with him, and behold his glory, but be partakers of his power, and stand in his presence.

35. Let this class mark particularly that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam their common father had testified unto them of the existence of God and of his eternal power and Godhead.

36. For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father that such a being did exist, who had created, and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam did first communicate the knowledge of the existence of a God, to his posterity; and that the whole faith of the world, from that time down to the present, is in a certain degree, dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

37. First, Adam was 130 years old when Seth was born. Gen. v. 3. And the days of Adam after he had begotten Seth, were 800 years making him 930 years old when he died. Gen. v. 4, 5. Seth was 105 when Enos was born. v. 6. Enos 90 when Cainan was born. v. 9. Cainan was 70 when Mahalaleel was born. v. 12. Mahalaleel was 65 when Jared was born. v. 15. Jared was 162 when Enoch was born. v. 18.— Enoch was 65 when Methusaleh was born. v. 21. Methusaleh 187 when Lamech was born. v. 25. Lamech was 182 when Noah was born. v. 28.

38. From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years old when Adam died; Methusaleh 243; Enoch, 308; Jared, 470; Mahalaleel, 535; Cainan, 605; Enos 695; and Seth 800.

39. So that Lamech, the father of Noah; Methusaleh, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy were all preachers of righteousness.

40. Moses further informs us, that Seth lived, after he begat Enos, 807 years; making

him 919 years old at his death. Gen. v. 7, 8. when Serug was born, xi. 20. Serug was And Enos lived, after he begat Cainan, 815 30 when Nahor was born. xi. 23. Nahor years; making him 905 years old when he was 29 when Terah was born. 11, 24. Terah died. v. 10, 11. And Cainan lived after he was 70 when Haran and Abraham were born. begat Mahalaleel, 840 years, making him 910 xi. 26.

years old at his death. v. 13, 14. And Mahalaleel lived, after he begat Jared, 830 years: making him 895 years old when he died. v. 16, 17. And Jared lived after he begat Enoch 800 years: making him 969 years old at his death. v. 19, 20. And Enoch walked with God, after he begat Methusaleh 300 years: making him 365 years old when he was translated. v. 22, [23]. And Methusaleh lived, after he begat Lamech, 782 years: making him 969 years old when he died. v. 26, 27. Lamech lived, after he begat Noah, 595 years: making him 777 years old when he died. v. 30, 31.

41. Agreeably to this account, Adam died in the 930th year of the world, Enoch was translated in the 987th, Seth died in the 1042nd; Enos in the 1140th, Cainan in the 1235th, Mahalaleel in the 1290th, Jared in the 1422nd, Lamech in the 1651st, and Methusaleh in the 1656th, it being the same year in which the flood came.

42. So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methusaleh died.

43. We can see from this that Enos, Cainan, Mahalaleel, Jared, Methusaleh, Lamech, and Noah all lived upon the earth at the same time. And that Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech, were all acquainted with both Adam and Noah.

44. From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon that principle it was preserved: that from the time it was first communicated, it was retained in the minds of righteous men, who taught, not only their own posterity, but the world; so that there was no need of a new revelation to man after Adam's creation, to Noah, to give them the first idea or notion of the existence of a God; and not only of a God, but of the true and living God.

45. Having traced the chronology of the world from Adam to Noah, we will trace it from Noah to Abraham. Noah was 502 years old when Shem was born: 98 years afterward the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood, 350 years; making him 950 years old when he died. Gen. xi. 28, 29.

46. Shem was 100 years old when Arphaxed was born. Gen. xi. 10. Arphaxed was 35 when Salah was born. xi. 12. Salah was 30 when Eber was born. xi. 14. Eber was 34 when Peleg was born: in whose days the earth was divided. xi. 16. Peleg was 20 when Reu was born. xi. 18. Reu was 32

47. There is some difficulty in the account given by Moses, of Abraham's birth. Some have supposed, that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind, in relation to the object lying immediately before us, in presenting the present chronology, we will date the birth of Abraham at the latest period: that is when Terah was 130 years old. It appears from this account, that from the flood to the birth of Abraham was 352 years.

48. Moses informs us that Shem lived, after he begat Arphaxed, 500 years. Gen. xi. 11. This added, to 100 years, which was his age when Arphaxed was born, makes him 600 years old when he died. Arphaxed lived, after he begat Salah, 403 years. xi. 13. This added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived, after he begat Eber, 403 years. xi. 15. This added to 30 years, which was his age when Eber was born, makes him 433 years old when he died; Eber lived, after he begat Peleg, 480 years. xi. 17. This added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived, after he begat Reu, 209 years. xi. 19. This added to 30 years, which was his age when Reu was born, makes him 239 years old when he died. Reu lived, after he begat Serug, 207 years. xi. 21. This added to 32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived, after he begat Nahor, 200 years. xi. 23. This added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived, after he begat Terah, 119 years. xi. 25. This added to 29 years, which was his age when Terah was born, makes him 148 years old when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth; making him 205 years old when he died.

49. Agreeably to this last account, Peleg died in the 1996th year of the world, Nahor in 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor the grandfather of Abraham, both died before Noah, the former being 239 years old, and the latter 148. And who cannot but see, that they must have had a long and intimate acquaintance with Noah.

50. Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the

2083rd, Arphaxed in the 2096th Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd and Eber in the 2187th: which was 4 years after Abraham's death. And Eber was the fourth from Noah.

51. Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxed 344, and Shem 448.

52. It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxed, Shem, and Noah, all lived on the earth at the same time. And that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 73 when Terah died, 88 when Arphaxed died, 118 when Salah died, 150 when Shem died, and that Eber lived 4 years after Abraham's death. And that Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham lived at the same time. And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem, were all acquainted with both Noah and Abraham.

53. We have now traced the chronology of the world, agreeably to the account given in our present bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world, from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture, so that the students, in this class, need not have any dubiety resting on their minds, on this subject; for they can easily see, that it is impossible for it to be otherwise; but that the knowledge of the existence of a God, must have continued from father to son, as a matter of tradition at least. For we cannot suppose, that a knowledge of this important fact, could have existed in the mind of any of the before mentioned individuals, without having made it known to their posterity.

54. We have now shown how it was that the first thought ever existed in the mind of any individual, that there was such a being as a God, who had created and did uphold all things: that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

55. Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God who has created and who does uphold all things, the extent of their knowledge respecting his character and glory, will depend upon their diligence and faithfulness in seeking after him, until like Enoch the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

56. We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also, upon what foundation the testimony was based, which excited the enquiry and diligent search of the ancients saints, to seek after and obtain a knowledge of the glory of God: and we have seen that it was human testimony, and human testimony only, that excited this enquiry, in the first instance in their minds—it was the credence they gave to the testimony of their fathers—this testimony having aroused their minds to enquire after the knowledge of God, the enquiry frequently terminated, indeed always terminated, when rightly pursued, in the most glorious discoveries, and eternal certainty.

EXTRACT FROM THE BOOK OF MORMON.

BOOK OF NEPHI: CHAPTER VIII.

Behold, now it came to pass that when Jesus had spoken these words, he looked round about again on the multitude, and he said unto them, behold, my time is at hand. I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time: therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again. But now I go unto the Father, and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

And it came to pass, that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him, as if they would ask him to tarry a little longer with them. And he said unto them, behold, my bowels are filled with compassion towards you, have ye any that are sick among you, bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner, bring them hither, and I will heal them, for I have compassion upon you; my bowels are filled with mercy; for I perceive that ye desire that I should shew unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient, that I should heal you.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth, with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all they that were afflicted in any manner; and he did heal them every one as they were brought forth unto him; and they did all, both they who had been healed, and they who were whole, bow down at his feet, and did worship him; and as many as could come, for the multitude, did

kiss his feet, inasmuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought.— So they brought their little children and sat them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him. And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground. And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and saith, Father, I am troubled because of the wickedness of the people of the house of Israel. And when he said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed, cannot be written, and the multitude did hear record who heard him.— And after this manner do they hear record; the eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father; and no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude, that they were overcome. And it came to pass that Jesus spake unto them, and bade them arise. And they arose from the earth, and he said unto them blessed are ye because of your faith. And now behold, my joy is full. And when he had said these words, he wept, and the multitude bear record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them. And when he had done this he wept again, and he spake unto the multitude, and saith unto them, behold your little ones. And as they looked to behold, they cast their eyes up towards heaven, and they saw the heavens open and they saw angels descending out of heaven as it were, in the midst of fire; and they came down and encircled those little ones about; and they were encircled about with fire; and the angels did minister unto them, and the multitude did see and hear, and bear record; and they know that their record is true, for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men women and children.

And it came to pass that Jesus commanded his disciples that they should bring forth bread and wine unto him. And while they were gone for the bread and wine, he commanded the multitude that they should

sit themselves down upon the earth. And when the disciples had come with the bread and wine, he took of the bread, and brake and blessed it; and he gave unto the disciples, and commanded that they should eat. And when they had eat, and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto his disciples, behold, there shall one be ordained among you, and to him will I give power that he shall brake bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name.— And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you. This shall ye do in remembrance of my body, which I have shewn unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you.

And it came to pass that when he had said these words, he commanded his disciples that they should take of the wine of the cup, and drink of it, and that they should also give it unto the multitude, that they might drink of it. And it came to pass that they did so, and did drink of it, and were filled; and they gave unto the multitude, and they did drink, and they were filled. And when the disciples had done this, Jesus said unto them, blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you. And I give unto you a commandment that ye shall do these things. And if ye shall always do these things, blessed are ye, for ye are built upon my rock. But whoso among you shall do more or less than these, are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are ready open to receive them; therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you. Verily, verily I say unto you, ye must watch and pray always, lest ye may be tempted by the devil, and ye are led away captive by him. And as I have prayed among you, even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

And it came to pass that when Jesus had spoken these words unto his disciples, he tur-

ned again unto the multitude, and said unto them, behold, verily I say unto you, ye must watch and pray always, lest ye enter into temptation; for satan desireth to have you, that he may sift you as wheat; therefore ye must always pray unto the Father in my name, and whatsoever ye shall ask the Father in my name, which is right believing that ye shall receive, behold it shall be given unto you. Pray in your families unto the Father always in my name, that your wives and your children may be blessed.— And behold, ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together; but suffer them that they may come unto you; and forbid them not; but ye shall pray for them, and shall not cast them out, and if so be that they come unto you oft, ye shall pray for them unto the Father, in my name; therefore hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do.— Behold ye see that I have prayed unto the Father, and ye all have witnessed; and ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh his commandment, suffereth himself to be led into temptation.

And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the disciples whom he had chosen, and said unto them, behold verily, verily I say unto you, I give unto you another commandment, and then I must go unto my Father, that I may fulfil other commandments which he hath given me. And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it so be that he repenteth, and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood; but if he repent not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered; nevertheless ye shall not cast him out of your synagogues, or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them, and ye shall be the means of bringing salvation unto them. Therefore keep these sayings which I have commanded you, that ye come under condemnation, for wo

unto him whom the Father condemneth.* And I gave you these commandments, because of disputations which have been among you.— And blessed are ye if ye have no disputations among you. And now I go unto the Father because it is expedient that I should go unto the Father for your sakes.

And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciple whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Ghost. And I will show unto you hereafter that this record is true.

And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude, that they could not see Jesus. And while they were overshadowed, he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven.

We have before us a letter from Elder Wm. Small to his step-brother, Elder J. Cooper of this city, dated St. Louis Mo. Oct. 26. 1845, from which we make the following extract:

DEAR BROTHER.—I received yours and was glad to hear from you. I rejoice that you have fulfilled your mission, so far as it was in your power, according to your appointment at the conference, and also in the success you had; that you have been the means of saving some, and spreading the truth of the glorious kingdom of the king of kings, whose kingdom is an everlasting kingdom, that which shall stand when heaven and earth shall pass away.

Dear brother, when I view the rock from whence, we have been hewn; I feel to humble myself in the dust before my heavenly Father for his goodness and mercy which he has extended unto us; that we have the privilege, in the dispensation of the fulness of times, to stand in our lot with that number who shall bring in the rest of God. My prayer to my heavenly Father is, that we through the grace of God, may stand in all righteousness before him until the time of the end; that we may be crowned kings and priests unto the Most High; that we may have a part in the first resurrection, and live for ever more. May our desires never be to exalt ourselves, nor to lay up treasures upon earth but that we may make use of the talent that God has communicated unto us that we may hear the welcome plaudit, "come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world; and may we so live before God, that we may hold com-

munion with him, and receive revelations and instruction by the gift of his Holy Spirit, also the administration of angels and visions, and obtain that faith once delivered to the saints, that we may go forth in the strength of Israel's God, and set forth the principles of eternal life to a crooked and perverse generation.

William Smith is in this city, about to lecture against the Twelve—the disclosures he is making is enough to make the blood of any human being run cold—he has sent me two letters wishing me to join him, but thank heaven, I have embraced a better cause, one that will stand when he, with the apostates at Nauvoo, will have perished and gone down to perdition.

I am sorry that I could not attend conference at Philadelphia, but my circumstances would not admit; I have concluded to remain here this winter and prepare to go forth in the spring, as God shall give me ability, to declare glad tidings of great joy to the children of men. Yours, &c. WM. SMALL.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. NOVEMBER 1845.

☛ We have on hand, the 1st vol. of the Messenger, which we can furnish to our friends at \$1, unbound, or at \$1.37, bound in good style.

☛ This No. of our paper has been delayed near two weeks waiting for the preparations of the conference minutes; they have, however, been prepared, and we are happy to say to our friends that we are enabled to give them in full in this paper—owing to their length, much other very interesting matter is necessarily crowded out; but notwithstanding their length, we feel assured that all the saints will agree with us that they constitute a document of vast importance to the church and kingdom of Christ, as they develop many precious and glorious principles, which should govern the conduct of the children of God. We ask for them a careful perusal, by our readers, being satisfied that all who do so will feel themselves amply rewarded.

☛ Elder Rigdon, has returned from his mission to the east, in good health and spirits—the prospects are greatly brightening in the places which he visited—the brethren are rejoicing in the glorious light and liberty of the gospel.

There have been several additions to the church in this city, since our last.

PROGRESS OF TRUTH.

Our hearts are cheered, very frequently with the joyful tidings of the rapid spread of the glorious principles of the gospel of peace—that truth is prevailing over the spirit of apostacy and error. We have of late received letters from different branches of the church of

Latter Day Saints, before to us unknown, expressing their faith and confidence in elder Rigdon as the legal president of the church of Christ, and they feel, cheerfully, to acknowledge him as their prophet, seer, and revelator; and as such they will uphold him by the prayer of faith.

A voice from Fredricksburgh Va. calling for instruction in matters pertaining to the kingdom of heaven—a voice from Franklin Mills O. and other places making the same request—all of which affords evidence incontrovertible, that the spirit of the Lord is moving upon the honest in heart, and causing them to lay hold of the truth—and that he will turn and overturn until he reigns whose right it is to reign.

Besides these testimonials from strangers, and places where our elders have not been, the traveling elders continue to be blessed in their labors, by adding souls to the kingdom. Elder Wm. Brothers writes from Michigan, Nov. 3 and says; I have organized a branch of the church, at Flat Rock, this state, of 8 members, with 1 elder, 1 priest and a teacher; they are all rejoicing in the kingdom of God,—we have excellent meetings, the Lord is in our midst—he has bestowed upon us the gift of healing, so that the sick have been healed in his name by the laying on of hands." He says the call for preaching in that region is great; can any of the elders go to his assistance.

We learn, verbally from elder J. Hatch jr. that he has been laboring in the western part of the state of New York—he has baptized 6—there was a general good feeling wherever he traveled.

Elder C. Hodges informs us verbally, that he has been laboring in the western and interior part of the state of New York, where he has been permitted to initiate 11 souls into the kingdom, by baptism. He labored a part of his time in company with elder Hatch—they were blessed of the Lord, and feel to rejoice greatly in his goodness unto them. They have just left on a mission into the state of Ohio; may the Lord go with, and prosper them abundantly, is our desire.

MINUTES.

Of a Conference of the Church of Christ held at Philadelphia, commencing on the 6th, of October and closing on the 8th, 1845.

Conference met at the Hall of the Sons of Temperance, at the corner of Sixth and Haines Streets, at 9 o'clock A. M. agreeably to previous notice, and was called to order by President Rigdon, and the meeting opened by reading and singing the 46th hymn, "Lo! what an interesting sight," after which he bowed and dedicated the meeting by solemn prayer. Elders W. E. M'Lellin and J. M. Cole took their seats as secretaries.

President Rigdon, then arose, and stated, that some of the brethren were absent whose presence was necessary, and who were expected to arrive at 12 o'clock, M. and that there could not be much business done by the conference until their arrival. He then

referred to the minutes of the Pittsburgh conference, and read over the names of the absentees of the grand council at that conference, and stated that George Morey and J. B. Bosworth had been to Pittsburgh and had been consecrated; that Ja's Twist, John W. Larrison, John Evans, John Hardy and Wm. D. Wharton had all signified their intentions not to stand in their places; their places therefore must be filled. The President then made the following observations with regard to those who had declined standing in their places in the council.

Men have a right to withdraw, and we have no right to follow them with bitterness, envy, or jealousy. Let their character be forever sacred in our hands. Let the tongue that is set on fire of hell be silent forever.—Let the pen that is dipped in bitterness be silent forever. These men have the right either to continue in their calling, or they have the right to withdraw from it, and we have no right to say to them, nay. It is a matter between them and their God, and let the Lord dispose of it as seemeth good unto himself.

He made some very appropriate remarks concerning the conduct of the members of the grand council with one another. He said it was not the duty of one member of this council to spend his time in laboring with another member of this council, whom he might find out of his place. If you find any one in fault in this grand council, leave him in the hands of his God, and the Lord will take care of him.

If he is found out of his place, when the council is called to do business, another will be put in his place and no questions asked.—This is a calling before God, that men must contend for, against principalities and powers, and spiritual wickedness in high places; for he, who will not contend for his own crown, another more worthy will take it.

Brethren, the time is coming, when one man cannot hold another, but each must stand or fall for himself. If we attempt to save one another by settling every little quibble that may arise in the minds of individuals, we will have enough to do—more than we can do. We must stand voluntarily in our high calling, or we cannot stand at all. A man is faithful only when he has faith.—"Well done thou good and faithful servant," saith the Lord. Be not concerned about your lives—or characters when falsely assailed by your enemies, leave them both in the hands of God. Brethren, walk with God and he will take care of you. Your lives and characters are both in his hands, and neither men nor devils can destroy them without his permission. Brethren the Kingdom of Heaven is not a system of tyranny, neither is it a place where a man can lord it over God's heritage. I will not tyrannize over any man, neither will I say to any man but once, "thus saith the Lord" in relation to any one matter, and then I will leave him in the hands of his God. The

way is straight, and few there be that find it.

A solemn and awful covenant must be made between the man, who obtains the fulness of the Priesthood, and his God, the breaking of which will settle his destiny forever. No man of this kingdom can prevail from this until the end, unless he enter into solemn covenants with his brethren and his God.

President Rigdon then said, as brother Winchester is present, he wished to know his feelings relation to going forward with us in his place. Brother Winchester arose and said, he was not yet determined what course to pursue.

The names of the members of the grand council, were then called, and they took their seats, viz

| | |
|----------------|-----------------|
| J. M. Cole | Wm. E. M'Lellin |
| Sam'l. Bennett | Jas. Blakeslee |
| J. H. Newton | Sam'l. G. Flagg |
| Wm. Hutchings | J. G. Divine |
| Edward M'Clain | Leonard Soby |
| John Robinson | E. B. Wingate |

Sidney Rigdon.

The President then stated, that inasmuch as a quorum of the Twelve were not present, the character of the conference would be changed, and it would be a conference of the grand council, and other authorities of the church in attendance, instead of a conference of the Twelve.

Elder M'Lellin then made some remarks, exhorting his brethren to have faith in God and be careful.

Brother Winchester then wished for information on certain points of doctrine or organization, saying that his mind was in difficulties and darkness, to which President Rigdon replied, that this was not a proper time for the explanations desired; the conference was not organized, and could not attend to any business until it was—that there had been a sufficient time and opportunity for said explanations before the conference commenced.—He then read hymn 134 "Joy to the world, the Lord will come," and after singing, and a few remarks by the president, the conference adjourned until 2 o'clock P. M. Benediction by elder James Blakeslee.

2 o'clock P. M. Conference met agreeably to adjournment. The names of the grand council being called. Elder Hugh Herringshaw came and took his seat in the council.—Hymn 168 "Father of mercies in thy house" was read and sung by the congregation.—Elder S. Bennett then dedicated the afternoon services by solemn prayer.

President Rigdon then arose and said, the first item of business was to fill up the vacancies in the grand council, and he felt disposed to make some observations concerning the relation which the members of this body or council bore toward one another. He said, no difficulties between members of this council could be brought before the council to be

seated, at any time when the council were called together to transact business for the church. If any such difficulty should arise, the council shall be called to order by the president, and if he should be unable to do so, he shall designate some of the members of the council to be disposed of otherwise than in conference assembled to take into consideration the affairs of the kingdom of God. If all the world get wrong, the members of the grand council are expected to stand in the ways of God, supporting the law of the celestial kingdom, standing in his place, each one for himself, before his God. Whenever a member is called upon to stand in his place in the grand council, and has got his mind in such a situation before God that he cannot do it, and refuses to take his place, no effort will be made on the part of his brethren, to induce him to do so, but another will be appointed to stand in his place, and there the matter ends—the person thus refusing loses his crown and another takes it.

The President then made the following observations or promises. Promises and blessings (to individuals) are made conditionally only. They certify that men can obtain the things promised by a strict obedience to all the laws and institutions of heaven, appointed of the Lord for that purpose, and that it is their privilege and within their power to obtain said promises and blessings. All blessings pronounced by patriarchs or other persons, authorized to speak in the name of the Lord, are given upon this principle; and no patriarch or other person, authorized to speak in the name of the Lord, can make any promise or blessing, delivered to an individual, absolute. It matters not what forms of expression may be used.

The President then proceeded to make nominations to fill the vacancies in the grand council. First brother Wm. Sanborn of Philadelphia, was nominated, and seconded by W. E. M'Lellin, and received by the unanimous vote of the whole council. Elder S. came forward and received his ordination.

Brother James McDowell of Pittsburgh was nominated, and seconded by brother S. Bennett, and was received by a unanimous vote of the council, and President Rigdon was authorized to ordain him on his return to Pittsburgh.

Brother Harvey Whitlock of Iowa was next nominated, and seconded by brother Blakeslee. Elders Blakeslee and M'Lellin testified of his moral character, qualifications, works of faith &c. when he was received by the unanimous vote of the conference.

Brother W. James of LaHarpe Illinois, was nominated, and seconded by brother Newton, and received by the unanimous vote of the council.

Brother Edwin Mitchell of St. Louis, was nominated, and seconded by brother S. Bennett, who spoke of his correct deportment, moral

character, and capabilities, and soundness in the faith, and was received by the unanimous vote of the council.

Brother John Prince of Pittsburgh was nominated, and seconded by brother M'Lellin, and received by unanimous vote of the council.

Brother George M. Hinkle was nominated to fill the vacancy in the quorum of the Twelve, occasioned by changing the place of brother J. M. Cole to another office, and was accepted by the unanimous vote of the council.

After the vacancies were all filled the president then arose and said, that he had some things in relation to the kingdom of heaven, which were of importance to be said at this time. He said, that all religious societies had some particular principle or principles upon which they organized or that gave rise to their organization. Some societies formed what they call a confession of faith or creed, and the belief of the respective members in the faith or doctrine set forth in that creed or confession of faith, was the thing or things which gave rise to their organization, and as long as they continue to believe in those items of faith and doctrine, and obeyed the laws set forth in that instrument for their government, so long their organization existed; but if at any time their belief and practice changed, their organization changed or ceased to exist with it.

Other societies received the bible as their only creed without any other written instrument, and upon this principle they formed their organization; and as long as they continue to agree in their views of the doctrine and practice taught by the bible, so long that organization existed; but when they disagree with regard to the doctrines, ordinances and commandments as set forth in the bible, their organization of necessity became deranged, if not dissolved.

We also, have some certain principles, which gave rise to our organization, but they are not that of written creeds, or that of merely acknowledging the bible to be the revelations of God, though this last item we do acknowledge, to as high a degree as any people ever did, now do, or ever will hereafter.

But notwithstanding our firm belief in the present written revelations of God, contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants, still we might have had that belief with unshaken confidence and this organization would not have been in existence. The principle then upon which this organization came into being, is our belief in our right and privilege before God to obtain revelation for ourselves, suited to our own situation and adapted to our condition and future prosperity in the relation which we now bear to heaven, to each other, and to the world of mankind. And the necessity which we have for such revelations in the last days, in order that we may be enabled to stand, and escape the

judgments and calamities, which will afflict and desolate the world, and overthrow all the organizations, religious and political, that men have organized and established for their own benefit; and believing as we do, that no organization can stand in the midst of the destructions that shall desolate and lay waste the world, unless there is power in the priesthood of that organization to get direct revelation from heaven for their direction—as also on belief that we have obtained in times past direct revelation from heaven for our direction, do now receive them, and will continue to do so until the time of the end. It is in consequence of this our belief that this organization has come into existence; and as long as we continue in our present belief our organization will exist. But if our belief in those points change, our organization will cease with that change. This then is our creed or confession of faith, and this is what gave our organization an existence.

The president further observed that he wished to set before that conference in a clear point of light, in connection with the principle upon which our organization existed and stood, an item of law which had been received by the Pittsburgh conference, for the government of the grand council. The item of law, alluded to, was the one, which prohibited any member of the council to veto any measures passing said council without direct revelation. It will be seen by the foregoing facts in relation to our faith, that this organization came into being upon the principle of direct revelation, now exists upon it, and will continue to do so, until the time of the end. Admitting then any person to veto a measure passing by that council merely upon his own judgment without direct revelation from God justifying his doing so, would be to offer violence to our organization, putting at defiance the principle upon which it came into existence, it would be beginning in revelation, and terminating upon the mere judgment of a man; and in its very consequences would dissolve the whole organization. The veto power which the Lord placed in that council was a conservative principle that the Lord held himself, in his own hands, to be exercised at all times when the Lord considered it necessary. This power is not vested in the president of this council, but is common to every member; that if the mind of the president should at any time be in darkness, or any member or members of the council should be in darkness, (for we all admit the fallibility of man, and it is upon this principle that God established all his organizations amongst men,) in the mind of the Lord it was not possible that every member of the council should be in darkness at the same time on any subject: he therefore reserved to himself the right of making known the error by direct revelation to such member of the council as his wisdom may choose: hence the council

will see the necessity of every individual keeping his heart and his mind right and open before God, that the Lord may at any time use him as an oracle, that his house may be kept in order before him, and that his will may be done upon earth even as it is done in heaven. Amen.

The president proceeded to make further observations respecting the spirit which should characterize the members of the church and govern their actions. You are all members of the kingdom of heaven, and as such, there are certain principles which must predominate in your hearts, and govern your conduct; your aim must be to be approved in the sight of God, and to seek honor only at the hand of God. If you seek honor at the hand of one another, you cannot do it without inflicting injury on one another. We can only be justified in the sight of God when we seek the honor which cometh from God only. It is a spirit of exaltation disapproved of in the sight of God, which makes men seek to be honored of one another, and he, that exalteth himself, shall be abased, is an unchangeable law of the kingdom of heaven. It is this spirit of exaltation, which makes men so keen to perceive the errors and mistakes of others—it prompts him to seek occasion against his brother, in order that he may be exalted above him to gratify the pride of his own heart.—Be careful then, when you find a disposition in your heart to find fault with your brother, lest that spirit blind the mind, darken the understanding, lead you into the snare of the devil, and you be overthrown. Let not brother seek occasion against brother—let him not seek to exalt himself by abasing his brother—let him not seek to obtain honor by displaying his sagacity in finding fault with his brother, in exposing his frailties and foibles to the view of the world—let no one attempt to correct the real or supposed errors of another for the purpose of being approved in the sight of men—let no one come into the council of God to show his own wisdom, his own intelligence, and his own superiority. The council of God is not a place ordained for the purpose of giving men an opportunity to display their talents, nor their greatness, but a place that God has ordained for the purpose of revealing himself to mankind, and of making his will and purpose known respecting the world. In all your intercourse with each other and with your fellow men, act as though God alone saw you, and men saw you not, or never would. Do you desire to be great men? let the Lord lead you to the only true greatness—when he chastises, bear it with meekness—when he rebukes, endure it with patience, humble yourselves under the mighty hand of God; remembering that those whom the Lord loves he chastens, and scourges every son whom he receives. Therefore when you are chastened faint not, neither despise the hand of correction; for if you endure not chastening, then you

are not sons but bastards. As members of the kingdom of heaven you have two important lessons to learn—not render evil for evil, railing for railing. This is a hard lesson to learn and few have ever learned it. It is one of the last lessons, which the members of the kingdom of heaven have to learn. When a man has learned this lesson, so that he can practice it, he is nigh unto perfection. The next and last lesson to be learned is to trust in God—this is the last act, the last effort of the human mind. Man will try everything else before he will try that—he will grasp at every support or prop until all has fled, and last of all he will yield himself up into the hands of his God to be disposed of as the Lord may choose, and there, at last, the mind finds rest from all the troubles, anxieties and fears, which have afflicted him. If ever you triumph in the kingdom of God, these principles must gain the ascendancy in your hearts; otherwise you will fall, and another will take your crown.

He then addressed the sisters, admonishing them in the name of the Lord, that if they desired to be found accepted of him, that they must humble themselves; for so did the prophetesses of old, that they might come into the presence of God, and to obtain council and instruction from on high, and enjoy the promised blessings, and be partakers with the prophets of the living God in the joys and eternal felicities which would follow the triumph of this last kingdom which God has established.

The president here said he would not make any more remarks at the present, but that we would adjourn until to-morrow morning at 9 o'clock A.M.

Brother Winchester arose and requested to know what position he was to consider himself to occupy in the council. President Rigdon replied that the council deemed his withdrawal voluntary—some conversation ensued and mutual explanations. The president then read hymn 166, "How pleasing to behold and see," after it was sung by the congregation, the conference adjourned to meet at 9 o'clock to-morrow morning. Prayer by elder Herringshaw.

Tuesday Oct. 7. 9 o'clock A. M. Conference met agreeably to adjournment, and opened by singing hymn 22, "O Jesus the giver of all we enjoy" after which the morning session was dedicated to God in solemn prayer by Elder L. Soby. Elder M'Lellin called the roll, and a quorum being present, the president arose and proceeded to make some remarks on the misunderstanding of some members on the preceeding day.

The conference was then organized by the members of each quorum taking their seats by themselves, and the oldest man of each quorum presiding, as follows: High priests; Jesse W. Nichols, James Gardner. Elders; Aaron Roberts, Asa Copeland, Wm. Hobbie, A. E. Wright, Thos. S. Woodbury, and Thomas

Braidwood. Priest; Jos. Reeve. Teacher; Samuel Ely.

Elder Winchester arrived, and was called upon to know what course he would choose. He arose and made some remarks and resumed his seat in tears without determining.—President Rigdon arose and made some explanatory remarks, saying that brother W. might take his seat in the grand council—in the quorum of the Twelve, or otherwise as a high priest, elder or private member. Elder W. arose and said, that he would leave his standing in future with his brethren. The grand council voted to a man that he should take a seat among them. Elder W. then came forward in the midst of tears of joy and took his seat.

The president then arose and said he wished to take elder J. M. Cole out of the quorum of the Twelve, and let elder G. M. Hinkle occupy his place in that quorum. Voted unanimously.

The elders were then called upon to know how many would volunteer to preach the gospel by traveling in the world. Elder Braidwood desired to go to England, whose request was granted by a unanimous vote. Elder Copeland said, he had long desired to go and preach the gospel, he was ready to go, trusting in God, if the council desired—whereupon the conference unanimously voted that he be permitted to go according to his request under the direction of the conference. Elder Nichols said, he intended to see distant lands and preach the gospel, but was not yet prepared to go.

The brethren of the grand council were then called upon to know how many could go forth to preach the gospel. The president observed, that the Twelve were standing volunteers for life. We call not on them, but how is it with others.

Elder M'Lain said he intended to preach all in his power—that he should, after sustaining his family, spend all his time in preaching.

Elder Soby said, he could travel but little, but was willing and determined to do all in his power to help roll forth the glorious work of the kingdom of God.

Elder Wm. Stanley gave some account of the state of things in his neighborhood, and thought the prospect favorable for preaching,—he never had preached but felt desirous to do all in his power—he thought he should break through after a while—he said his faith was strong in the great work, was not afraid of our principles failing but had great confidence in the truth and triumph of the kingdom of God.

Elder Hugh Herringshaw stated that he had been laboring with his hands in order to settle his business—he had preached some and found people anxious to hear—he had baptized seventeen—related a vision of a distant land and his preaching to the people thereof—about Christmas he would be free to

go forth in the ministry—that he felt strong in the Lord and determined to go ahead in the glorious cause in which he had engaged.

Elder James Blakeslee gave a history of his ministry, since last conference, through the western country—reported a hundred and thirty baptized in three branches of the church made many excellent remarks about trusting in God—for food, for raiment, for himself and family. He further said, here I am—send me where you please—I go in the name of the Lord.

Elder Winchester said, that he did not know what was best for him to do—I leave myself in your hands.

Elder Sanborn was willing to do whatever was wisdom for him.

Elder Newton remarked, that he had been rather an idler—was sorry he had not attended conference last spring—he continued—I am now before the grand council to do my duty—I feel as though I must go and preach—wo is me if I do not—my faith is unshaken in God, in this work, and in my calling.

Elder J. Robinson said I feel more to-day like lifting up my voice to proclaim the gospel than I ever did before in all my life—I am determined to go and to do my duty—the door is open where I live—when it closes I shall go where the Lord directs.

Elder Wingate said, I embraced the work of God of the last days for the salvation of my soul—I went to Nanvoo expecting to make it my home—but O, I found it a prison, a penitentiary; but I thank the Lord I have been pardoned out of it—I have my eye upon a foreign land; when I go into the field I wish to be freed from the world—I think I shall not be able to preach until after the next conference.

Elder Hutchings said, since the last conference I have been greatly blessed the most of the time—of late I have not been so much blest, as my mind has been mostly occupied with temporal business, but I intend as soon as my circumstances will permit, to go forth and labor in the ministry.

Elder Divine said, my faith in this work is unshaken; I have, since our last conference, baptized but eight or ten. He then gave a short history of his ministry, and said, I am willing to travel and preach this winter, but wish an elder to go with me.

At half past 11 o'clock brothers Leach and Jenks arrived from New York and took their seats in the grand council.

The conference then sung hymn 163, "My God's the spring of all my joys," and adjourned until 2 o'clock P. M. by prayer by elder Winchester.

2 o'clock P. M. conference met agreeably to adjournment, and opened by singing hymn 96, "Come, you that love the Savior's name," and was dedicated by solemn prayer by elder J. Robinson.

The reports of the elders were then continued.

Elder G. T. Leach said, that since the last conference I have labored mostly in the city of New York. We have been blest in that city—the church there is in a healthy condition, rejoicing in the truth. I am ready to do the will of the Lord—the God that I worship will order all things right in this kingdom—he will not require of me more, nor any thing, which I cannot do. I realize that we must press forward and that our faith keep pace with the work in which we are engaged—we must meet the ancients, prophets, apostles and seers; in order to do so, we must get as much if not more faith than we had.

Elder S. G. Flagg gave his history for some years past, detailing many particulars in a very interesting and humorous style.—He compared the church of Christ to a ladle containing several different pieces of lead, placed over a fire and when melted they all run together into one common mass; thus there are no longer many pieces but one—showing thereby that we should all become one. He expressed his unshaken confidence in the work, and his determination to press forward in this glorious cause.

Elder J. W. Jenks said, it is a pleasure for me to stand before you, though I do it with diffidence. I have done but little in the vineyard of the Lord; probably my time has not yet come. Seven years since I discovered a jewel—I sought it—I pursued it—I obtained it—I never have been sorry—I never expect to be. Why am I here this afternoon? because I love truth. A man cannot be deceived who loves the truth with all his heart. My mind is fixed—I feel to go forward without faltering—nothing but death could have prevented me from coming to this conference, in order to receive the fullness of my dedication to God.

Voted that elder S. Bennett have leave of absence in consequence of the situation of his family.

Elder J. M. Cole arose and gave his history since conference—he had labored in company with president S. James, in La Harpe, Ill., and had baptized 15 persons. In the course of his address he related an important occurrence, viz., the ministration of an holy angel, which had visited him the latter part of this summer. One evening while lying on his sofa in his room alone, laboring under deep anxiety of mind in relation to some important matters pertaining to the prosperity of Zion, a messenger stood by him in person and spoke to him as a man speaks to his friend, and informed him that the difficulties that he had apprehended were being removed. The messenger informed him that he himself had pointed out to elder Rigdon, at Pittsburgh, the place for the final location of Zion, about which he (Cole) had had so many anxieties—that while the angel was thus conversing with him, a vision of the place was opened to his view, and he looked upon the land, upon

the buildings, upon the water courses, upon the roads; and the vision was so minute that he could go to the place, though in a country where he had never been—that he saw elder Rigdon standing upon a bridge, which was near the place, and the angel standing pointing it out to him, and using these remarkable words, "On this land shall Zion be built never more to be thrown down." He also saw in the vision, elder P. Boyer go to the place, and make purchase of the land and pay the sum of \$1500—and he found when he came on to Pittsburgh, that the facts, which the angel had shown him more than a 1000 miles from the scene, had all transpired. And the angel gave him as proof that he had told him the truth, that he would receive a letter from elder Rigdon, in a few days, informing him of the facts of the land being found and the purchase made; and to his great gratification and inexpressible joy, within three days the said letter came. He further stated, that after he conversed with the angel, and before he had received the letter, he had related the circumstances to elders Samuel James, Lewis James, J. B. Bozworth and others, and assured them that such a letter would be received in a very few days, for that was the third time that that angel had visited him; and all things which he had told him at his previous visits, he had found to be true; and that he knew this would prove to be true also. In consequence of these manifestations, my faith in this work has never wavered, it cannot waver. I feel to put my shoulder to the wheel and keep it there.

Elder S. Bennett, previous to leaving the conference, arose, and in a most eloquent and pathetic address, set forth his feelings, his views, and his confidence, in relation to the great cause in which we are engaged: exhorting the brethren to be strong in the faith, to be united in love, and to persevere in righteousness; testifying unto them that he knew for himself by the revelation of Jesus Christ, that the work in which we are engaged was of God, and that our triumph was sure and our reward certain—that he had opened his mouth in this cause, and that he intended it should not be closed again until the work triumphed gloriously—that he had devoted himself to God, and intended to persevere and cease not his efforts until he should have finished his work and had secured the crown forever that the Lord had designed to offer him. And with many other things did he exhort and admonish the brethren, with tears streaming from his eyes, saying to them fear not for the kingdom is ours, and we will triumph gloriously. During this address, every heart was softened, the countenances of the members of the conference brightened with hope, a flow of joy burst forth from their hearts, while tears were flowing bountifully, and every feeling melting together in love.—At the close of the address, he took his leave

of the conference while the blessing and benediction of every heart went with him.

Elder W. E. McLellan arose and made a few very pertinent remarks, respecting his faith and confidence in the truth of the work—that his intention was to devote himself entirely to the cause.

Most of the brethren having related their several experiences, presented in a condensed form, a flood of intelligence of the most cheering and animating kind, which filled our hearts with joy and gladness, and showed that the harvest is truly ripe and great, but laborers are few. A voice from the east, a voice from the west, a voice from the north, and a voice from the south, crying help, help, help; send us laborers, send us laborers.

The hour of adjournment having arrived, the president read the 16th hymn, "Behold the sure foundation stone," which was sung by the conference. At the time of the adjournment, elder Nichols requested the floor to make some remarks on the following morning, which was granted.

Adjourned until to-morrow morning at 9 o'clock. Prayer by elder Nichols.

Wednesday, 9 o'clock A. M. Oct 8, 1845, conference met agreeably to adjournment, and opened by singing the 5th hymn, "Ye children of the Lord," after which the morning service was dedicated in solemn prayer by elder T. Braidwood.

The roll being called, elder Swackhammer just arriving took his seat in the grand council.

Elder Nichols, having a right to the floor by the grant of the conference of the preceding evening, arose and made some remarks relative to elder Bennett. He said he had been acquainted with the labors of brother Bennett since he came into that part of the country, and that he had been faithful and devoted to the cause—that there had been no negligence on the part of brother B. in discharging his duty, and doing the will of God, and that he spoke from actual knowledge of his labors and efforts in the cause.

Elder Gardner then arose and made a few remarks—expressing his confidence and strong belief in the work, and his desire to go forth and proclaim the gospel as soon as possible.

Elder McLellan, stated that when called upon yesterday to present his views to the conference, he did not know that his experience was expected; and that he would now relate it with permission; which being granted, he related the same, and referred to some feelings in the branch at Philadelphia with regard to himself. When elder Sandborn, presiding elder of the Philadelphia branch of the church, arose and expressed his good feeling towards elders McLellan and Divice, and bore testimony to the good feelings of the branch towards them.

Elder Swackhammer arose and related his experience since the Pittsburgh conference.

The president then stated, that in conse-

quence of the absolute necessity of several members leaving at 12 o'clock M. who wished to be consecrated before they went, we would waive other business for the present, and proceed immediately to the consecration. The ladies then withdrew.

The president then took the oil in his hands and in the midst of the several quorums, all standing, with hands raised towards heaven, pronounced the solemn consecration.

Elders Blakeslee and Herringshaw, of the quorum of the Twelve, were appointed to perform the washing—who proceeded to wash first, elder J. W. Jenks, and then in succession, E. B. Wingate, Benj. Winchester, Jos. Reeve, J. H. Newton, John Robinson, and Asa C. peland—after which they were all anointed, and blessed through the spirit of prophecy, by president Rigdon.

The house being called to order, elder W. E. McLevin read the covenant of the grand council, when all the assembly arose to their feet and assented to the same, with uplifted hands to heaven and a solemn AMEN.

The newly consecrated brethren then signed their names to the covenant, and also to the article, delegating their authority to the body of the grand council to act for them in case of their individual absence.

The president then stated to the conference his communication from the Lord, respecting the inheritance for the gathering of the saints, and of his action thereon. He then addressed elder J. W. Jenks, and asked him if he would act in the place to which he had been appointed by revelation, as one of the committee of finance, to which elder Jenks replied, he would. The president then asked for an expression of approbation or disapprobation of this council upon what he had done respecting that business. He said he would not move any farther without their approval. The question of approval being put by rising to their feet; every member arose to his feet in approval.

The president then said, I am satisfied, I can now rest. He then read a hymn, which was sung by the congregation, after which the conference adjourned till half past 2 o'clock P. M. Prayer by elder T. Woodbury.

Half past 2 o'clock P. M. conference met pursuant to adjournment—the roll being called, the president read hymn 27, "My soul is full of peace and love,"—after singing, the afternoon session was consecrated in solemn prayer by elder G. T. Leach.

The president stated the necessity of hastening with our business, as many of our brethren would have to be dismissed so as to leave the city for N. York in the 5 o'clock boat this afternoon. He then proceeded to instruct the conference in relation to the purchase of our inheritance.

The president then proceeded to instruct the conference that all the washings and anointings must be done by the travelling members

of the grand council, in all cases where they could be had, and that this solemn ordinance in no case, should be administered only by those who are well instructed and able to do it agreeably to the intention of heaven in instituting it. He then stated, let no travelling elder go into any organized branch of the church, and exercise, or pretend to exercise authority over it, without the request, or the authority of the branch, or its presiding officer.

He further stated, let no man take the responsibility to lay his hands upon the head of any man from Nauvoo to ordain him to any office. If one from Nauvoo is to be ordained, let it be done at a general conference, where there will be persons, who will be able to make the conference acquainted with the person's true character.

The president then observed, that he would discuss the conference to a close; and as there were many there who had wished instruction from the conference, we would have to take such a course as would enable us to give the desired instruction in the shortest manner and fewest words. He then said to the conference, that he would call upon all the elders and authorities of the church, and members present, to express before the conference the desires of their hearts and we would take a vote to see whether the conference would grant it or not. He observed, that the members of the conference must be careful not to desire anything which would do themselves an injury, lest we should grant their request and they be compelled to do it, that it was every man's privilege to have his heart in such a state before God, as to enable him to desire nothing but what was right before the Lord; and in case they did, on this occasion, desire things which were not right before the Lord, and the conference should grant them their desire, and it should prove a curse and a scourge to themselves, it would learn them in future to ponder the path of their feet, and to correct the errors of their heart before the Lord, so that they would not again express a desire before the council of the Most High, that may prove a rod of chastisement to themselves.

They were then called upon individually to express their desires, and each one arose in his place, and expressed his desire in few words—all of which were granted by vote of the conference, individually—with one or two exceptions, where the desire was modified by the conference, owing to certain existing circumstances.*

Elder Winchester arose, and moved that this conference adjourn to meet in Pittsburgh on the 6th of April, at 9 o'clock A. M., 1846, which was seconded by elder Newton, and carried in the affirmative, without a dissenting voice. After which, elder G. T. Leach read hymn, 171, "When shall we all meet again."

* The Secretary having failed to make a record of these desires, we are unable to give them.

which was sung by the congregation, and after the benediction of the president, the conference adjourned at half past 4 o'clock P. M.

SIDNEY RIGDON, President.

J. M. COLE, Secretary.

West Buffalo, Iowa, October 24, 1845.

DEAR BROTHER ROBINSON:

Having returned home from a short tour south, to visit some branches of the church in that quarter, and having obtained a little money on the book concern, knowing your need of it, and to comfort your heart by a short communication from the west, I take my pen once more to address you. Inclosed in this I send the notice of withdrawal of fellowship of Mr. John Vaun and lady, to their leaders in a branch of the Campbellite church, in Des Moines Co. I. T. They were the main pillars of the branch, and therefore Campbellism has received a shock in that quarter.

You have no doubt, ere this, learned the particulars respecting the Mormons. How literally Elder J. M. Cole told their destiny last April, in Pittsburgh. Dear brother, it seems that the Lord is about to wind up the work of scourging that people by an entire overthrow, and is also beginning on their enemies, for this has been the most severe season for sickness ever experienced in this country. And beside all this, there has recently a singular kind of plague or scourge appeared among us; it is that of a curious kind of fly which was first noticed by the farmers since harvest; a small black bug not much larger than a large grain of wheat coming up out of the ground, and some farmers who live on sandy land told me when they discovered them first, it seemed as though every grain of sand was alive; they then climbed upon the green corn, and soon turned to miriads of small flies, and where the corn was late they sucked the juice so completely out of the stalk as to wither it away and cause it to die; the early fall wheat has also suffered much by them, so that some farmers have sown it over again; the insect not only eating the leaves but following it to the root, and the field, though perfectly green when they enter it, in a few days will look as black as if it was just plowed. Although we have had some hard frosts here it does not seem to stop them; for as soon as the sun comes out warm they go to their work of destruction again. Their smell is like that of a bedbug, and no one seems to have ever seen them before; if they continue to increase another season, as they have this, they will sweep all before them; and the air will be filled with them, so that it will be next to impossible to breathe. I have given you a history of this matter, thinking perhaps it might be interesting to some of your readers.

Dear brother, as there has been much falsehood heaped upon me by the Mormons since I

left them, I would take it as a great favor if you would publish my communication to W. W. Phelps which you will find in the second number of the Ensign. Remember me to all the saints. Yours, G. M. HINKLE.

P. S. There is a branch of the church of fourteen members in Des Moines, with one Elder, John Ireland, a worthy brother, and firm in the faith. G. M. H.

We have published the letter referred to, which will be found in the 18th number of our paper under the 287th page, which we believe to be a statement of facts. The money was duly received and credited, as also in three previous letters.—Ed.

JOHN VAUN'S WITHDRAWAL FROM THE CAMPBELLITES.

Des Moines Co. I. T. Oct. 13 1845.

GENTLEMEN SIRS,

With whom I have been associated in the cause of religion, the most of the time since in this country, it now becomes my duty, as a christian, to notify you of the course which my conscience binds me, and also my wife, to take on this all important subject.

Having become fully convinced, after a careful investigation that the church to which we have belonged, and to which you sit, now belong, (the christian church, so called, A. Campbell its founder,) falls far short of the plan of redemption, and therefore cannot prepare souls for the kingdom of God; and having found to our full satisfaction, the church or kingdom of Christ, regulated perfectly in gospel order, by a conference of worthy saints of God, ministers of the gospel of Jesus Christ assembled from various parts of the United States on the 9th day of April last, in the city of Pittsburgh, Pa., Elder Sidney Rigdon presiding, who, by authority from heaven, reorganized the Church of Christ once more on earth, with all the ordinations thereof—thus restoring again to the earth, through the help of God, the faith once delivered to the saints, with the apostolic order of serving God in every particular—we therefore feel it our privilege as also our duty before God, to not only withdraw our membership from your communion, but also unite ourselves with the Church of Christ, and thus seek the salvation of our souls with the people of God, hoping our example will be a lesson to others to go and to do likewise; we therefore wish to withdraw our membership from your society in peace.

The above explanation and request leaves us with feelings of love and friendship to you all, and we hope it will be received in the like spirit by you. yours &c.

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MESSENGER AND ADVOCATE **OF THE CHURCH OF CHRIST.**

Vol. 2. No. 2.

PITTSBURGH, DECEMBER, 1845.

Whole No. 26.

TOUR EAST.

Having returned from a visit to the eastern churches, as usual, I will give your readers a short sketch of the incidents of my journey.

At the close of the conference at Philadelphia, we went to New York, from thence to Boston, and as far east as Peterboro, New Hampshire. We found on our arrival in New York the redoubtable Orson Pratt, endeavoring to seduce those who were sufficiently corrupt to answer his purpose; to follow him some where, he did not know precisely where himself; but it was to be on the shores of the Pacific or some of its islands. To which all those who were well acquainted with his followers, had no objection; so their removal would be out of the bounds of civilization, where no person would have objection to their practicing their system of religious toleration.

Pratt, in order to gain influence over the minds of those whom he thought he could control, had recourse to a condescension, that shows *that* man's heart in a point of light so ridiculous as to render it contemptible, in the eyes of every honorable and respectable person. Some years since, Joseph Smith made a shameful attack on the character of Pratt's wife—a thing he was in the habit of doing with others, after he had become basely corrupt, and put at defiance the laws of his God, to hide his iniquity from the world—Pratt resented the insult offered his wife, and on the public stand, called Smith a liar, and said he knew him [Smith] to be a liar.—When Pratt was interrogated about this, he said that he had got a bad spirit when he said so, and that he had repented of it. Thus literally telling the people that all Smith said about his wife was true, and that when he told Smith that he knew him [Smith] to be a liar, he [Pratt] had falsified himself, and Smith had told the truth. This is the way he attempted to remove the difficulty and get his dupes to follow him. Say that he knew a thing, and then admit that what he said he knew was false, and yet claim to be an apostle of Jesus Christ! Can the world find an apostle like this? He is surely a supple instrument in the hand of his master—the devil.

He has left on the character of his wife a stain, by this degraded condescension, that he can never wash out. The reproach with which Smith attempted to stain her character every person acquainted with the circumstances were satisfied he did to hide his own shame; and people were not authorized to believe it until this hopeful apostle has placed his confirmation upon it. Indeed, we can say for one, we did not believe Smith at the

time, but Pratt is determined to make us believe it, by virtually declaring it was true; for if he was wrong when he called Smith a liar, then his wife was guilty of the charges preferred; for if she were not guilty, then Pratt did right to call Smith a liar.

These men pretend to be the servants of Jesus Christ, and this is the way they proceed to do their master's business, by slandering, defaming, lying, and abusing each other, not their own wives excepted, and all who oppose their ignorant and stupid abominations; but to shew the extent of their ignorance, we copy a quotation made from the book of Doctrine and Covenants in the New York Messenger, which at the time was under the supervision of this said Pratt. It is under the 416, and 417th pages, 9, and 10th paragraphs.

"Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face! Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath; a day of burning; a day of desolation; of weeping; of mourning and of lamentation; and as a whirlwind shall it come upon all the face of the earth, saith the Lord. And upon my house shall it begin; and from my house shall it go forth, saith the Lord. First upon those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord."

The quotation was made in the Messenger to prove that the world would be punished, after it had punished them. Pratt applied that threatened judgment on the people of the Lord, to the people of Nauvoo, and we think justly too; but mark on whom this first judgment was to fall. It is said thus, "And upon my house shall it begin; and from my house shall it go forth, saith the Lord. First upon those among you, saith the Lord, who have professed to know my name, and have not known me, but have blasphemed against me in the midst of my house, saith the Lord."

It is those who say they know the Lord and knew him not, and have blasphemed his name, that the Lord says he will send vengeance on, and not on those who fear his name and do his will. The Lord no where says that he will afflict such, or that vengeance shall overtake such. Now for Pratt's application, and there is no avoiding the application. He admits that the Lord in the above sayings had reference to the people of Nauvoo; and now who are the people of Nauvoo? the answer is easy, they are those

who say they know the Lord and know him not, the Lord and O. Pratt being judge; for the judgments that were to desolate the world, were to begin on such, and not on the righteous; but on those among them who said they knew the Lord and knew him not.—These judgments have commenced, on Nauvoo; so says O. Pratt, one of themselves.

Nothing could set forth the people of Nauvoo in a clearer point of light than the above quotation. If Joseph Smith then was a true prophet when he uttered the above sayings, the people of Nauvoo, "say they knew God, and know him not, but have blasphemed his name," and their enemies are only executing the will of God upon them, long since declared, and from this conclusion there is no escape; for the judgment is upon them, and they declare they are the house of God; and it is certain, that the judgments there threatened, were threatened on those who had been gathered by Mr. Smith, and the people of Nauvoo are the people, and none other.

On them, then, were the judgments threatened, and on such as "say they know God, and know him not." Then indeed the twelve "say they know God and do not know him," and the Lord is shewing it to all the world, that they are false pretenders; for the judgments he threatened on such, have fallen and are falling on them. The truth of the prophecy is now being manifested; so that all may see it, and know of a truth that the Lord declared it.

According to this prophecy, the judgments that were to desolate the world, were to commence on Nauvoo, and from thence to go forth, and desolate the world. We were not authorized to expect those calamities, which were to fall on the people, to come, until Nauvoo was made an example; after that the world was to feel the wrath of the Lord.—Those then, who believe the book of Doctrine and Covenants, are now authorized to expect judgments will follow the destruction of Nauvoo, until the whole purposes of God are accomplished on the whole earth, and his work finished, and all the prophecies fulfilled.

The people of Nauvoo are now calling on their followers to follow them, to some place, they know not where; deceiving themselves and others with the false notion that there is something glorious awaiting them somewhere and some place; but let them and all who they attempt to deceive know, that if Joseph Smith prophesied correctly, they are now being moved out of their place, because they know not God, and yet say they do know him; and they are calling others to follow them under the same pretention. Will their moving away avert the threatened judgments? The Lord would have supported them at Nauvoo, had it not been for their corruption and consequent false pretention, that they knew God, and as the judgments are upon them for their false pretention, will they be ta-

ken off by removing? such an idea would be derogatory to the Lord, the judgments will follow them as long as they thus insult the heavens, by saying they know God, let them go where they may. No local place can avert the judgments threatened, and sure as the world will suffer an overthrow, and sure as vengeance is to overtake them as a whirlwind, so sure the people of Nauvoo, on whom the judgments were to begin, and from whom they were to extend into all the world, will suffer an entire overthrow let them be or go where they may.

No man can believe the book of Doctrine and Covenants, and believe any thing else.—If G. J. Adams is to be believed—He is bad authority we confess,—then Joseph Smith said to him at the time of his [Smith's] arrest, "that if he had obeyed the Lord his God he would not have been in that difficulty; but if he died it would be in consequence of the counsel of the Twelve." So said Adams in one of his lectures in St. Louis. Notwithstanding we consider Mr. Adams not good authority, still we have the same or something similar from other sources, and taking the circumstances into the account, a more reliable source, that of Smith's own wife. She said in speaking to one of her friends concerning her husband, that he had brought the evil on himself, and that he had tried to escape the curse, but could not, and she also said if she was to tell all she knew about the twelve it would send them to the work house. This testimony of Smith's wife would go to confirm Adam's testimony.

As to the corruptions in Nauvoo, which Adams and Wm. Smith have been detailing to the people of St. Louis, in a manner shocking to human nature, when it is remembered that this Wm. Smith is the Patriarchal Jacob staff, as described by W. W. Phelps in his notable letter to said Smith, and by him (Phelps) said to be one of the best men in the world, the twelveites are bound to believe him. That the disclosures making by Smith and Adams are true, every person acquainted with the circumstances will admit; but in doing as they do, they reproach themselves also; for if they would tell the whole truth, they would identify themselves with the larger portion of the crimes they charge on the twelve. Smith might probably deny being concerned in counterfeiting, and bogus money making. A business which doubtless gave rise to O. Hyde's noted Palestine mission. Had there been no materials to have been purchased for making bogus money, which could be purchased in Germany better than elsewhere, and without raising suspicion, it is not probable that O. Hyde would ever have pretended to have been at Palestine.

But leaving Nauvoo—her corruption, and corrupters to their fate, which time will determine.

During our visit to the east, we delivered, besides what we did in Philadelphia, nine public lectures in New York, one in Charleston, two in Boston, and one in Peterborough New Hampshire, and a number of lectures to the churches in Boston and New York, leaving them buoyant in spirit and strong in the faith. An occurrence took place while in Philadelphia, which I think worthy of notice. Palatiah Brown whom the Twelve had sent to Philadelphia to aid in their cause, had on his arrival in that city, in order to better serve the cause of his masters, declared that he knew by the revelations of Jesus Christ that the Twelve were right; when he was interrogated by an acquaintance of his during our stay in that city, on the subject of his faith, he said that he knew the Twelve were wrong, and he intended to retire; and has since left the city. This is a fair specimen of the way this people deceives one another. Now if Jesus Christ had revealed to Mr. Brown, that the Twelve were right, then he nor any other person would find out they were wrong, for wrong they could not be.

The Twelve have pursued the same course, and if they are wrong, as Mr. Brown says they are, they were wrong at the time he said he had a revelation they were right. No case of more deep depravity, of heart ever came under our notice than that case of Brown's, such we long since declared was the case with the Nauvoo apostates, & abettors; that they neither feared God nor regarded man, and would take the name of God in vain, saying thus saith the Lord, when they knew the Lord had not spoken. By means so heaven daring they have led multitudes of their followers into the ruin which now awaits them. Making promises and giving assurances which were pronounced in hypocrisy and base imposition, until realities dreadful and desolating, are hastening their overthrow.

I was no little astonished while visiting the east, at other instances similar to that of Brown. The course of these deceivers, has led to a result, that many of them are unwilling to bear. They must now sustain their pretensions by leaving and seeking a land elsewhere; while they could get leave to stay in Nauvoo or in our eastern cities, their faith was exceedingly strong; all was well. P. Brown, could have evidence from heaven, that all was right, when his own private purposes were served by his religious course; but it is a different state of things to take his life in his hand, and make for the Pacific; as soon as this alternative was forced on him, and his course had driven him to this necessity: behold, the Twelve are wrong. Notwithstanding his revelation to the contrary. The adage in his case is fulfilled "circumstances alter cases" and in Brown's case alters revelation also.

There were other cases, of similar kind in the East; some persons, who left Nauvoo

some years since, and returned to the East, as they said on account of the corruptions in Nauvoo, found it to their interest to unite with the adherents of the Twelve in the East, and stood strong advocates for the Twelve, denying that they knew any thing of the Nauvoo corruptions, they used all their influence to sustain the twelve and secure followers for them; and doubtless by their wickedness, in deceiving, contributed their part to lead many to ruin. They were side by side with Brown defending the twelve, and securing their influence over the minds of all they could; but in all these efforts Oregon had not got into their road; but now Oregon, or expose the corruptions of the twelve, the latter is chosen. When we were in the East, these disaffected ones, whom Jedediah Grant, a rabid twelverite, had called some of their faithful Elders, were busily engaged in exposing the corruptions of the twelve, with which they professed intimate acquaintance; but until Oregon got into their road and had to form a part of their faith, the Twelve were faithful good men, but now they are corrupt, and they know it—but before they declared they did not know it. Now the truth is, they know no more about the Twelve now than they did two years ago, and they then knew their corruption as well as they do now; but then they were good men, and now they are bad; but the truth is, neither two years ago nor now are they or were they truth loving, or telling men; but base men, full of lying and hypocrisy, and they well knew it, or at least they believed it but notwithstanding they defended them to the injury and utter ruin of many persons.

As to the corruptions, and abominations of the Twelve and their adherents, the world knows it, so did P. Brown and others years ago as well as they or any others do now; but until "Oregon" got into their road, it was their interest as they supposed, to conceal and deny the abominations of that people; but rather than go to "Oregon," they will come out of their hiding place, and bear a true testimony; but who thanks them for it? No man that regards truth and honesty can do it. Can any man believe that such men acts from principle? if they had, they would long since have said, what they now say.

Oregon, if we are to judge from the effect it produces, both in the political and religious world, must be one of the most singular places known to man. It effects the greatest nations now known. They are ready to shed the blood of millions for it, destroy all the friendly relations which have existed for a series of years. The eyes of the greatest statesmen in the world are fixed on it, and they fix all their future hopes and future glory on the one object, that of possessing Oregon, and calling it their own. Never did gallant knight feel his future all to depend more on the hand of some fair damsel, and to have the privilege of calling her his own than does that of the great

statesmen of the age feel dependant on calling "OREGON" their own.

How does the scene change when "OREGON" becomes the object of religious faith, a man can hear any degree of corruption, and defend the corrupters, until "OREGON" is made an article of their faith, then revelations fail, faith declines, and all corruptions become formidable. Then man's errors become visible, that were before hid in darkness. How omnipotent must be this "OREGON" it can wring the truth out of men's hearts, when the fear of their Maker could not. It reveals secrets that the demands of humanity could not. "OREGON," Omnipotent "OREGON!" what art thou destined to be?

That it is Oregon that has nullified Brown's revelations, and revealed the secrets of others' hearts, must be admitted by all. It was not the fear of God, the love of righteousness, nor yet the demands of humanity did it, but "OREGON," and "OREGON" alone, for had any of the former influenced them, Brown's revelation would never existed nor others adherence of the Twelve ever been known, for until "OREGON" got a place in the faith of the Twelve, in the estimation of Brown and others they were the oracles of the earth, but "OREGON" changed the scene, Brown at the mention of it despaired, and others and their religion both cowered.

There may be, and doubtless are many persons whose circumstances have caused them to be silent in relation to their views of Nauvooism that will, by reason of "Oregon" get leave to both speak and act, and escape from a fate they dreaded.

Such opportunity "Oregon" affords them, and will prove to such, a great blessing. So that Oregon, loved, hated, desired and dreaded is liable to prove a blessing and a curse, while it reveals the hearts of some, it gives others an opportunity to reveal their own. And to wind up with "Oregon" for the present. It may be that Oregon may yet be the cause of changing the condition and relation of all the nations of the earth, and effect the political and religious affairs of the universe.—Should it be so, surely Oregon will be the wonder of the world.

That spirit of hypocrisy and falsehood, which reigns in Nauvoo, and with their adherents in all places, has been making a bold effort, to seat itself in the church of Christ, but so far the members of the church have withstood it with firmness and purged it out at its first appearance; I have remarked one thing, in relation to that spirit, that whenever it shewed itself in any one belonging to the church, the Spirit of God ceased to be in that branch of the church, until it was purged out, no sooner was it done, than the spirit of God was poured out, in a manner before unknown. A spirit of contention, and the spirit of God will not dwell in the same place at the same time.

There is and always has been one governing

principle in the church of Christ, and that is that the Lord always has and always will, give his spirit to them that obey him. If a person is found without the spirit of God, it is because he or she is a transgressor. This holds good in all cases. Persons who through obedience have attained the spirit of God, and is afterwards found without it is a transgressor; for had they not been so, the spirit would have continued with them. Nothing but transgression can deprive a person of the spirit of God, and the nearer a person walks to God, the greater portion of the spirit he will enjoy.

I have remarked one important thing about those who have had the spirit and lost it by transgression; they are full of jealousy and fear, they are hawk-eyed to see the errors of others; the greatest virtues in their estimation, are vices. Having lost the spirit themselves, they are disqualified to judge of the things of God; they tremble at the idea of having any thing said in the name of the Lord, a true evidence that the Lord is not with them. The object the Lord had in establishing his church, in the last days was that he might, preparatory to his coming, fill up the measures of revelation, necessary to prepare the way of his second advent, and to do this, the first step was to open up again a communication between himself and his people, never again to cease until he comes, as he has promised; and puts all things in order before him. This is what satan always dreaded, he never cared how much religion any people had, if he could only thereby prevent the people from having correspondence with the heavens, and from getting intelligence from on high, well knowing if he could obtain this point, the world never would be prepared for the coming of the Son of Man.

On this point he has and will continue to deceive the world, until he effects their overthrow; by keeping religions of various kinds, such as may suit all classes for he is fruitful in invention—until the world has suffered an entire overthrow. In opposition to all these schemes, is the religion of the Son of God.—It is a religion founded on communion with the heavens. It came into existence on this principle and this principle will continue as long as it exists, and when it ceases, the religion of heaven ceases. It matters not what other excellencies other religions possess, if they lack this they are not of heaven.

I have seen during my journey, and since my return, a determination to strike a death blow this essential property of our religion.—This however is confined to a very few individuals; but the saints in mass, rise up with determination to put from them all such spirits; well understanding that if they do not, they renounce their religion, denying the only principle which gives it its value.

The fact, long since promulgated by the messengers of heaven, is being verified before our eyes, that the Lord gives his spirit to those

who obey him, and to those only, which is a fixed principle with heaven that the Holy Spirit will be given to them that obey the truth; it is equally so, that it will be withdrawn from those, who after they have received it, become transgressors. But the reception and continued enjoyment of the spirit depends on obedience to the truth. The disobedience of one man, cannot cause the spirit to withdraw from another; it is a person's own transgression that causes the spirit of God to withdraw from him. In consequence of this principle in the government of heaven, John the apostle required of the saints, in his day, to prove the spirit because they who had the spirit of God, could judge those who had not. It matters not what reason any person may assign for their having lost the spirit; all might know that the real cause was their own transgression, for if they had not been transgressors, they would have the spirit of God.

It is because of this fixed and unchangeable principle in the government of heaven, that the saints are made judges of the spirit of those who profess the name of Christ. On this principle all cavils are forever put to an end. The query is, his the cavilers, the spirit of God! if he had not, then those who do as he has done, will lose the spirit, when he points out to others their errors, he merely shows them, how it was that he lost the spirit of God, and if those whom he advises take the course he has taken, it will produce the same effect on them it has on him.

Some men are exceedingly sagacious and cunning, in teaching others how and what principle they can render themselves obnoxious to the will of heaven, and yet be great sticklers for the truth, and for correct principles and, withal, very religious; by setting forth with apparent sincerity the errors, as they call them of others, while the belief of those very things, which they are trying to infuse into their minds was the very thing which causes the Lord to withdraw his spirit from themselves.

There has a case come up before my own observation within the four last months, which confirms what we have said above. It was a man rebuking a disease in the name of the Lord, which had baffled the skill of Physicians for at last eight or ten years, and at his rebuke the disease actually gave way. That same man afterward, thought he saw great errors in others, and acted on what he thought he saw, and the result was that he began to call all his former intercourse with heaven into question, being in perfect darkness. The power which God gave him to rebuke the disease ceased to be with him, and yet he was desirous that others should see and understand things as he did, and act on them as he did; while the result of his own action, was that the spirit and power of God departed from him.

A man who has obtained power and communion with the heavens, ought to know

when he is pursuing a course with himself or others, what effect that course is producing on himself whether it is increasing or diminishing his faith and confidence in God; if it is increasing it he is right, if it is diminishing it then he is wrong, and ought to retrace his steps, lest satan overthrow him.

By this rule the Lord has made his saints judges to one another, as also judges of the world. In the Church of Christ, God has ordained to put an end to the fraud and deception which men have and can practice on one another, by holding his gifts and blessings in his own hands, and dispensing them to the obedient, and holding them from the disobedient. When a man is pursuing a course of disobedience, the Lord will withhold his spirit from him, and when he is pursuing a course of obedience, he will bestow it upon him, and thus it is, that the Lord himself sits on judgment on those who profess to be his disciples indeed.

Let all the saints, then, look well to these matters, lest they be beguiled by the cunning craftiness of those who lie in wait to deceive. The Lord has put it into their power to judge of the correctness of every man's course, by the spirit he is of, and by the effect it produces on him. [the man.] If he has less faith in God, less power with him, and less confidence, know that the man is transgressing before the Lord; but if he increases in faith, in confidence, and in power, then indeed his cause is right before the Lord.

May the Lord give all the saints discernment in these matters, is the prayer of your brother in Christ Jesus.

SIDNEY RIGDON.

From the Book of Doctrine and Covenants.

SECTION. III.

LECTURE 3.—ON FAITH.

(Continued from page 385.)

1. In the second lecture it was shown how it was that the knowledge of the existence of God came into the world, and what means the first thoughts were suggested to the minds of men, that such a being did actually exist; and that it was by reason of the knowledge of his existence, that there was a foundation laid for the exercise of faith in him, as the only being in whom faith could centre for life and salvation. For faith could not centre in a being of whose existence we had no idea; because the idea of his existence in the first instance, is essential to the exercise of faith in him. Rom. x. 14: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? (or one sent to tell them?)" So then faith comes by hearing the word of God.—New Translation.

2. Let us here observe, that three things are necessary, in order that any rational and

intelligent being may exercise faith in God unto life and salvation.

3. First, The idea that he actually exists.

4. Secondly, A correct idea of his character, perfections and attributes.

5. Thirdly, An actual knowledge that the course of life which he is pursuing, is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding, it can become perfect and fruitful; abounding in righteousness unto the praise and glory of God the Father, and the Lord Jesus Christ.

6. Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him, for life and salvation, but the reasons that all the world also, as far as the idea of his existence extends, may have to exercise faith in him the Father of all living.

7. As we have been indebted to a revelation which God made of himself to his creatures, in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us, for a correct understanding of his character, perfections and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job xi. 7, 8, 9. 1st Cor. ii. 9, 10, 11. "But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him; but God has revealed them unto us by his Spirit; for the Spirit searches all things, yea, the deep things of God. For what man knows the things of a man, save the Spirit of man which is in him? Even so, the things of God no man knows but by the Spirit of God."

8. Having said so much, we proceed to examine the character which the revelations have given of God.

9. Moses gives us the following account in Exodus, xxxiv. 6, "And the Lord passed by before him, and proclaimed, The Lord God, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." Psalm ciii. 6, 7, 8. "The Lord executes righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psalm ciii. 17, 18. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant; and to these that remember his commandments to do them." Psalm xc. 2. Before the mountains were brought forth, or ever you

had formed the earth and the world, even from everlasting to everlasting, you are God." Heb. i. 10, 11, 12. "And you, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands; they shall perish, but you shall remain; and they shall wax old as a garment; and as a vesture shall you fold them up, and they shall be changed: but you are the same, and your years shall not fail." James i. 17. "Every good gift, and every perfect gift, is from above, and comes down from the Father of lights; with whom is no variableness, neither shadow of turning." Malachi iii. 6.—

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." 10. Book of Commandments, chap 2nd, commencing in the third line of the first paragraph: "For God does not walk in crooked paths, neither does he turn to the right or to the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round; Book of Commandments, c. xxxvii. 1. "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round the same yesterday to-day and for ever."

11. Numb. xxiii. 19. "God is not a man that he should lie; neither the son of man that he should repent." 1st John. iv. 8. "He that loves not, knows not God; for God is love." Acts x. 34. "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

12. From the foregoing testimonies we learn the following things respecting the character of God.

13. First, that he was God before the world was created, and the same God that he was after it was created.

14. Secondly, That he is merciful, and gracious slow to anger, abundant in goodness and that he was so from everlasting, and will be to everlasting.

15. Thirdly, That he changes not, neither is there variableness with him, but that he is the same from everlasting to everlasting, being the same yesterday to-day and forever; and that his course is one eternal round, without variation.

16. Fourthly, That he is a God of truth and cannot lie.

17. Fifthly, That he is no respecter of persons; but in every nation he that fears God and works righteousness is accepted of him.

18. Sixthly, That he is love.

19. An acquaintance with these attributes in the divine character, is essential;—it is necessary, in order that the faith of any rational being can centre in him for life and salvation. For if he did not, in the first instance, believe him to be God, that is, the creator and upholder of all things, he could not centre his faith

in him for life and salvation, for fear there should be a greater than he, who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfil his promises; but seeing he is God over all, from everlasting to everlasting, the creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

20. But, Secondly, Unless he was merciful, and gracious, slow to anger, long suffering, and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believe that these excellencies existed in the divine character, the faith necessary to salvation could not exist for doubt would take the place of faith, and those who know their weakness and liability to sin, would be in constant doubt of salvation, if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger, and long suffering, and of a forgiving disposition, and does forgive iniquity, transgression and sin. An idea of these facts does away doubt, and makes faith exceedingly strong.

21. But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long suffering. For without the idea of unchangeableness in the character of the Deity; doubt would take the place of faith.—But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday to-day and for ever, and that his course is one eternal round.

22. And again, the idea that he is a God of truth, and cannot lie, is equally as necessary to the exercise of faith in him, as the idea of his unchangeableness. For without the idea that he was a God of truth, and could not lie, the confidence necessary to be placed in his word in order to the exercise of faith in him, could not exist. But having the idea that he is not a man that he can lie, it gives power to the minds of men to exercise faith in him.

23. But it is also necessary that men should have an idea that he is no respecter of persons, for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him, because if he were a respecter of persons, they could not tell what their privileges were nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons; than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24. And Lastly, but no less important to the exercise of faith in God, is the idea that he is love; for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted in the mind that he is love, who cannot see the just ground that men of every nation, kindred, and tongue, have to exercise faith in God, so as to obtain eternal life?

25. From the above description of the character of the Deity, which is given him in the revelations to men, there is a sure foundation for the exercise of faith in him among every people, nation, and kindred, from age to age, and from generation to generation.

26. Let us here observe, that the foregoing is the character, which is given of God in his revelations to the Former Day Saints, and it is also the character which is given of him in his revelations to the Latter Day Saints, so that the Saints of former days, and those of latter days are both alike in this respect; the "Latter Day Saints" having as good grounds to exercise faith in God as the former day saints had because the character is given of him to both.

St. Louis, Mo. Nov. 24, 1845.

DEAR BROTHER.—

At the request of brother Cole, we write to give you an account of what is going on in this city; we have had W. Smith and G. J. Adams lecturing and showing the corruptions and iniquities of the people at Nauvoo. William lectured four nights at the Mechanic's Institute, to tolerable large audiences, before Adams came; then Adams and William lectured three times last Sunday week, to overflowing congregations, then on Thursday evening one lecture, in the Lyceum Hall, to a respectable audience of about five hundred. They have caused much excitement, and many of the twelveites have separated themselves, and now begin to open their eyes, prejudice is giving way, they appear to be more open to conviction.

We have had some conversation with two high priests, and they excuse themselves by saying, that Orson Hyde deceived them, by saying, that Joseph had ordained them prophets, seers, and revelators; he also lied in the name of the Lord, and called God and the angels of heaven to witness, that no such doctrine as the spiritual wife doctrine was taught among them. These and other deceptions palmed on the people, has kept them from investigating the subject in regard to the legal authority. They begin to see that "the bed is shorter than that a man can stretch himself on it, and the covering is narrower than that he can wrap himself in it." There had been no hiding place for their iniquity; the words of the Savior seem to be fulfill-

ing in regard to things done in secret being revealed on the house tops. We cannot pass this, without lifting up our hearts in thanksgiving to Jesus, for warning us, "If they should say unto you, behold he is in the desert, go not forth; behold he is in the secret chamber, believe it not."

G. J. Adams brought forth some startling facts, concerning the apostate twelve conspiring with the Indians, against the government of the United States. The excitement that their lectures have caused, does not appear to be much to their own benefit; public opinion appears to be against them; Adams stands aloof from all societies, but William wants to organize. It appears he has not influence enough in this city, so he has taken his departure for Cincinnati, and left it in the hands of Mr. J. Salisbury, his brother-in-law.

We were at a meeting on Saturday evening where were convened William's followers, also a number of the twelveites, and some few who are standing aloof; the meeting was for the purpose of organizing; W. Smith in the chair. There were a number of speeches made about the apostates at Nauvoo. Some wanted to have an organization; and when they were about to take a sense of the meeting, one of the meeting arose, and told them to be cautious what they were doing; he made a few appropriate remarks, which had a salutary effect, one was that if they organized, they would have to look up the old head, Sidney. He was interrupted in his remarks, but enforced them twice, then left the room. William then said, "let all those who are opposed to the twelve rise up," when some twenty arose.

It is truly deplorable to see the variety of doctrines that are afloat among this people.—Some of our brethren was at a meeting of the twelveites the other Sunday, and they there spoke of establishing the kingdom of God as soon as they arrive at California; they talk strongly of introducing the law of Moses.—Dear brother, our hearts rejoice on seeing things come to pass which was predicted by brother Rigdon. * * * The brethren and sisters here, are in good faith and fellowship, having an unshaken confidence in God, and in the authority of president Rigdon.

Remember me to all the saints in Pittsburgh.
Yours, in the bonds of the

New and Everlasting Covenant,
WILLIAM SMALL.

B. WINCHESTER.

P. S. Adams said in his public speech, that he would not spoil a good story for relation's sake, turning around to William Smith who sat behind him, saying, that the last words which Joseph said to him, before going to Carthage, "O brother Adams! brother Adams! if I had hearkened to the councils of my God and kept his commandments, I should not have been in the situation I am in now; if I had laid aside my drums, and fifes, and

guns, swords, and pistols, and attended to my calling, this people would have been a glorious people. If I never return from Carthage know that it is by the council of the Twelve that I die."

W. S.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. DECEMBER, 1845.

✶ We give the correspondence between O. Hyde and Wm. Smith that our readers may know what is passing among those apostates.

MRS. EMMA SMITH.

In another column will be found a letter purporting to be from the pen of Mrs. Emma Smith, which we copy from the New York Sun, together with the comments of the editor of that paper.

Whether Mrs. Smith is the author of the letter or not, we do not pretend to say, but with us, it is a matter of very serious doubt; however, as it is being very extensively circulated through the journals of the day, as genuine, we deem it our duty to give it a passing notice.

The writer of said letter says, there are no facilities for obtaining education in Nauvoo "as there is not a school in the city." Founded upon this declaration, the editor makes this singular comment: "Mrs. Smith clearly shows and frankly admits the cause of all the difficulties among the Mormons. They have no schools." Now that the want of schools in the Church of Latter Day Saints is the cause of all the difficulties among that people, we deny.

It is a well known fact, that when the church was located in Kirtland, Ohio, that place was well supplied with schools, many of which were of a superior character, where the languages and many of the higher branches of literature were taught. Such was the notoriety of the schools in Kirtland, that many of the citizens of the surrounding country availed themselves of its advantages, by sending their sons and daughters there, to secure their education.

Again, in Missouri, notwithstanding the many disadvantages of a new country, the settlements of the church were well provided with schools, so that we presume, every family had the opportunity of giving their children a common school education. This fact we do know, that the citizens in the surrounding counties made it a point to send to Far West, and other settlements of the church, to employ teachers so come and take charge of their schools.

Immediately after the settlement of Nauvoo, common schools were introduced, and contin-

ued to increase in number up to the time of our leaving that city, June, 1844, when they were very numerous. In addition to the vast number of common schools, there were several select and high schools, two Seminaries, a Lyceum, and an Institute, with a choice Library. In those different institutions were freely taught all the various branches of education, from the first lesson in the alphabet, up to the highest order of a classical and refined education.

Being personally acquainted with all these facts, we know that it is not a want of schools which is the *cause* of all the difficulties among the Mormons, but a very different reason; that of disobedience to the laws of both God and man, and a total disregard of the principles of righteousness as contained in the revelations of heaven. If schools are suppressed in Nauvoo, it is a thing very recently entered into; this however, we doubt, as there are several families in that city who are not Mormons, over whom the leaders of that sect could not have sufficient control to deprive them of schools.

As to Mrs. Smith's faith, that is between herself and her God; but should it prove that she is the author of the sentiments expressed in that letter, then indeed she has placed herself in a very unenviable light before the world; as it is a well known fact, that she married Mr. Smith with a full knowledge of his religious belief, and that she, with her own hand, wrote a portion of the manuscript of the Book of Mormon as he gave the translation; also, that she took a prominent and active part with him in his religion, testifying that she knew it was true, even since his decease; and using her influence to promulge and sustain it.

EFFECT OF THE HOLY SPIRIT.

What is more pleasing than to see unity and peace prevailing in the midst of any community? What is more delightful than to behold a society of people all moved upon by the same impulse, having in view the same grand object; when that object is the welfare of mankind, the salvation of the world, and the glory of God? Such must be the situation of the saints in the last days, if they ever attain to that standing which our Savior, while here in the flesh, prayed the Father they might obtain. Let us look for a moment at the heavenly principle which emanated from his lips upon that solemn occasion. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17: 20, 21.

Was this then the great object the Son had in coming into the world, to bring, not only perfect union, harmony and peace between man and man, but also to exalt us to the high and glorious station of being *one* with himself? So we learn by this remarkable saying in his prayer. Can it be presumed for a mo-

ment, that he would offer a petition for a thing that was impossible, or for which there was no way opened for its accomplishment? Most assuredly not. Then, as believers in him, where do we find ourselves brought? to this point, that if we are not in possession of that principle, by which his disciples become one with him, and he one with the Father, that we thereby, may become one with them also, then we will come short of that salvation which he so kindly and mercifully proffers to the children of men.

We can learn of but one principle by which the Son could become one with the Father, which was, by partaking of the Spirit which dwelt in the Father, by which he became acquainted with the will of his Father, and by the aid of which he could go forth and do that will. It was by virtue of the gift of that spirit by which the disciples became one with the Son; which Spirit the Son not only promised to confer upon the disciples, but also upon *ALL* those who believed on him through their words; and for what purpose? "that they *ALL* may be one, as thou Father art in me, and I in thee, that they also may be one in us." Therefore, if we wish to become one with the Father and with the Son, what remains for us to do? place ourselves in a position to receive the Holy Spirit of God whose office is to "lead us into all truth" who will bear witness of the Father and the Son, and will also, take the things of the Father and the Son and show them unto us; it will manifest unto us the will of our heavenly Father, and also the principles by which we must be governed in all things both spiritual and temporal. The gift of that Spirit is the only medium through which we can become one with the Father and the Son, as it is the only principle by which we can be led into all truth; and if we are never led into all truth, we think every reflecting mind will admit, we cannot become one with them, as truth is one of the principal attributes by which they are governed.

Without this Holy Spirit then we can never obtain this exalted station in the presence of our God, for which Jesus, his only begotten Son, so ardently prayed: for it is by the tuition of this Spirit alone that we can ever become acquainted with the principles which can form this glorious and happy union.

These facts are so clearly developed in the scriptures of divine truth, that we do not deem it necessary to refer to many passages to sustain the position; but it may not be amiss to notice a few. In the first place then, our Savior says, "he that will do the will of my Father, shall know of the doctrine, whether it be of

God, or whether I speak of myself." How know whether the doctrine was of heaven or not? by receiving the gift of the Holy Ghost, which should testify that the doctrine they had obeyed was of heaven, by taking the things of the Father and showing unto them. It should also be in them as a well of waters springing up into eternal life.

Peter on the day of pentecost, speaking on this subject says, "repent every one of you and be baptized, in the name of Jesus Christ, for the remission of your sins and you shall receive the gift of the Holy Ghost, for the promise is to you, and to your children and to all that are afar off, even as many as the Lord our God shall call."

Peter knew full well the extent of this glorious promise and the relation it bore to the salvation of the human family, having heard it with his own ears as it fell from the lips of him who never errs, and having seen with his eyes the commencement of its fulfilment on that memorable occasion; also being filled with its benign and heavenly influence he could of a truth, break forth and say the promise was not only for that people but for their children and for all who are AFAR OFF, even as many as the Lord our God shall call; or as many, in all the world, who would ever obey the will of heaven, and thereby become heirs of salvation. Knowing that without the gift of that Spirit they would still be in the gall of bitterness, and in the bond of iniquity, and consequently could have no part or lot in the matter of becoming one with the heavens.

Paul was very familiar with this fact, and knew perfectly, that no man could become acquainted with the things of God except by the Holy Ghost; which he labors faithfully to show in most, if not all his epistles.

In his epistle to the Church at Rome, addressing, as he says, those who have obeyed that form of doctrine which had been delivered unto them, which was the gospel of Christ, he makes this declaration in the 8th chapter and 9th verse, "Now if any man have not the Spirit of Christ, he is none of his." Why none of his? because he is not in a situation to become one with him, not being in possession of that Spirit by which such an union can be formed. On the other hand, what is the situation of a person who is in possession of that Spirit? the answer is found in the 14 to the 17th verse inclusive, in this same chapter. "For as many as are led by the Spirit of God they are the sons of God. For ye [Romans who have obeyed that form of doctrine] have not received the spirit of bondage again to fear: but ye have received the spirit of adoption whereby we cry abba, Father. The spirit itself beareth witness with our spirit that we are the children of God: and if children then heirs, heirs of God, and joint heirs with Jesus Christ: if so be we suffer with him that we may also be glorified together."

We think, that, could there be dubiety resting upon the mind of any individual, as to the extent of that exaltation and glory to be conferred by this union, upon those who obey its law, after reading the prayer of our Savior and reviewing the promises made by himself, renewed and confirmed by Peter and others of the apostles, this quotation from the positive declarations of Paul must put the matter at rest, that the proffered boon is one of eternal magnitude, and worthy the character of him who offered it. What a way opened whereby man, poor, weak, frail man, with all his imperfections and infirmities, can become a member of the family of the Most High, and receive the Spirit of adoption whereby he can cry Abba, Father, and become an heir of God, a joint heir, and *one*, with Jesus Christ, to partake in common with him in all the glories of his Father's kingdom! So we are informed by Paul, so says Peter, and so Jesus himself prays.

But lest there should be some misgivings that we have taken too enlarged a view of the blessings and privileges set forth in the gospel, we will call the attention of our readers to another saying of the Son of God, which he made upwards of sixty years after his crucifixion, which will be found in Rev. 3: 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Here we find the principle carried to its utmost extent.

But who among all the children of men are to enjoy this privilege of all privileges, to be seated upon the throne of the Son of God as one with him? Let every heart ask this solemn question, am I in a situation to receive such a glory, and in possession of that spirit and principle which will bring such a result? That such a glory and such a privilege is in reserve for some people, is a fact beyond the power of successful contradiction. For it the Savior prayed, while in the flesh, before the crucifixion: After his death, resurrection, and ascension, when all power had been given into his hands, both in heaven and on earth, he makes a positive promise, to those who will obey his law, keep his commandments, and endure and overcome to the end, that this shall be their final reward.

In view of this glory the ancient prophets could endure with patience the many scenes of deep affliction through which they were called to pass. Having their eye upon the recompence of reward, they could endure many trials of cruel mockings and scourgings, bonds and imprisonments; yea, they could bear to be stoned, to be sawn asunder, to be slain with the sword; to wander about in sheep skins, and goat skins, being destitute, afflicted, tormented; wandering in deserts, and in mountains, and in dens, and in caves of the earth.

But how did those ancients obtain a view of this glory, it being in their day, AFAR OFF? By obeying the law of God, and keeping his commandments, thereby placing themselves in a situation to receive the Holy Ghost, the Spirit of the Living God; which testified to them of the Father and the Son, and showed them things to come. It was by the gift of this Spirit alone, which enabled them to obtain the great blessings and privileges which they cr-

joyed while here in the flesh, and which secured to them a promise of an inheritance and glory, in the presence of their God, hereafter.

And it is by virtue of the gift of the same Spirit, by which any people in any age of the world can prepare themselves for that society which is about to be formed on this earth; when the Son of God will come to make up his jewels, when all shall see eye to eye, and he will restore to his people a pure language that they may all call upon him with one consent, and enjoy his society forever.

ESSAY ON APOSTACY.

The inspired writers, both prophets and apostles, have clearly predicted, that a period would arrive, in the history of the world, in the which the principles of eternal life, commonly called religion, would be entirely hid; and that in consequence of prevailing errors, through the influence of satan; not that the children of men would cease to be religious, but the truth of God would be perverted, until the declaration of Isaiah, 60: 2, should be fulfilled. "For behold darkness shall cover the earth, and gross darkness the people."

Let us inquire a little into this saying of the prophet. Can it be that the Almighty has pleasure in the ignorance, and consequently loss, on the part of the inhabitants of the earth? or that he in whom are hid all the treasures of wisdom and knowledge, has no desire to communicate intelligence to the creature his hands hath formed?—a creature capacitated for the highest enjoyments; with a mind that has circumnavigated the globe, numbered the stars and measured their distances. That he should be the slave of ignorance, and the bond-slave to the powers of darkness, is not compatible with either the character or the dealings of the Maker of the universe; on the contrary it is declared he hath set his heart upon man to magnify him. Job, 7: 17. The very fact of his warning man of the evils coming upon the earth, revealing the character of his enemies with whom he has to contend, shows forth his willingness to communicate and instruct, and his expostulations and entreaties make known his desire to save.

The prophet's prediction most assuredly had reference to some period yet future, from the fact, that, darkness could not be said to cover the earth, while the Jews were in possession of the principles of eternal life. This we declare, because the Lord continued to raise up prophets amongst them to warn and intreat of them to seek the Lord, and him alone, continually; making promises unto them, if they would but hearken to his word; and denouncing judgments when they refused. "For thus saith the Lord unto the house of Israel, seek ye me, and ye shall live." Amos 5: 4. And in the 8th verse he declares, "If they refuse he will break forth like a fire amongst them, and none shall quench it."—In short the whole of the prophetic writings are full of declarations of the same import;—

repeatedly for their transgressions he delivered them into the hands of their enemies, and when they humbled themselves and sought the Lord, he again delivered them according to his mercy and promise. "I said not unto the seed of Jacob seek ye me in vain, I the Lord speak righteousness, I declare things that are right." Isaiah 45: 19.

I make these quotations to shew, that as long as there were men in Israel, holding the prophetic office, Israel could have access unto the Lord, and thereby avert threatened judgments, and obtain blessings from his hand; consequently as long as this order of things existed, light was in the world, even the light of life—and this in contradistinction from the darkness spoken of by the prophet; and we have abundant testimony that the spirit of prophecy continued with Israel unto the coming of Jesus Christ. Luke 2: 26, 36.

We have now arrived at a period in the world's history, in the which no one that gives credence to the scriptures, will dispute but light was in it, even an effulgence. The mission and ministry of John the Baptist was declared by the Savior to have been of the most luminous character, "He was a burning and shining light;" and "of all that was born of women there had not arisen a greater than John the Baptist." Matt. 11: 11.

Of the teachings, the manifestations of wisdom, the divine power and authority of the Son of God, we need not here speak.—With his character none can compare. Because he loved righteousness and hated iniquity he was anointed above his fellows.—Heb. 1: His teachings bore their own testimony they were from heaven—and his resurrection declares him to be the Son of God with power. Romans 1: In him was life, and that life was the light of men, John 1: 4. These things can be said of no one else; hence he has the pre-eminence, so that light and intelligence beamed upon the world in his day.

The men whom he selected and specially instructed in the things pertaining to the kingdom of God, he ordained to perpetuate these principles of light, principles of wisdom, of understanding in heavenly things;—gave them powers of priesthood, by which they could induct men into the same blessings and privileges that they themselves enjoyed.—Did they possess a prophetic spirit, they told believers they should have it too. Did they see visions, Peter declares "your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out of my spirit and they shall prophecy." Acts 2: 17, 18.

The records and writings of those men, (the apostles) and their coadjutors, amply prove that the promise of the Spirit was verified in the experience of all those who received their system of heavenly things, called by them the gospel of the Son of God. When

men received it, they then, and not until then, received power to become the sons of God; then the visions of heavenly things weaned their affections from things of earth; the spirit of prophecy told of, and enabled them to sing of the glories that should be revealed; and empowered them to scan through ages of unborn time, and descend upon things that should transpire amongst the children of men, until time should be no more.

These are the privileges that gave the religion those men promulgated to the world, its distinctive difference from all others. When these things were wanting, it ceased to be the principle that gave eternal life to its votaries; for eternal life is the thing that all men seek to obtain, by being religious. If it does not bestow this, it is not worth seeking, for this is what the inspired men promised their adherents, and those powers of vision, and prophecy was the "earliest of their inheritance until the redemption of the purchased possession." Eph. 1: 13, 14. It was this which gave them confidence, and enabled them to endure, as seeing him who is invisible. Through their testimony of Jesus, (for the testimony of Jesus is the spirit of prophecy. Rev. 19: 10.) they predicted the apostasy from the religion of heaven.

Moses told the Israelites he knew they would utterly corrupt themselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days, because you will do evil in the sight of the Lord, to provoke him to anger. Deut. 31:29. Their past history and present condition proves the truth of this prediction beyond all controversy.

Isaiah 24 chap. foretells a calamity and destruction upon the inhabitants of the earth of that universal character which the family of man has never but once before experienced.—(I refer to the flood at the time of Noah.)—The prophet assigns, as the reason for this utter destruction, that priest and people have perverted the truth of heaven, have transgressed the laws, changed the ordinances, and broken the everlasting covenant. See Isaiah 24: 1-6, and 17-23.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be as with the people, so with the priest, as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled, for the Lord hath spoken this word. The earth mourneth, and fadeth away, languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances,

broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few are left. * * * Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the Sun ashamed, when the Lord of host shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

Here is a destruction not only threatened but declared in the most positive terms shall take place, of which the world seem to have no more idea than if it never had been pronounced. The earth is to be emptied of her inhabitants; She herself is to be broken down—clean dissolved—moved exceedingly—to reel to and fro as a drunkard—and be removed like a cottage; yet men, religious men, who say they believe the bible, lay it not to heart. Surely darkness hath indeed covered the earth and gross darkness the minds of the people; or they would awake and come to the light that they might see and understand.—The prophet does not charge them either with indifference to, or a want of religion; or that their religion is idolatrous or heathenish; but a religion in incorporating some of the truths of heaven with the doctrine of men, but transgressing its laws—and breaking the everlasting covenant, i.e. the gospel, by adding to or taking from, or both; for it is a covenant of promise to the whole family of man; he that receives it as taught by inspiration shall be saved—he that rejects it shall be damned. Here is an apostasy prediction—involving both priest and people in one common ruin, yet to be fulfilled only in their destruction.

To be continued.

From the N. Y. Sun.
THE MORMONS

Important letter from Mrs. Smith, Widow of the Mormon Prophet.—The following interesting letter from Mrs. Smith, widow of the late General Joseph Smith, the Mormon prophet came to us yesterday by private con-

veyance from Nauvoo. It will be read with great interest, as giving probably the most correct though brief view of the affairs as at present exist among that unhappy people:—

Nauvoo, Ill. Nov. 24th 1845.

To the Editor of the N. Y. Sun.

Sir:—I wish to be excused for addressing for the first time in my life, a letter to the Editor of a Newspaper, and this I have been induced to do, from seeing the letters of Gen. Arlington Bennett, published in the newspapers, urging the Mormon people to remove to the Pacific Ocean, and advocating the cause of the Tyrants, who have seized on the government of the Mormon Church. This church, such as it is, was formed by my lamented husband, who was martyred for its sake, and whether true or false, has laid down his life for its belief.

I am left here, sir, with a family of children to attend to, without any means of giving them an education, for *there is not a school in this city*, nor is it intended there shall be any here, or at any other place where the men who govern this infatuated, simple minded people, have sway. I have not the least objection that these petty tyrants remove to California, or any other remote place out of the world if they wish; for they will never be of any service to the Mormons, or the human family, no matter where they go. Their object is to keep the people over whom they rule in the greatest ignorance, and most abject religious bondage, and if these poor confiding creatures remove with them they will die in the wilderness.—The laws of the United States are quite good enough for me and my children, and my settled intention is to remain where I am, take care of my property, and if I cannot educate my children here, send them to New York or New England for that purpose. Many of the Mormons will no doubt, remove in the Spring, and many more will remain here: and nothing would give me greater pleasure than to have a *mixed society* in Nauvoo, as in other cities, and all exclusive religious distinctions abolished.

I must now say, that I never for a moment believed in what my husband called his apparitions and revelations, as I thought him laboring under a diseased mind; yet, they may all be true, as a Prophet is seldom without credence or honor, excepting in his own family or country: but as my conviction is to the contrary, I shall educate my children in a different faith, and teach them to obey and reverence the laws and institutions of their country.— Shall I not, sir, be protected in these resolutions against the annoyance of the men I now oppose, for they will no doubt seek my life?

What object Gen. Arlington Bennett has in advocating the cause of these petty tyrants, I am not able to understand, for he assured me, when at my house, that he had not the smallest intention of connecting himself in any manner with them, much less removing

with them to the Pacific Ocean. But this is a strange world; I would not be surprised if they had offered to anoint and crown him King or Emperor of the west. As I have something more to say, I will take the liberty to write you another letter,

With great respect,

I am sir your humble serv't.

EMMA SMITH.

This is a strong and very important document, and written by a clear headed and strong minded woman. We have now, for the first time, and through the most authentic channel, the intelligence that the wife of the prophet, possessing his entire confidence, had no belief in the truth of Mormonism and thinks that her husband labored under complete hallucination. This is the impression every where sustained, excepting among the followers of the prophet themselves. Mrs. Smith, in this letter, clearly shows and frankly admits, the cause of all difficulties among the Mormons. They have no schools. They have no moral culture. The leaders are either selfish and ignorant, without character and principle, and consequently such a class of people had better emigrate anywhere, and allow a mixed population to occupy Nauvoo, and probably carry better principles, and more honorable views than the Mormon council seem to encourage. Mrs. Smith deserves credit in separating from such a class of unfortunate and ignorant bigots, and throwing herself upon the laws of her country educate her children as citizens of the Republic. Gen. Bennett, to whom she alludes in her letter is now here, and governed by no other views than kind feelings towards those people. We have shown Mrs. Smith's letter to the General, and he pronounces it genuine.

Nauvoo, Oct. 28, 1845.

BRO. WM. SMITH:

I take this opportunity to express my surprise and regret at the course you have taken in leaving this place under the circumstances that existed at the time, and still more am I surprised on reading your proclamation. *Wm. that was a cruel thrust*, but its barbed point will pierce none but you. And to cap the climax, that you should send a bundle of these pamphlets to Tom Sharp, as if thereby to win the sympathy of the very man whom you have the best reason to believe was the ready instigator of the murder of your brothers Joseph and Hyrum.

Now, William, I know all your plans as well as yourself. I know what you wrote before you left here. I know what you done in the east and precisely what your influence is there.

Although I have written so plainly to you, William, I want to be your friend. I beseech you in the name of God to come speedily back to Nauvoo. You shall not be harmed.—Your mother's heart is grieved and broken.—

You are her son, she feels for you; and all the church feel for you. We feel that you have aimed a deadly blow at us, still we fear no evil therefrom; but all would be glad to forgive you, if you will only come within the reach of our forgiveness, in your person and in your spirit. You may think that you have no friends in Nauvoo, but, William, I know that your best, and only real friends are here.—I will give you a sign by which you may know yourself that God is not pleased with your course, and I do not claim the aid of inspiration either. Not one of your plans or schemes will succeed according to your expectation. The Keys of the Priesthood command the influence and power of the church. If you have their influence and power, you have the Keys. But if you have not, you have no grounds to indulge that thought. "All things must be done by common consent" saith the law of this church. Now, brother William, struggle against your friends no more. But return to us, and we will do you good and no harm. There is no one here that wishes to harm the hair of your head.—Come home, then, and abide in the council of your brethren! If you do not, you cannot prosper.

With feelings of great anxiety, for your welfare, both here and hereafter.

I am your friend and well wisher,
ORSON HYDE.

St. Louis, Nov. 12 1845.

To Mr. Orson Hyde, of Nauvoo:

Sir:—I am in receipt of your communication per Mr. J. Salsbury, of the 28th inst, and I am certainly quite as much surprised at your attempt to persuade me from a proper line of duty and principle, as you possibly can be at the mode and manner I have adopted to resent the injuries I have sustained, and the base ingratitude to which I was subject during my sojourn at Nauvoo. Have you, sir, not aided and assisted in robbing me and those with whom I am connected, of the power and privileges in the church to which I was lawfully entitled?

As regards the injured feelings of my aged mother, to which you have the baseness and audacity to refer, permit me to say, that you and the balance of the "Twelve" alone have been the contributors to her sufferings, and could the gaping wounds of that widowed parent's heart but give utterance, and tell you the origin and source of her grief, your heart, although petrified and dead to every principle of charity and gratitude, would soften at the bleeding tale, and exhibit to you one of the guilty authors of her troubles, and the corrupt and damning influence which governs and characterizes your present "Twelve." Your contemptible sheet charges me with being the cause of her grief and trouble, but you are well aware of the falsity of such an assertion. The treacherous dishonesty and secret combinations of you and your sycophants, and the unhallowed course of the present assumed leaders of the Church, have been the sole and only cause; and had you possessed the least spark of even expiring veracity, or the nobleness of soul, and sympathy of feeling which characterizes humanity, principle would have shuddered, and justice revoked even an allusion to that subject.

I am here as an exile driven from my home, and that, too, by the requisition of your leaders in secret council, who deliberated upon the necessity of my murder, and required that the sacrifice of my blood should be made as speedily as possible. Providence aided me in my escape from the armed assassins, who were employed by their leader or president Brigham Young. These statements you will no doubt, deny; but they are no less true.

The arrow of revenge is sharp, and when wielded by a strong arm of a Saint, will not fall powerless and harmless at your feet.—None have reason to fear but the guilty wretch who shrinks from the presence of an honest community, and seeks refuge beyond the power of the law and the order of civilization.

You are well advised of the fact, that I have been wronged & robbed by my pretended friends, among whom I rank your saintly self, and that, too, in an hour when I had but little reason to anticipate danger. Did you or any one of your leaders repudiate the operations and secret workings of Brigham Young to destroy my privileges; nay, even to destroy, his unsuspecting victim? Oh, no, on the contrary, efforts and influences were used for the consummation of the outrage which was contemplated against me, by this diplomatical representative of his satanic majesty.

You, in the most barefaced and hypocritical manner invite me to return to Nauvoo. Upon what principle, or based upon what assumption, I am at a loss to conjecture, except that your wicked Twelve feel too keenly the sting occasioned by my safe retreat, that you yet seek the destruction of one who opposes, in spirit and in truth, the principles and doctrines which are practised and preached in that city, and sink of iniquity. I look upon you with as much tenacity as if you were a fallen angel whose heart is sufficiently black even to darken the gloomiest prison of hell, (not one of your present colleagues excepted.) And, sir, were you aware of the injuries and wrongs which your so very kind hearted brethren have committed, and their secret plottings to rob you of every thing calculated to sweeten life or render existence desirable, no atonement could heal the wounds inflicted upon your feelings. You would not hold your peace day or night, nor give rest to your body, or slumber to your eye-lids, until the iniquitous character and conduct of your present associates were proclaimed upon the house-tops. But, doubtless, some things for

the present must remain a mystery to you, until traversing the cheerless wilderness of the west, you awaken as from a reverie. Then, too, will you find yourself shorn of all power and authority, and perhaps, call to recollection the facts which I have stated in this letter. Again, I say, they sought with avidity to destroy the temple of virtue, and sanctuary of your happiness. Can you, therefore, after these startling developments and facts, continue to aid and encourage those robbers of your domestic happiness, and sworn enemies of your prosperity and welfare? I may, before I leave this subject, be allowed to intimate to you that Willard Richards, as well as your assumed President, B. Young, are any thing but friends of yours, and time will satisfy you fully of the truth of this remark, as well as of many that, for the present are forbidden.

I am fully prepared to establish each and every assertion I am now making, and bid defiance to contradiction, although it is but reasonable to expect that you with your co-demons in Nauvoo, will attempt a reply and denial of these statements. But by whom do the chosen heads of the Church consist? Why sir, of yourself and those who at this time, are a libel and disgrace to humanity, corrupt in principle, character, conduct and reputation. With an honest man from Nauvoo, who will meet me in this city, I am quite ready and willing to test the strength of my cause, or of my veracity in the pulpit, or to submit to deliberation of a jury of my fellow citizens.

I have not the least cause to regret the course I am now pursuing. It is for the cause of virtue, and the result of calm reflection, influenced by a heart struggling for life and liberty, and revolting against murder, stratagem and treason so carefully matured and rocked in that cradle of crime, Nauvoo. If you think that I am so lost to every principle of honor that I would surrender one partial of the right which you know legally belongs to me, you are egregiously in error. I have a spirit which will breathe upon your organised band of assassins, murderers and robbers, a lava which will soon extinguish the flame of ingratitude now burning against me. This is the first eruption, and be careful that the volcano of truth does not open with terrible effect upon your guilty heads; can it be possible that any person possessing the ordinary capacity of a liberal being, can imagine for one moment, that B. Young, or any of the Twelve who are rebels to the original principles of Mormonism, are in possession of the keys of any kingdom, except those of the blackest regions of darkness. You remark that you know what influence is in the Eastern States, and what I have written. This does not in the slightest degree surprise me, and for your information I will say, that I am perfectly well aware of the secret manner in which you B. Young, P. Pratt, and the rest of the Twelve, and

many others of my (brethren and) pretended friends, have for some months labored to weaken and destroy the confidence reposed in me by my brethren at the East. The bite of the adder is poisonous, and it seeks its prey upon the highway; just so have you and your hypocritical brethren endeavored to ensnare me into difficulty and crime; but I prefer to be the bitten stranger and injured victim, rather than to dwell (in a den of snakes) among a set of people who are daily outraging every principle of morality, and that, too, under the most solemn pretended authority from God. I desire no honors from such a band of pharisees and robbers, as I know many of these apostolic scoundrels are. Time will fully establish the truth of every charge I make against them. I am now prepared openly and boldly, to expose every secret evil which is practised by Brigham Young and his brother leaders at Nauvoo, and elsewhere. I am not surrounded by an armed body of men, employed by the leaders of a Church to destroy the person and property of those who honestly differ with them in religious opinion, and are bound by oaths to murder indiscriminately whoever may oppose the secret and wicked plans and practices of the immaculate Brigham Young. As a specimen of the moral degradation existing among you, I will mention Parley P. Pratt as a fit subject to introduce. You are well aware that this "unassuming" and righteous apostle came from the East, a few days since, in company with a female whose appearance and conduct bears sufficient evidence of his utter disregard of virtue or religion. This is not the only crime he is guilty of. His iniquities are well known in the east and speak for themselves. It is needless for me to enlighten you further upon the character of B. Young, John Taylor, W. Richards, and many others who are continually preaching the doctrine, and openly practising adultery; for *this you know* too well. Let these dreadful monsters dare to go to the Eastern States, and I think it would not be long before they would find out that in some instances "corn cobs have not been shelled for nothing."

You speak of the Keys going with the body of the church. This I deny. You know such a statement is false; for the law of God teaches no such thing. On the contrary, you know that the Keys control and govern the church in every matter connected with its ecclesiastical government. Where, I would ask, were the Keys, the power and blessing of the holy Priesthood, when the multitude of Israel followed and worshipped the golden calf? It requires no vision to inform you that the Keys were in possession of the few, while the multitude followed their apostate leaders, among whom Aaron was most conspicuous. What was the result? Did they not have to drink the bitterness of their own folly. Yes, sir, and ere long the followers of the present despot, B. Young will have to drink a sim-

ilar draught. Scripture and reason teach us and with honor to my noble martyred brothers Joseph and Hyrum wipe away the disgrace, the stain, the evils that, since their deaths have crept into the church. And by the too frequent use of their names, the twelv hood was conferred by a just God who never are carrying out the most wicked, base and errs and who cannot look upon sin with the unhallowed purposes that could be devised under the cloak of Joseph and Hyrum's names. You remark, if I have not the influence of Brethren! be assured that Joseph and Hyrum the Church, I must not indulge the thought never would have sanctioned the present of having the Keys of the Priesthood. When wicked plans of the twelve; their corruption and in what condition was the Church when their sink of iniquity, their removal to the my brother Joseph received his Priesthood? wilderness, their doctrine of polygamy usurpation. &c.] exercised for the redemption of You will certainly grant that it was conferred upon him by some means, (other than the church to its original purity, and the Church.) You will no doubt say that I was rights of my father's and brother's family. also ordained. So I was; but not by either I am by no means discouraged, but that I the church or the Twelve; for before they were, "I am." Admitting, for the sake of will finally succeed, I have no doubt. I am argument, that they ever had ordained me; it willing by the help of God to try it, at least for six years to come.

amounts then, to a ceremony only, and by no means conferring any right or power to which I was entitled. For this, I inherit by lineage, according to the tenets of the original church of Latter Day Saints. My brother Joseph was also baptised and ordained by Oliver Cowdery. Now, sir, you might as well claim, that this man was, or is now the head of the Church and the author of Joseph Smith's Priesthood, as to claim the Church or the Twelve are the origin or authors of mine; and what the Church did not give she cannot take away. I received what I possess, not from the church, but from the Great Author of the Universe, through my brother Joseph and father; by ordination and lawful inheritance.

I care not for your boasted pretensions to rule, and authority in the church, for I am independent of any such band of lying hypocrites, as I know the present rulers to be. They are upstarts in every sense of the word from the true church of Christ and it does not require the aid of revelation to establish the truth of this statement, (although upon this subject there is an abundance.

Your invitation to return to the quorum of Twelve, I treat with that calm and dignified scorn which such barefaced hypocrisy justly merits. No, sir, I return no more to such a den of thieves and quorum of iniquity. I am fixed in my course and firm as the Rock of Gibraltar; and I protest against such proceedings and conduct. I know there are many friends now in Nauvoo who are afraid to express their opinion, but it will not always be so. As regards the course I am taking, make yourself as contented as possible, for I do not apprehend any alarm as to my success for I think my chances are quite as encouraging as yours possibly can be in the event of your departure to the wild and cheerless far-west. Your tyrant usurpers will there be shielded from civilized law, and ere long you will be made to feel the lash of their power. My life and exertions will be in order to perpetuate the names of my father's family,

and with honor to my noble martyred brothers Joseph and Hyrum wipe away the disgrace, the stain, the evils that, since their deaths have crept into the church. And by the too frequent use of their names, the twelv hood was conferred by a just God who never are carrying out the most wicked, base and errs and who cannot look upon sin with the unhallowed purposes that could be devised under the cloak of Joseph and Hyrum's names. You remark, if I have not the influence of Brethren! be assured that Joseph and Hyrum the Church, I must not indulge the thought never would have sanctioned the present of having the Keys of the Priesthood. When wicked plans of the twelve; their corruption and in what condition was the Church when their sink of iniquity, their removal to the wilderness, their doctrine of polygamy usurpation. &c.] exercised for the redemption of the church to its original purity, and the rights of my father's and brother's family. I am by no means discouraged, but that I will finally succeed, I have no doubt. I am willing by the help of God to try it, at least for six years to come.

You say that I sent a bundle of pamphlets to the editor of the Signal at Warsaw. This is a falsehood. If any was sent to that gentleman I am not aware of it. But I understand what you mean by this. It is done for effect, as a great many other things are done at Nauvoo, for the same purpose, such as fasting and prayer, a proclamation, or an avowal of friendship before the public, but in secret council sworn and inveterate enemies. Oh, shame, where is thy blush! Look upon these hypocrites and then hide thy face with confusion. The best evidence we have of a man's friendship is his works not his professions. Let him that wronged his brother restore fourfold, or he will be damned and go to hell. But I am satisfied that your rascally twelve, can find scoundrels, enough to condemn and swear away the life of any one upon whom they wish to be revenged.

I will conclude by earnestly hoping that you will come as a humble penitent seeking forgiveness, that you may find mercy while it is called to-day. Flee, I say, flee the wrath to come; and wash your hands of all iniquity, and give your aid to the rebuilding of the pure and original principles of the religion and kingdom of Jesus Christ, taught by brother's Joseph and Hyrum.

Your well wisher and friend, in all good works,

WM. SMITH.

Patriarch of the Church.

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A TREATISE ON PROMISES.

BY S. RIDGON.

The subject of promises, as set forth in the revelations of heaven, are so profusely strewn over the face of the sacred books, as to arrest the attention of every careful reader. That the Lord made promises to men, is a something that all believers in revelation must readily admit; whether they see the bearing and tendency of them, in relation to their own affairs and that of others, or not; or what bearing they have on the future destiny of the world. The fact has to be admitted.

It is our intention to offer a few reflections on this subject; not to prove the fact; but to inquire into their effects, and the bearing the promises, the Lord made to the fathers, have on the present and future condition of the world; as well as the nature and consequences of them.

Men had some object in striving to get promises from God and he had some design in giving them; and the fulfillment of them must, of necessity, effect, in some way or some point of light, those who get them. It seems to have been one of the principal businesses of the primitive saints to get promises. Paul, the apostle, in enumerating the many things the Elders obtained by faith, says, "they wrought righteousness, obtained promises," &c. and, in farther speaking of these promises, he says they died seeing them afar off, but did not inherit them. See 11th chapter to the Hebrews. Promises could be of no use to those who obtained them, unless they were fulfilled, and as the Elders all died previously to Paul's day without receiving the promises they had obtained, by faith, these promises must, when fulfilled, have an important influence on their present condition; for, according to Paul, their present condition is not the condition which they will be in, when their promises are fulfilled; for he says they died without their having received them. When they do receive them, their present condition will be changed from what it is now, for to this end they both sought and obtained promises, that through the receiving of the promises they obtained, they might arise to a certain condition of things such as they desired, and the promises which they obtained, were the guarantee to them that, at some period, of their existence, they should obtain that desired state of existence.

We cannot read these sayings, concerning the Elders of ancient times, without realizing the fact, that when they reach the zenith of their happiness, they have it by virtue of promises they received here in the flesh; for seeing

they had not received the promises, in Paul's day, then, they, where ever they are, are waiting to have them fulfilled, and when the promises are fulfilled, they have that for which they sought, and for which they laid down their lives.

The object the ancients had in obtaining promises, was to have them fulfilled, that when they were fulfilled, they might "rest from their labors, and their works follow them." This they expect by the receiving of the promises that were made to them. On this principle they rested their hope of eternal reward, and their release from sin and all its consequences. It was because the Lord had thus promised them, while here in the flesh. Daniel expected to stand in his lot, at the time of the end, because he ceased not his prayers and fastings before the Lord, until he obtained the promise, and then he went his way, and waited, and is waiting until the promise is received; and whatever his lot is, when he stands in it, he has got that after which he sought, and that which he had promised to him while he was here in the flesh, and for which he labored before the Lord, by fasting, humiliation, and prayer.

There is one thing worthy of particular notice in the case of Daniel, that his season of humiliation and prayer before God, as far as Israel was concerned, was in view of receiving a promise that the prophets before had obtained for that people, that after seventy years that people should be delivered from bondage. Daniel knowing of the existence of that promise, came before his God, in deep humility of heart, to receive this former promise the Lord had made; for this he prayed, and for this he fasted, and for this he humbled himself before God. These facts show conclusively, that the Lord's manner of dealing with man, was that of making and fulfilling promises; and in order for any people to enjoy the favor of heaven unto deliverance and salvation, they were to humble themselves before the Lord so as to obtain a promise or promises, embracing the desires of their hearts; and when God makes promise to them, they have the assurance that they have asked according to the will of God; and when they receive the promises, they receive the salvation desired and sought for.

On this principle the Lord dealt with men in former years, and on this principle the gospel was and is proclaimed to men: by looking at the subject, in this point of light, we have a clue, not only to the present situation, of the former day saints, but also to what their condition will be, when they enter into their rest by

searching their words to see what promises they obtained from the Lord, when they were here, and what will be their condition when they receive the promise which they obtained while they were here.

No subject can be more interesting to the saints, than the subject of promises; to witness the zeal and devotion of the saints, of after ages, seeking at the hands of their heavenly Father, the fulfillment of the promise, in their day and generation made to those who lived in former periods of the world. The case of Daniel as before referred to, is a striking instance of the kind. Daniel did not wait to see the promise made to those who had obtained it, in relation to the restoration of Israel, fulfilled, but humbled himself before the Lord by fasting and prayer, for twenty one days, and would not cease until he prevailed with the heavens, and received the promised deliverance in his day. See the 9th chapter of Daniel's prophecy, to which we invite the attention of the reader. It will be found in the 2nd verse, that Daniel perceived by books, that the Lord had made a promise to Jeremiah the prophet, that Israel after seventy years of captivity should be delivered, from the powers of Babylon, and when he perceived this, he sought the Lord day and night, confessing his own sins and that of the people, and ceased not until Gabriel was sent, and made known to him that the promise should be fulfilled, which had been previously made to Jeremiah.

It was during this time of humiliation, that Daniel obtained the knowledge he had in relation to himself and obtained the promise of standing in his lot at the time of the end, as well as knowledge of the events which should take place, between his day and the end.

Taking these facts, in relation to Daniel and Israel, we can trace down the history of the people of God, and see how exactly this corresponds with the case of others, as far as our revelations gives us light on the subject. In relation to the first advent of the Savior, we have some things written which so exactly accords with the case of Daniel and Israel, as to establish beyond doubt, that there was a common principle upon which all the saints of all ages acted; and also a common principle on which the Lord acted with men.

We have the following account given in the first chapter of Luke, see from the 67 to the 76 verses inclusive which reads thus.

"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people. And hath raised up an horn of salvation for us, in the house of his servant David. As he spoke by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies and from the hand of all that hate us: To perform the mercy promised to our fathers, and to remember his holy

covenant: The oath which he swore to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear. In holiness and righteousness before him all the days of our life." Here it is stated with a clearness not to be mistaken that the birth of John the Baptist was by virtue of a promise which had been obtained by the fathers, and an oath that was sworn unto Abraham; yea, it is said, that all the holy prophets since the world began had obtained the same promises. In fulfillment then of this promise made to the fathers, and his oath unto Abraham, came John the Baptist, the Elias unto Israel.

A few quotations will shew the same thing concerning the Savior. See Luke 2nd chapter from the 25 to the close of 32nd verse.

"And behold, their was a man in Jerusalem, whose name was Simeon; and the same man was just and devout; waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ: and he came by the Spirit into the temple; and when the parents brought the child Jesus, to do for him after the custom of the law, Then he took him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation. Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel."

Simeon, whose words are here recorded, had obtained a promise from God, that the Savior should come in his day. See verse 26th and when the child was presented to him he said to the Lord "Now let thy servant die in peace, according to thy word, for mine eyes have seen thy salvation." 29 and 30 verses.

As it was with John the Baptist, so it was with the Savior. Men, through the gift of the Holy Ghost, had received promise that the Savior should come, and when the days of the promise drew near, a Simeon made his appearance, and obtained a promise from God, that the promise should be fulfilled in his day. The promises made to Israel of a Savior, should be fulfilled during his lifetime, for the fulfillment of this promise he waited in the temple, and ceased not until it was fulfilled, and his eyes had seen the Savior Jesus.

This, as in the case of Daniel, shews that when the Lord made promises to the former prophets, they were not fulfilled on their children, until their children, or some of them rose up before God as their fathers did, and obtained from the Lord the fulfillment of the promises, in their day, and thus the promise was fulfilled.

We need not stop here to prove that the Savior was revealed in accordance with a

promise made to the earlier prophets; for the bible, both old and new Testament, are full on this point. Isaiah saw him high and lifted up and his train filled the temple. He saw him wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace laid upon him and by his stripes we were to be healed.

Joh could say of him. "I know my Redeemer liveth, and in the latter day he shall stand on the earth, and in my flesh I shall see God." And the New Testament disciples rejoiced that the promise made to the fathers was fulfilled to us their children, by rising up Jesus Christ from the dead, but it is unnecessary to quote the bible is full of it; but notwithstanding all these promises, it requires a Simeon and others to wait on the Lord day and night, to get the promise fulfilled in the day they lived, and to this end Simeon ceased not to call on the Lord, both day and night, that he might see the Savior before his death, and having seen him he could die in peace.

These facts establish one thing, that the Lord has and always had one important way of dealing with men. He made promises to one set of prophets, and fulfilled them to another; one obtained the promise by faith, and another received the promise by faith.

From the above view of the subject, we can see the point of light in which the church of Christ stands, in relation to the unfulfilled promises made to the fathers. There was a promise made to Daniel, that at a certain time the God of heaven should set up a kingdom. In view of this promise, the primitive apostles desired to know of the Savior, "if he would give them that kingdom" in their day. He responded to them, "that it was not for them to know the times and seasons the father had reserved in his own hands;" paramount to saying, it would not come in their day, and they would not be the people who would receive it.

Nothing can however be more clearly settled than the fact that the setting up of that kingdom depended on the faith of those of latter days who receive it. The former prophets had obtained the promise, and it was left on record for some prophets to rise up in the last days, and receive it, and by their faith before and power with God bear it through until the end, and they and those who obtained the promise inherit it together.

The promise of this kingdom, was obtained by faith, and its setting up and triumph will also be a matter of faith, for on this principle and on this principle only, is the way the Lord deals with men. "It is all by faith that it might be by grace; to the end the promise might be sure to all the seed" says Paul the apostle.

This is a principle necessary to be understood by all the saints, in order that their calling and election may be made sure. By

paying particular attention to this scheme of heaven in dealing with mankind, we will see some facts of vast importance to those who seek to serve the Lord in truth and righteousness; as also to all mankind. It is in fulfilling the promises made to those who have had and will have power before God to obtain them, that all the great events which await this world will be brought to pass.

In different ages of the world men have risen up before God, and obtained promises from God, the receiving of which will effect the whole world; others at a subsequent age appeared, and not only received such promises, obtained by their fathers, as were united to themselves in their day and generation, but also obtained other promises for themselves, to be received by those who succeeded them in the world. Thus promise after promise has been obtained, until the whole world must be effected in order that they may be received; and if the Lord fulfill them on the heads of their children, and successors, he must change the whole condition of the world; put down all rule and authority, and reorganize the whole affairs of the universe. An instance or two of this is only necessary to be mentioned, to let all the saints see and realize its truth. For instance Abraham got a promise that, him and his seed should be heir of the world. See Romans 4 chapter and 13 verse, which reads thus.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Now how can Abraham and his seed be the heir of the world, unless there is a universal changing of the things which now exist? Is either Abraham or his seed in possession of the world according to this? the answer must be he is not, neither indeed can be, without changing the condition of things as they now exist in the whole world.

The case of Daniel is to point, he obtained a promise, that the God of heaven should set up a kingdom which should break in pieces and destroy all kingdoms which existed at the time it was set up, and then stand forever. Can this be fulfilled without effecting all the nations of the earth; none will pretend to say that that kingdom has come that thing yet, and indeed cannot do it without changing the whole condition of things as they now exist.

From all the light we can obtain from the revelations of heaven, the affairs of the world have been conducted by our Heavenly Father, in view of the promises he has made to those, who through good report as well as evil, obtained them by their faith before him; and all the events now awaiting the world, are the things necessary to take place, that the promises of God fail not; but that all may be fulfilled. If there are to be wars and rumors of wars, famine, pestilence, earthquakes and

sword, to desolate the world, it is because the promises made to the fathers cannot be fulfilled unless these take place, for, according to the revelations extant, it is on this principle the affairs of the world have been, and are being conducted, and will continue to be so until all are fulfilled.

As far as we know, if all had been contented with their situation as subjected by the adversary, this world might have rolled on as it is now for unceasing ages, but as soon as one man was dissatisfied with his situation, as subject to death, and all its consequences under the reign of Satan, and sought deliverance at the hand of his heavenly Father, and prevailed, and obtained promise that he should be delivered, this promise would of necessity effect the world; for it must and would be received, let it effect the world as it might, for the promise of the Lord could not fail; and from the time it was given, it behooved the Deity to shape the affairs of the world in view of its fulfillment. On this principle, the revelations of heaven authorises us to believe the affairs of the world have been conducted, and will be conducted until all is changed so that the promises made, can be received by those to whom they are made.

It is by reason of this fixed purpose of God, in relation to the world and the affairs thereof, that the saints in all ages have been called the heirs of promise. It is this, as far as we have knowledge on this subject, which constitutes the difference between the righteous and the wicked: one have promises from God to be fulfilled, and the other have none. From a close examination of the conversation had—as recorded by Luke, between Abraham, Lazarus, and the rich man, the above view of the subject is greatly strengthened. See Luke 16 chapter from the 19 verse to the close of the chapter, to which we invite the attention of the reader. In the 29th verse of the chapter Abraham says thus to the rich man.

“Abraham saith unto him, They have Moses and the prophets; let them hear them.”

And again in the 31st or last verse we have the following: And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”

Now let it be remarked that Abraham had been dead four hundred years and upwards, before the days of Moses, and yet he could say “they have Moses and the prophets”—all of whom were after Moses—and if they believed not them, neither would they believe though one was raised from the dead. As much as to say, If the fulfillment of the promises made to me, before their eyes, are not sufficient to convince them nothing could, though one should rise from the dead.

Abraham was an heir of promise, and God had made promise to him during his stay

in the flesh and these promises were fulfilled and fulfilling, four hundred years and upwards after he was dead. From this we see the difference between Abraham and the rich man, in their disembodied state. Abraham had obtained promises while here, and after his departure into the world of spirits, he could there rejoice to see the promises he had obtained fulfilling, and the affairs of the earth approximating that condition of things by which all the promises he had obtained would be received by him, and he thereby enter into his rest, but the rich man had obtained no promises, and found himself in a situation where he could obtain none. Let what would take place in the world, he had no hope; there were no promises in his favor, either in heaven or on earth, and he was tormented.

Hence comes the glory of being in Abraham's bosom in the world of spirits. But who will be in Abraham's bosom. This is the promise which was “by faith that it might be by grace, to the end the promise might be sure to all the seed,” for this promise “was not to Abraham and his seed through the law, but through the righteousness of faith,” and he that is heir of it, is so, by faith like as Abraham was. So says Paul, Abraham obtained his promises by faith, while in the flesh, and all that are heirs with him do the same. He laid up promises while here, that when received by him, completes his happiness, and secures his rest; and all those who are heirs with him, obtains promises while here, that when they receive them, they rest with faithful Abraham.

Vain then are the hopes of those who have not the faith of Abraham, like the rich man they will ere long find themselves in the world of spirits without promises, and an impassable gulf between them and Abraham's bosom. They who are heirs with faithful Abraham will be such as would secure this privilege by obtaining promises to this effect, while they are here, as Abraham; obtain them before God for themselves, so that when Abraham's promises and theirs are fulfilled, they will all rest together.

We think we are safe in saying, that all the happiness enjoyed, by the departed spirits in the unseen world, depends on the promises obtained here while in the flesh, and that when the saints obtain the fulness of glory it will be by their receiving the promises they obtained here. We cannot see what authority any one has to promise himself or others any glory, in any future state of existence, only from and on the promises they obtained in the flesh. When the Lord winds up the present state of the world's existence it will be in order to fulfill the promise he made to those who sought them and obtained them from him.—Thus is the distinction at this time, among the departed spirits. Some are waiting till the events of the world shall be so overruled, as to put them in possession of the promises

they obtained before God by their faith, while in this state of existence, and others are there having obtained none while here, and are doomed to the fate that awaits them when the heirs of promise receive their inheritance.

The business of the saints here in this life is to obtain promises, that through them they may finally enter into rest, their works follow them; and by reason of the promises obtained bring about a change in this earth—where they are to "reign as kings and priests unto God"—suited to their condition, and calculated to give them everlasting rest, and raise them above the power of both death and Satan and place them directly under the government of the Lord of heaven. To this end did the saints of old labor and suffer, and in view of this, are waiting in the unseen world, until they receive their promises.

Having seen the principles by which the former day saints obtained salvation, and their present situation, in relation to the things yet to transpire on the earth, it will be a matter of some importance to say a few things about the saints of latter times; and the relation they bear to the fathers, as heirs of promise, and to the things which pertain to them as saints.

As in former days, so it is now, one order of saints come before the Lord, and received the promises made to those of earlier days, and also obtained promises for themselves, to be fulfilled on the heads of their children and successors. The saints of the last days, are those who are to receive all promises made to the fathers since the world began—we mean all those which have not been received. The last days, according to the revelations of heaven, were to be the days of fulfilling promises, until the fathers should be made to shout "Hosannah Allalulia the Lord God Omnipotent reigneth." This will be seen when the promises obtained by the fathers, are received through their children. It is this purpose of God which makes the last days the great and notable day of the Lord. It will be seen when this world winds up its present state of existence, that it was changed, by our Heavenly Father, in accordance with the promises which saints had obtained before him, in the different ages of the world, and it will be done in answer to the prayers of his saints. It will, then, be seen that the fervent prayers of the righteous man availeth much.

In view then of these things, what are the saints now to do? This is easily answered, seeing the world must hasten to a close, and the fathers must receive the promise obtained by them. This being the case it must be one of the principal businesses of the saints now to obtain promises for themselves and their children, that when the whole scene changes, in accordance with the promises made, that they may also obtain promises, the receiving of which, will place them in the rest with the fathers, the heirs of promise, for the salvation

we receive, as well as the salvation the fathers received, will consist in the promises made to us being received by us. No man will find himself an heir of salvation, only one who is an heir of promise, and his salvation will consist in receiving the promises made to himself. On this principle the whole world is in ignorance; they are depending on the promises made the fathers for their salvation, instead of obtaining them for themselves before God; but the time of this ignorance, among the saints must cease; for the time has come for the saints, yea, even all of them, to obtain the promises on which their salvation rests, and to obtain for themselves before God these promises which the Lord will fulfill on their heads, in the day when he gives the fathers rest.

To this end has the Savior established his church for the last time, and organized in view of giving to all an opportunity of entering therein, that they may become heirs of promise, and obtain promises and blessings for themselves and their children; so that when the Savior comes, he may say to them "come ye blessed of my father, inherit the kingdom prepared for you before the foundation of the world."

To those whom the Father has not blessed this cannot be said. Therefore he has appointed a way in his church for men to be blessed of the father; for this purpose has the Lord appointed the office of Patriarch in his church, that in his name, and by the spirit of inspiration from him, he, the Patriarch, might bless his church, and obtain from the Father, the blessings and promises for his saints, and cause them to be written, that they may be had in remembrance before the Lord "in the great day of blessings: that it may be said of them, "come ye blessed of my father" &c. and not only that his blessings may be obtained and received, but that the saints also may have a proper direction given to their prayers before the Lord: having before them, at all times, the direct object of their faith.

In the church of Christ, the time for praying at random, and asking the Lord for any thing and every thing which comes into their hearts is ceasing and must forever cease, in the kingdom of Christ. The Lord will have a people come before him understandingly, and ask in truth and righteousness, knowing what their privileges are, and what they can obtain, at the hand of the Lord, and, then, direct their prayers and their faith to the receiving of the promises obtained; so that all things in his church, may be in order before him, and that his saints may prevail when they ask of him.

To this subject we call the attention of all the saints, and say unto them, sanctify your hearts, and your houses before the Lord, and by great humility and devout prayer, seek the promises at the hand of the Lord, and ask for his spirit, that you may be able to ask each

things as will lead to your salvation, and that of your house, that the Lord may send his servant, the Patriarch, among you, and in his name, place the promises and blessings on your heads and that of your houses which the Lord deigns to give you that, from henceforth, you may pray and always prevail.

We want all the saints to distinctly understand, that their salvation will be the fulfillment of the promises they obtain before the Lord here, and when the Lord has fulfilled them on their heads, they have received the things they sought for before the Lord; and for which they lived when in this state of existence; and the Lord will be glorified by granting them the blessings which their faith was sufficient to obtain before him.

The time has come when the Lord calls upon all his saints, who are such indeed, to prepare their hearts and hands, that he may pour out his blessings, by way of promise on them that from henceforth they may know how to come before him, in such a manner as to prevail; let them bring up their desires before the Lord, in their closets, and in their families, that the Lord may deal with them according to their hearts desire. Have they blessings they desire for themselves or others? if so, let them have them in remembrance before the Lord, for the Lord will hearken and hear, and will answer them according as their faith may be before him.

He deigns to do as he promised, his servant, the prophet Malachi, to come into his temple, and pour out a blessing which they [his saints] can hardly contain.

Let every saint, then, arise in the strength of faith, and appear often before the Lord, that his heart may be prepared for that glory to be revealed, that all may be blest and all rejoice together.

From the Fork of Doctrine and Covenants.

LECTURE 4.—ON FAITH.

(Continued from page 405.)

1. Having shown in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation, and that without correct ideas of his character, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life, and that correct ideas of his character lay a foundation as far as his character is concerned, for the exercise of faith, so as to enjoy the fullness of the blessings of the gospel of Jesus Christ, even that of eternal glory; we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

2. Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with his attributes, was, that they through the ideas of the existence of his attributes, might be en-

abled to exercise faith in him, and through the exercise of faith in him, might obtain eternal life. For without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith on him so as to lay hold upon eternal life. The God of heaven understanding most perfectly the constitution of human nature, and the weakness of men, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

3. Having said so much we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are, to enable men to exercise faith in him. For without these ideas being planted in the minds of men, it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to man in the first instance, were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

4. We have, in the revelations which he has given to the human family, the following account of his attributes.

5. First, knowledge. Acts xv, 18.—Known unto God are all his works from the beginning of the world. Isaiah xl, 9, 10.—Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

6. Secondly, faith, or power, Heb. xi, 3. Through faith we understand that the worlds were framed by the word of God. Gen. i, 1. In the beginning God created the heaven and the earth. Isa. xiv, 24, 27. The Lord of hosts has sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand. For the Lord of hosts has purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

7. Thirdly, justice. Ps. lxxxix, 14.—Justice and judgment are the habitation of thy throne. Is. xlv, 21. Tell ye, and bring them near: yea, let them take counsel together: who has declared this from the ancient time? Have not I the Lord? and there is no God else beside me; a just God and a Savior. Zeph. v, 5. The just Lord in the midst thereof. Zech. ix, 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King comes unto thee: he is just and having salvation.

8. Fourthly, judgment. Ps. lxxxix, 11. Justice and judgment are the habitation of thy

throne. Deut. xxxii, 4. He is the rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity: just and right is he. Ps. ix 7. But the Lord shall endure for ever: he has prepared his throne for judgment. Ps. ix 16. The Lord is known by the judgment which he executes.

9. Fifthly, Mercy. Ps. lxxxix, 15.— Mercy and truth shall go before his face.— Exodus xxxiv, 6. And the Lord passed before him, and proclaimed. The Lord, the Lord God, merciful and gracious. Nah. ix, 17.— But thou art a God ready to pardon, gracious and merciful.

10. And sixthly, Truth. Ps. lxxxix, 14. Mercy and truth shall go before thy face.— Ex. xxxix, 6. Long suffering and abundant in goodness and truth. Deut. xxxii, 4. He is the rock, his works are perfect; for all his ways are judgment. A God of truth and without iniquity: just and right is he. Ps. lxxxi, 5. Into thy hand I commit my spirit: thou hast redeemed me. O Lord God of truth.

11. By a little reflection it will be seen that the idea of the existence of these attributes in the Deity, is necessary to enable any rational being to exercise faith in him. For without the idea of the existence of these attributes in the Deity, men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures, by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men, that God had all knowledge, it would be impossible for them to exercise faith in him.

12. And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity. For unless God had power over all things, and was able, by his power, to controul all things, and thereby deliver his creatures who put their trust in him, from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved; but with the idea of the existence of this attribute, planted in the mind, men feel as though they had nothing to fear, who put their trust in God, believing that he has power to save all who come to him, to the very uttermost.

13. It is also necessary, in order to the exercise of faith in God unto life and salvation that men should have the idea of the existence of the attribute Justice, in him. For without the idea of the existence of the attribute Justice, in the Deity, men could not have confidence sufficiently to place themselves under his guidance and directions; for they would be filled with doubt lest the Judge of all the earth would not do right; and thus fear existing in the mind, would preclude the possibility of the

exercise of faith in him for life and salvation. But when the idea of the existence of the attribute Justice, in the Deity, is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is able to cast itself upon the Almighty without fear and without doubt, and with most unshaken confidence, believing that the Judge of all the earth will do right.

14. It is also of equal importance that men should have the idea of the existence of the attribute judgment, in God, in order that they may exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation; seeing that it is through the exercise of his attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute, planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled, by faith, to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ: believing, that in due time the Lord will come out in swift judgment against their enemies; and they shall be cut off from before him, and that in his own due time he will bear them off conquerers and more than conquerers in all things.

15. And again, it is equally important that men should have the idea of the existence of the attribute mercy in the Deity; in order to exercise faith in him for life and salvation. For, without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they have to endure for righteousness sake; but when the idea of the existence of this attribute is once established in the mind, it gives life and energy to the spirits of the saints; believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compassionate them in their sufferings; and that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

16. And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth in him. For, without the idea of the existence of this attribute the mind of man could have nothing

pon which it could rest with certainty: all would be confusion and doubt; but with the idea of the existence of this attribute in the Deity, in the mind, all the teachings, instructions, promises and blessings become realities, and the mind is enabled to lay hold of them with certainty and confidence: believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursings denunciations, and judgments, pronounced upon the heads of the unrighteous will also be executed in the due time of the Lord: and by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

17. Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity, and it will be seen, that as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge he can make all things known to his saints necessary for their salvation; as he possesses the attribute power he is able thereby to deliver them from the power of their enemies; and seeing also, that justice is an attribute of the deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the deity also, his saints can have the most unshaken confidence, that they will, in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their hurt and destruction. And as mercy is also an attribute of the deity, his saints can have confidence that it will be exercised toward them; and through the exercise of that attribute toward them, comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And lastly, realizing that truth is an attribute of the deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them when he shall bring them into the midst of his throne to dwell in his presence eternally.

18. In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong; abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19. Such, then, is the foundation which is laid through the revelation of the attributes

of God, for the exercise of faith in him for life and salvation; seeing that these are attributes of the deity, that are unchangeable—being the same yesterday to-day and forever—which gives the minds of the Latter Day Saints the same power and authority to exercise faith in God, which the Former Day-saints had; so that all the saints, in this respect have been, are and will be alike, until the end of time for God never changes, therefore his attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith, is and ever will be the same. So that all men have had and will have an equal privilege.

MESSENGER AND ADVOCATE.

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ERRATTA.

In the minutes of the conference in Philadelphia, held Oct. 6, as published in the 95th No. of the Messenger and Advocate, the following error occurred. Near the top of the first column on the 393rd page, in speaking of those who had signified their intention not to stand in their place in the Grand Council, it will be observed five names only are given, whereas Abram Burtis should be added to the list, making six in all. His name was given in the original minutes, but was omitted through mistake.

The saints in this city have had many seasons of rejoicing, of late; the gift of tongues, interpretation of tongues, prophesying, healing and visions, have been enjoyed in a remarkable manner. Some 14 or 15 have been baptized.

TO THE SAINTS.

In this No. of our paper will be found a variety of interesting letters from several of our brethren, which will be perused with much satisfaction. By these letters, together with many others which we have received within a few days, we learn the cause of truth is progressing gloriously throughout the country; and what affords us peculiar satisfaction and joy, is, to know that the Lord is accepting the work and sanctifying it by the outpouring of his Holy Spirit, and is conferring upon his people the promised gifts of the gospel, through their obedience to his law.

The Spirit of God was poured out upon the ancient churches in fulfillment of the promise, and as an assurance, or an earnest of their inheritance in the purchased possession when it should be brought in. For this purpose they organized themselves into churches, for this purpose they obeyed the gospel, that they might become heirs of the kingdom of God in the day

of its triumph. But brethren, the Spirit of God is poured out upon us, not only, to fulfil the promise and make us heirs of the purchased possession when it shall be brought in—but it is to us an earnest, and an assurance that we shall assist and help bring in that purchased possession, and that we are in that kingdom which is to triumph, and bring in the rest to the fathers, and that *that* glorious work is to be accomplished in our day. In view of this, was the church and kingdom of Christ organized, agreeably to the heavenly pattern—in view of this do we obey the gospel and press into the kingdom—in view of this, we meet and worship together, and in view of this, and as an assurance and an earnest of this glorious privilege, the Father shed, abroad into our hearts, and into our houses and into our families, the gift of the Holy Ghost with power.

This to us brethren is a source of rejoicing, past description; to have an assurance, and know that the day so long looked for and sought after, wherein the fathers can rest, the righteous upon earth can rest, and the earth itself have a sabbath of rest, is so near at hand; and that it is our privilege, if faithful before God, to partake in the flesh, of all the glories and triumphs of this rest for we are assured that this is our high and holy calling before God.

THE GRAND COUNCIL.

There having some changes occurred in the grand council, and the brethren abroad being deprived of the benefit of the instructions which are being conferred upon the church in this city, we will make a few extracts from the minutes of the grand council, for their benefit.

At a meeting of the grand council on Tuesday evening, Dec. 9, 1845, charges having previously been preferred, to the first presidency, by Josiah Ellis, against Benj. Winchester and Richard Savary for transgression, but after examining the laws of the grand council he found the charges were not brought in accordance with the laws of that quorum, and withdrew them. After which several remarks were made by the president and various individuals, when the council adjourned until the next Saturday evening, when those cases were to be acted upon according to its laws; before which time however, they withdrew, not willing to be tried thus.

EXTRACT.

From the minutes of a meeting of the grand council, held in Pittsburgh, Saturday evening, Dec. 13, 1845.

Council met pursuant to adjournment, and was opened by singing and prayer.

Members present.

Presidents.—S. Rigdon and E. Robinson.
Members.—J. B. Boyworth, Carvel Rigdon, P. Boyer, Jas. Smith, J. Cooper, J. M. Far-

sons, C. Beck, J. Spratley, T. J. Langen, J. Ellis, R. Kincaid, J. McDowell, M. Smith, R. Croxall, J. Prince, John Smith, Dennis Savary, J. A. Forguen, and W. Richards.

Wm. E. McLellan having been suspended for transgression, by the first presidency, until next April conference, could not take his seat with the council.

President S. Rigdon arose and said, the time has now arrived for this Council, to be placed in a situation for acting in their holy calling before God. Since this quorum has been organized, we have not been placed in a situation to act fully in the duties of our calling, circumstances not having transpired which rendered it necessary to act forth, and fully develop the principles which are to govern us. It is our intension upon this occasion to set forth, as far as circumstances will admit some of the principle items which are to govern us, with such clearness that all doubt and darkness may be removed from our minds.

The kingdom of heaven in the course of its progress assumes various forms. The kingdom is the whole body with all its quorums and all its ordinances. In the management of the great concerns of the kingdom, there are certain items of business which belongs to this council alone. There are other items of business that must be attended to, which this quorum cannot transact; this quorum is then dissolved, and the kingdom is organized into a conference of all the quorums of the church in their respective places. There are other items of business which cannot be transacted by the council or by the conference of quorums; the kingdom is then organized into a general assembly of the whole church, male and female. There is yet another form, which for distinction we call a mass meeting, where every man lays aside his authority and becomes one with the people, excepting the First Presidency; they never can lay down their authority, but must preside in all those meetings.

The first president must have power with God to know what kind of a meeting the business that is to be presented would require. If he steps aside, he throws all into confusion. When a meeting is called it will be specified in the notice, whether it is to be a meeting of the grand council, a conference of the quorums, a general assembly, or a mass meeting, when every man will know his place and step into it without creating disorder or confusion. This is as far as the Lord has manifested to me concerning the different forms to be assumed by the kingdom, however there may be other forms which have not as yet been fully developed.

All these forms of the kingdom, excepting the grand council, are meetings of free discussion and in all of which meetings, a vote of the majority settles all questions before them.—The grand council, is the quorum of silence; if one of its members are in transgression,

there is neither pleading nor impleading nor explanation, but the question is put has the member the spirit of God or not, and it passes in silence except God speak, in which case the person whom the Lord uses as his oracle must arise and say "Thus saith the Lord." It is not the privilege of any member of this council who may be charged with being in fault, to arise and make excuses or explanations in the matter; but if he wishes to do the will of the Lord, let him sit down and pray in his heart for the Lord to speak through some one of his servants, and let him know his standing in the sight of heaven, and if he has done wrong, or is in the wrong, for the Lord to make it manifest, and he will retract his steps. It is on this principle and on this alone that the kingdom of heaven can stand, that the will of God may be done on earth as it is done in heaven; therefore all things here must be done by a thus saith the Lord.— If a charge is brought against a man of God, what will he say? He will say what does my heavenly Father say, concerning me in the matter? Am I right or am I wrong in his sight? there he will be willing to test the matter. Not so with a wicked man; he would seek to find some catch in the law whereby he could justify himself, and not be willing to have the word of the Lord upon his head, fearing or knowing the consequences.

Neither is it the privilege of a member of this council, when a question is passing, to arise and say, "I do not understand the question," but it is the duty of every member to set in silence before his God, with his heart drawn out in mighty prayer to him, that he would speak through some of his servants and manifest his own will to you upon all matters which might be presented before you. And if the thing which is passing is wrong, he will veto it, but if it is right it will pass.— Therefore, brethren, keep your hearts pure before your heavenly Father, that you may be prepared at all times to come into his presence, and let him speak through you his own words, and manifest his own will.

I will now bring up a case for example: Here is my brother Richards; well, I will say, it is my opinion that brother R's heart is not right in the sight of the Lord; what say you brother Croxall? I have no revelation to the contrary, let it pass. What say you brother Robinson? I have no revelation to the contrary, let it pass. And so it goes from one to another until it comes to brother Kincaid, upon whom the spirit of the Lord may be resting, and he be constrained to arise, and say, Thus saith the Lord, the heart of my servant Richards is right before me, and the council will feel to say amen. I do this, brethren, to show you the nature of your calling, for the Lord will have a kingdom of prophets in the last days, through whom he can speak and make known his will, and he will commence with this council:— Are you

able, are we sufficient for these things?

It is not the will of heaven that I should hear alone, the jealousies and indignation of very corrupt gainsayer which may creep in among us, for discharging my duty in making known the will of the Lord; but he has placed you to help bear these things, and when I am required to place a 'thus saith the Lord,' upon any matter, you will be called upon to give your sanction and thereby stand shoulder to shoulder with me. The Lord gave me this council as a bulwark, to defend me against the malice of gainsayers. It is founded on the principle that one man, or two or three or more men, might be wrong, but it was not possible in the mind of the Lord, for 70 men, (for we have the faith of the whole council by delegation and covenant,) setting with their hearts purified before him, could all be wrong at the same time, on the same subject; therefore he reserved to himself the right of speaking through whom he would.

You will perceive, that upon this principle, the Lord can make known the standing of any member of this council, as well if he is absent from it, as though he were present; for instance, should brother Ellis be travelling, preaching the gospel in Europe, and a letter should arrive from some member or branch of the church, preferring charges against him, to the first presidency, agreeably to the law given at the April conference, what would be the course to be pursued? Call the grand council together before the Lord and put the question around, is brother Ellis right before the Lord? and I will assure you brethren, it would not get round until the Lord would make the truth known through some of you. I know this is a new way of doing business among men, but let it be new or not, it is just the order the Lord has required of me to establish in this grand council; for it is upon this principle he will wind up the affairs of this world, by introducing an order among his people whereby his will can be done upon earth as in heaven.

This law, I am aware, is very strict, but it is no more strict upon you than myself; I will not introduce a law to be binding upon you and I myself exempt from its requirements; I am willing to pass this order, and expect to, many times. I am now about to put a question around this council, therefore raise your hearts to the Lord, that you may be prepared to act in righteousness before him.— I say, I did the will of the Lord in the case of suspending brother M'Lellin? Passed in the affirmative. It is known, that in this house an attempt was made to injure me, because I had rebuked two men. Now the question I wish to ask this council, (in whose presence this attempt was made,) is this, If the statements, made by those men, had been true, would they, in your estimation, militate against my character as a prophet? To which every member of the council replied, in his place, 'they would not.'

The president then observed, there are two vacancies in the grand council, occasioned by the withdrawal of B. Winchester and R. Savary; and I will place before this council, by recommendation, elder Thomas A. Lyne as a suitable person to take the place of B. Winchester in both this council and the quorum of the Twelve. Passed in the affirmative. Elder John M'Donald, of West Elizabeth, Pa. was then presented to take the place of R. Savary, who was received by the council.

There being a vacancy in the presidency of this stake; it was moved and seconded, that elder Jeremiah Cooper be appointed president of this stake, which passed by a unanimous vote of the council and members of the church present. Elder Joseph M. Parsons was then nominated to fill the place of S. G. Flagg, who has removed to Philadelphia, and was received by the unanimous vote of the church.

After much other very interesting instruction from the president, and singing and prayer, the council adjourned until next Tuesday evening at half past six o'clock.

WM. RICHARDS, *Secretary*.

Dec. 30th 1845, Council met pursuant to adjournment the following members present.

Presidents.—S. Rigdon and E. Robinson.

Members.—Carvel Rigdon, James Smith, Richard Croxall, J. B. Bozworth, J. Cooper, J. M. Parsons, J. M'Dowell, M. Smith, C. Beck, W. White, A. B. Tomlinson, Wm. Richards, R. Kincaid, J. Prince, T. J. Lanyon, P. Boyer, J. Spratly, J. Ellis, John Smith.

After some remarks and instructions, president Rigdon read a letter from J. A. Forgeus, when he gave it as his opinion, that the heart of brother John A. Forgeus is so alienated from his God that he cannot stand in this council! He then put the question around the council for the Lord to sanction, or veto the question. After passing several of the members, brother Parsons arose and said, "Verily thus saith the Lord he cannot stand." When seven of the brethren arose and testified to the correctness of the declaration, in the name of the Lord.—Brother Jesse Price was nominated to fill the place of John A. Forgeus—passed; he accordingly was ordained and took his seat.

Sunday previous to this William E. M'Lellin came forward and refused to stand his trial, and vacated his seat, whereupon Wm. Bickerton of West Elizabeth was nominated to take his place.—Passed.

After much valuable instruction from the president, the council adjourned, by singing and prayer, until next Tuesday evening.

WM. RICHARDS, *Secy*.

New York December 21, 1845.

BROTHER ROBINSON:

Dear Sir.—At the request of our beloved brother, elder Lyne, I forward to you the letter received from him

a few days ago; it contains good news which must be cheering to every good saint and well wisher to the cause of God. I long to clap the glad hand again with my Dear Brother Lyne, whom I love; and may the God of saints protect him and bless him with the desire of his heart is my prayer in the name of my Redeemer, Amen.

I am fast bringing my business to a termination in order that I may take my departure for proud Britain's shores to raise my feeble voice in favor of the cause of Zion and of God; and may many of my brethren go and do likewise, that the Kingdom of our Lord may be built up, wickedness overcome, and the rest of God established, that the righteous may inherit the earth and the fullness thereof for ever and ever.

Yours in the Gospel of peace.

THOMAS BRAIDWOOD.

Bristol, Eng. Nov. 17, 1845.

MY DEAR BROTHER BRAIDWOOD:

Before I narrate the circumstances that have occurred since I left you, let me inform you that I wish my intimate brethren, and our beloved church at large, will receive this as addressed to them collectively.

My dear brethren and sisters in the gospel of our Lord Jesus Christ, know that your weak brother, through the mercy of our heavenly Father, after a truly irksome passage of 35 days, is in the kingdom of Great Britain; I have matter enough to fill a folio. I am like a man in a labyrinth, as the paths are numerous so are the subjects; I know not which to take. I have seen much—heard much—much to condemn—much to praise.

We left Sandy Hook, the 1st of October, with fine weather, and 90 passengers in the steerage; all of whom except myself and boy enveloped with darkness and superstition, that that wicked old Lady and her frail daughters have spread into every nook and corner of the bewildered world. I would say, under the direction of Charity, that the daughters are mistaken, but not frail, with the little light, like the waning flickering of a farthing rush-light, which they in their honest zeal think the right halo of glory. Alas! for error and the long absence of the genuine Gospel of the Lord Jesus Christ; but let us rejoice that we are come to a knowledge of better things; that we are the free citizens of a mighty Kingdom that will bring all the governments of this world into one, that shall stand forever with Jesus Christ the ruler.

I would advise, without being thought forward; for two or three brethren to go in company, especially when they cross the mighty deep.

How lonely was my situation; a great gulph separated me and my co-passengers; Catholic principally, and dissenters next.

Let me relate the particulars of a theft that was committed a few days before we made land. It was about 9 o'clock at night, the lights according to the rules of the ship, were out; the ship was bravely contending with a hard sea and wind, when there was an alarming crash of the falling of the birth-boards on the larboard side of the ship; I being on the starboard side paid no attention to it. The following morning, the Captain requested I would take the second officer of the ship, and search the passengers, which I declined. It seems at that hour of the night, while the steersman was in a high state of confusion the robbery was accomplished. It consisted according to the loser's story, of 5 sovereigns, a watch, and some articles of clothing. A promiscuous search was made, and on the quarter deck was found the guard chain with a rosary and crucifix. Now this child of a false creed could commit a theft, yet could he not cast it into the sea; like a viper, flung it upon the deck for some hand to pick up less wicked than his own.

There were some respectable people among the passengers, but the majority of them were irreligious and coarse, with such was I obliged to mingle for a long month and more. One evening, as I was leaning on the bulwarks watching the rude dashing of the billows, one of the passengers came to me and made some remarks, perhaps connected with the weather, I cannot say, for I was thinking of our beloved church and our dear brothers and sisters in the gospel of our beloved Savior, when we entered into conversation; he had been living in America some ten years, had been a member of the Methodist society a number of years. In my poor way I preached the word in its essence to him; I continued to do so, and when we arrived at Liverpool I baptized him into the church of Christ, he is now brother James Moon, Lyth Township, near Kendall, Westmoreland, where he will be very glad to see any of the brethren whom the Lord may call to England. His father may be classed with the wealthy farmers of England. We called on a mormon elder and purchased a book of Mormon also the book of Doctrine and Covenants. I avoided all disputation save I told them I was of the church of Christ, a friend of president Rigdon, &c. &c.

I have no doubt a great work will be speedily affected in England. Send out your laborers. I will recommend all my brethren and friends, who come to Liverpool, not to employ those men who come on board to get the passengers baggage to carry it to the custom house, they are a set of land sharks; but go on shore and hire a porter for yourself. And for a house to put up at, I would advise you to put up with W. Fairburn, No. 9 Gloucester St. with a one minutes walk of the rail way station; he is moderate in his charges, and obliging, and I think would embrace the faith.

I am at Bristol; how long I shall remain

here I know not. All letters for me please send to Post Office, Bristol, England; should I leave here, they will be forwarded to me. I pray the Lord will send some zealous brethren and enlighten this blighted country, for so it is, with all its greatness.

The old church, I am informed, is large in Liverpool; there has been some disturbance among several members, I know not the cause, but sure, the pure minded will come out of their midst. I trust ere another twelve month, Mormonism will have received its quietus, and the gospel of our Lord Jesus Christ, and the most Holy Priesthood will be free from abominations and error. Oh, call them out from among them with the voice of stentor. I am doing perhaps all that my situation will warrant. I trust I shall not be slothful, but that I may win an army of souls, and enroll under the banner of the kingdom that is now established by our beloved church, according to the desire of our Lord.

Please, my dear brethren of the church of New York with whom I spent my last happy hours, and all the churches to receive my hearty love. I subscribe myself from the head to the least member of our beloved church, your brother in Christ, whom we hope shortly to see, many of us I hope in the flesh.

THOMAS A. LYNE.

Jan. 8th 1846, Wayne Co. Ohio.

PRESIDENT RIGDON DEAR BROTHER,

I take this occasion to address a few lines to you, giving a brief history of my travels, since I left you at Pittsburgh, and also to inform you of the prospects of the work of God in this region of the country.

In Pennsylvania we found two families of Mormons who declared in your favor; one of which sent for the papers. We held three meetings in Edenburgh from whence we came into Ohio to a little town by the name of Lowell in Poland township, where we obtained the Methodist meeting house and lectured one Sabbath and several succeeding Evenings. Many expressed themselves favorable to the cause of the truth. I think there are some in that vicinity who will embrace the gospel. From thence we took up our line of march to Portage county and came to Jos. H. Foster at Franklin Mills. Here we held two meetings. Brother Foster arose the second evening and demanded baptism at my hands, and we repaired for the water. It was one of the coldest nights I have seen this winter, but the spirit of the Lord burning in our hearts banished every sensation of cold, and I buried him in the waters, while the congregation stood upon the shore, wondering at our rashness in going into the waters at such a time as this. I confirmed him and ordained him to the office of an Elder of the church and kingdom of Christ.

Brother Adams and family received the truth gladly and are to be baptised when we return. He lives in Franklin, here also we held a meeting.

Thence we came on to Somerset Co. visiting several of the old Mormons, most of whom acknowledged the church at Nauvoo to be a headless body and consequently in a state of apostasy. The doctrines that Joseph is still the prophet of God's people, and that Deity cannot condemn a man for crime without human testimony and the heterogenous non sense taught by the Sodomites are too much in all conscience, for men of any sense or brains to swallow. But so exceeding zealous have the Twelve been in circulating all manner of evil reports in relation to yourself that we found most of them like sheep without a shepherd, not knowing which way to move. The last sabbath in December they were to have a conference of the scattering members of two or three branches in that country, and they gave us an invitation to call and express our views on that occasion. In Coventry I found brother John Morton with whom you are well acquainted, and he received me with much kindness.

Brother Morton is heart and hand with us and he was much rejoiced that we had arrived in that region in time to attend the conference. Old Mr. Dutcher, who has been preaching through this country for some time past, was the champion of the Sodomites and advocate of Twelve monstrosity. The day came and no Dutcher, and they called upon me to address the conference, to which invitation I most cheerfully complied. The morning was to be devoted to preaching the afternoon to organizing the different branches into one, and the evening to discussion according to their arrangements. Dutcher lived about 30 miles away and had not heard until the day before that we were in the country. About the middle of the morning service he came in full of the "spirit of Joseph" as the Sodomites call it, and not a little astonished to perceive that among so many of the Elders of his flock they had permitted me to speak. He had promised to address them himself in the morning, and the meeting was of course his. Seeing the position of things I stopped, when brother Morton arose, and told Mr. Dutcher that they had invited me to address them, and that if he was willing, they would be pleased to have me continue, to which he gave assent and I proceeded with my subject.

In the afternoon they met and appointed a presiding Elder, when Dutcher spoke to them warning them against deceivers and false prophets, throwing out insinuations of a genuine Nauvoo character. At the close I arose and claimed the privilege which they had privately granted me of explaining to them the position of the church of Christ, and of testing the claims of the Twelve at Nauvoo, and of yourself, the Book of Covenants being

the test. They all consented and old Mr. Dutcher seemed more anxious than the rest, after seeing the wishes of the rest. The Evening came and brother Morton and Judd were moderates. The book or Doctrines and Mormon and the Scriptures were to be the test and to those we were to confine ourselves. — None of them had ever seen the new edition of Covenants and were little aware of the weight of argument in our favor.

I spoke one hour and never did I feel more of the power of God than on that occasion.

Elder Dutcher arose and never touched the book of Doctrines or a single argument advanced, went into abuse and personality warning them against deceivers and smooth tongues &c. In fact he was as ignorant of the order of the church and the book of Doctrines, as a horse is about algebra. The moderators called him to order twice and he sat down overwhelmed, not knowing what to say, excepting "mind dug" and the Twelve were right for he knew it. — Every individual in the house was satisfied of the weakness of the defence and most of them acknowledged that the position we occupy cannot be successfully controverted. Many of them are aware of the abominable doctrines taught in Sodom, and told me that old Mr. Dutcher had taught the spiritual wife system in all its beauty and loveliness to several of the sisters. He tells the old women if they will go west with the church they shall be "renewed" and become young girls. This doctrine of *renewal* is a new feature. But the old Man's prospects are dead in this country, and I will leave him to be buried by the dead.

Brother Way sends his best respects and would be glad to see brother Rigdon. He will probably be at conference in the spring. We stoped with him four days and preached in the neighborhood. Brother Morton says "tell brother Sidney I am with him heart and hand and shall write soon."

I am here at brother Fishers, whom I baptised yesterday. We have held several meetings in this vicinity, where we shall remain probably ten days longer. There are some others who are ready to be baptised in Green township, when we go there again, I expect. The people turn out well in this region, and much interest is manifested; we hold several meetings a week. Brother Hodges has been quite unwell but is now better. He is fully engaged in the work, and manifests a strong determination to persevere to the end. He sends his best respects.

The Lord has blessed me in all my wants since I have trusted in him. And I feel to rejoice daily in the prospect of his church and kingdom. I ask your prayers for more power with God.

There is a great failure of the crop throughout all northern Ohio. It is not so removed from families in some sections.

Yours, &c. J. HATCHER Jr.

Cape May December 18th 1845.

BROTHER ROBINSON.

Feeling assured of your great anxiety to know the success and prosperity of the Elders abroad, I thought proper to write a few lines to you, in order that you may know of my whereabouts in the glorious work in which we are engaged.

In the first place I will premise, by stating that about the middle of September last, I was evidently shown that I should come to this place and preach the gospel; but this design being frustrated, I decided on going to Norfolk, Va. and made preparations accordingly; but about three days before I was to start, the Lord again made it manifest that this was the place of my labor; I immediately consulted brother James and Blakeslee who told me to go to Cape May; therefore on the 5th of November I took ship and landed in good time, and never in all my travels in the ministry have I been so blessed of the Lord, such great testimony of his work, and such liberty in proclaiming the truth, and so calm and serene has been my mind. Indeed darkness and ignorance has had to recede in the distance, before the mighty power of light and truth. The wicked stand confounded and rage at the truth, while the people are amazed and are wondering, and the priests howling at a great rate.

After I had been here two days, I was invited to a house, the lady of which was sick; as soon as I had entered the door of her room she said, you are the man that I saw about a week ago in a vision; she then went on to tell many things that she saw, which was quite interesting, and which, with other things has given me much encouragement and assurance that the Lord is with me, and here was his will and design that I should come and labor.

I commenced preaching as soon as I arrived, and have preached from four to six times a week, and in many places to a very large congregation. I have a circuit of about fifteen miles, and I assure you that the ears of many have tingled with the truth. I have baptised none yet but I expect to baptise next Sunday. There are many believing, and I think there are many who will obey the truth. — I expect to stay in this country (if the Lord will) until next spring, as I have been invited to go and preach in many places, and it is my intention to go and visit them, and to lift up my voice long and loud, in order that the people shall be left without an excuse; for I realise that we are witnesses, sent forth to warn the world of the judgments to come, and of the speedy coming of the King of kings and Lord of lords; and my desire is that I may live and have the happy privilege to bear some humble part in preaching the gospel of the Son of peace, and to bear off the kingdom of God, and to enter in the rest promised to all the saints since the creation of the

world; so that I with you, and all the faithful, may hear the glad word, enter thou into the joy of thy Lord, thou hast been faithful over a few things, I will make thee ruler over many things. And now as I have four miles to walk this evening to fill an appointment, I find I must close.

Will you give my kindest love to my beloved brethren, whom I love in the truth, and accept for yourself, the affection and esteem of your brother in the hope of the rest of God.

JOSEPH H. NEWTON.

Philadelphia Jan. 9th 1846.

DEAR BROTHER. E. ROBINSON:

This will inform you that I am in good health and spirits, ever trusting in the promise of that God who has been pleased, in his infinit wisdom, and unbounded goodness to grant unto us the inestimable privilege of taking part in organizing the kingdom of promise, so long looked for by all former prophets and apostles of the great God, who spoke as they were moved upon by the Holy Ghost. Dear brother it is a source of unbounded joy and satisfaction to me, to know by the power of that spirit that never errs, that the God of heaven has not only accepted the work of the organization of the kingdom, (of which we have the honor of being members,) but that he has placed his seal of approbation upon our work as dictated by himself and also promised that the kingdom now organized shall prevail and bring in the rest of God to all the earth.

Through the goodness of our heavenly Father I have endeavored to infuse the true spirit of the kingdom of promises, into the minds and hearts of all to whom the Lord has given me access, both in my public and private walks; and to my great joy and satisfaction, blessed be the name of my heavenly Master, I can say to you, that my labors have been crowned with success in this city; and I have had the pleasure of administering the holy ordinance of baptism to six honest souls, and elder Sanborn has baptised one, making seven in all, who are strong in the faith, and striving, with all the church of Christ in this city to learn their duty in all things and to do it.

I am happy to say, that the church here is in a healthy and prosperous condition. Our meetings are well attended, both preaching and prayer meetings, and much of the spirit is enjoyed by the members, and others are partakeing of the same spirit of faith; and love, which coments the hearts of the saints together; and give the saints a disposition to do as they would wish to be done by. And we expect soon, to wait upon others in this city, admitting them in full fellowship, in the administration of the holy ordinances.

The gifts of the spirit are in lively exercise in this branch of the church, causing our hearts to rejoice exceedingly in God our

Savior. And my unceasing prayer to the Lord is, that we may ever be so favored of the Lord, as to be found humble at the feet of our Divine Master that we may learn of him who never errs.

Please remember me to brother Rigdon and family, and to all the faithful in Christ Jesus, with you in that branch of the kingdom of heaven; and pardon me for saying, be faithful, dear brethren and sisters, unto the end; for then, and not till then, can we expect to receive our crowns. I remain your brother in the kingdom and patience of Jesus our Lord and Master.

JAMES BLAKESLEE.

To the members of the Church of Christ scattered abroad, GREETING:

DEARLY BELOVED BRETHREN AND SISTERS,

It is in humility, and with a pure desire in the fear of the Lord, that we take up our pen to address you on the subject relative to your duties and exalted privileges in the church and kingdom of God in the last days; we have arrived at a period, and attained a position in the world, that is fraught with eternal consequences relative to the church of Christ; to ourselves as members of that church; to our family connexions and to the world universally. The aspects of the times presents to our view an appearance of some great and awful change, about to take place upon the earth, in which the whole of the human family appear to take a very lively and active interest. The so called great men on the earth; together with the rulers of different nations, in their respective spheres of action, all looking on each other with distrustful anxiety, and each nation preparing themselves to sustain their position in the awful struggle.

Brethren, be careful to maintain your standing in your separate callings whereunto you are called, for you are called with an high and holy calling; be careful and watchful in all your sayings and doings in the presence of men in this crooked and perverse generation, and remember, we are commanded to save ourselves from this untoward generation; we are commanded to watch and pray that we enter not into temptation; every member to watch for themselves, and over one another in love and walk in the light, as he is in the light; that we may be called the children of light, knowing for ourselves, that the night is far spent, the day is at hand, let us therefore cut off the works of darkness, and let us put on the armor of light; that when he who is our light, shall appear, we also may appear with him in glory. Brethren we are commanded to watch, for our adversary is going about as a roaring lion seeking whom he may devour; watch against the cunning devices of men for they are laying in wait to deceive; men of corrupt minds, reprobate concerning the faith; for evil men shall wax

worse and worse, deceiving and being deceived, who turn away their ears from the truth, and shall be turned in fables; but the time is at hand when they shall proceed no further, for their folly shall be made manifest to all men. The apostle says of such, he is proud, knowing nothing but doubting about questions, and strife of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings, and destitute of the truth, supposing that gain is goodness; from such, says the same apostle withdraw thyself.

Seeing then, brethren, that such characters as described by the apostle, should exist to an unparalleled amount in the last days, it becomes us to examine ourselves, and to ascertain our standing in our calling before our Heavenly Father, and to see to it, each for himself, that we approve ourselves before him. In order to this, we must be men and women of prayer, mighty prayer; the Savior tells us that if we ask it shall be given; if we seek it shall be found, the good and right way.

The apostle says, I will pray with the spirit and with the understanding also. And our Redeemer directs us in this duty, when ye pray enter into your closets shut to the door, and pray to your heavenly Father which is in secret and your Father which seeth in secret shall reward you openly. It is here in our closets we are made acquainted with the mind and spirit of the Lord and the deep things of God: it is in our closets that we qualify ourselves for every other duty both in our families and in the church of Christ.—If we neglect our closet we are apt to be cold and careless respecting our families and those under our care; closet prayer is the spring of light and life in all our religious duties and it prepares us for every good word and work of our holy calling whereunto he hath called us; neglect this duty and we become confused in our minds, and darkness is the consequence; hence arises disputings and contentions, envyings, backbiting, evil speaking, and the like which is not to edification,—but brethren you have not so learned Christ, for you do know, that they which do such things shall not inherit the kingdom of God—ye were sometime darkness, but now are ye light in the Lord—walk as children of light—for the fruit of the spirit is in all goodness and righteousness and truth proving what is acceptable unto the Lord—and have no fellowship with the unfruitful works of darkness but rather reprove them.—Pure religion and undefiled, before God, and the Father, is this, to visit the fatherless and widows in their afflictions, and keep ourselves unspotted from the world—submit yourselves therefore to God—draw nigh to God, and he will draw nigh to you, humble yourselves in the sight of the Lord and he shall lift you up. Brethren let us not be weary in well doing for in due time we shall reap if we faint not. Brethren we commend you to God, and to

the word of his grace, and we pray God, your whole spirit, and soul, and body, be preserved blameless, to the end, he may establish you heirs unblamable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints, and so shall we ever be with the Lord, amen.—Brethren, pray for us. **RICHARD CROXALL.**

Philadelphia, January 3, 1846.

PRESIDENT SIDNEY RIGDON.

RESPECTED SIR.—

With pleasure we embrace an opportunity to communicate our feelings and prosperity to you. We are happy to state that the saints in Philadelphia are renewing their youth in the enjoyment of the principles of truth and rejoicing again in the God of their salvation. We have lately added six members to the church and have had many rejoicing seasons.

Reviewing the past years, we see much cause for satisfaction at our course—the work of our hands has prospered, and God has been glorified. The earnest longing of the spirit is sometimes disheartened at the slow progress of the truth, but again take courage at the sure promises of God. That precipitation and rapid increase which in the old organization forbade consolidation and brought together discrepant materials is not now visible. Our march is steadily onward, and we ever slow its apparent increase, the churches will grow together in love and profit in its deliberateness. That internal discipline inculcated in the covenants, and so much neglected hitherto, can now be enforced and all learn righteousness together.

We think we can see great cause for continued faithfulness, in future prospects of the church. Lively faith and a prayerful zeal, are alone wanting to our triumph, built as we are on the promises of God.

We have lately heard, through elder Wingate, from the Boston church. They are rejoicing in the liberty wherewith God has made them free, and benefitting by the presence of President James. Br. Wingate writes with a warm heart, and full hand, the confidence of his soul. He hopes to meet us at conference, if God permit.

We have heard unofficially of certain charges in the grand council. Should you find leisure to write us concerning the welfare and news of the church we should be much gratified. The arrival of the Messenger is our main organ of news, it would afford us much pleasure to receive letters frequently from you.

With great respect,

We subscribe ourselves,

WM. SANBORN,

Presiding Elder.

T. S. WOODBURY, Clerk.

If we learn by a letter from a gentleman in the west to his friend in this city, that a bill of indictment has been found before the U. S.

Court, against B. Young, P. P. Pratt, J. Taylor, W. Richards, O. Hyde, G. Miller, P. Haws, T. Turley, M. G. Eaton, E. Bonny and others, for counterfeiting the coin of the United States.

POETRY.

SENSUAL AND SPIRITUAL LIFE.

Fear, anger, hope, fierce vengeance, rabid hate,
Tumultuous joy, envy and discontent,
Self-love, vain glory, strife and fell debate,
Unsatiated covetize, desire impotent,
Low sinking grief, pleasure, lust violent,
Fond emulation,—all these dim the mind,
That with foul filth the onward eye hath blent,
The light that is so near it cannot find;
So shines the sun unseen on a tree's rugged rind.

But the clear soul, by virtue purified,
Collecting her own strength, from the foul steam
Of earthly life, is always dignified
With that pure pleasure that from God doth stream;

Often 's enlightened by the radiant beam,
That issues forth from his Divinity;
Then feelingly immortal she doth deem
Herself conjoined by so dear unity
With God, and nothing doubts of her eternity.
Nor death, nor sleep, nor any dismal shade
Of low, contracting life, she then doth fear,
No troubled thought her settled mind invades,
The immortal root of life she seeth clear,
Wisheth she ever were engrafted here:
No cloud, no darkness, no deficiency
In this high, heavenly life doth e'er appear;
Redundant fulness, and free liberty,
Sweet flowing knowledge, never wearying energy:—

Broad, open sight, eternal wakefulness!
Without the labor, or consuming pain:—
The soul all these, in God, must needs possess
When there the truly Ghost she doth obtain.

CONSTANTLY on hand, and for sale at this Office, the first vol of the Messenger and Advocate, containing, besides much other useful and interesting matter, Essays from the pen of Elder SIDNEY RIGDON on the following different subjects:—On the Purposes of God; On the Present state of the world; On the Law of God, and the law of the land; On Future Events; On Man; On Prayer; On who shall be the greatest in the kingdom of heaven; On the Plan of Salvation; On Priesthood; On Life and Death; On the Calamities of the Last Day; On Condemnation; and On the Gospel.—

This volume comprises a work of 394 closely printed octavo pages, with a table of contents, bound in good style, which we offer at the exceedingly low price of \$1.25 per copy, or \$12 per doz. Or they will be forwarded by mail to individuals at a distance, unbound, for \$1 per copy.

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Several copies of the Book of Doctrine and Covenants—elegantly bound—price, \$1.25 per copy or \$12 per doz.

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MESSENGER AND ADVOCATE OF THE CHURCH OF CHRIST.

VOL. 2. No 4.

PITTSBURGH, FEBRUARY, 1846.

Whole No. 28.

THE DISTINCTIVE CHARACTER OF THE RELIGION OF CHRIST.

BY S. RIDGON.

The distinctive character of the religion of Jesus Christ, is a subject of some importance to all who desire the truth, without knowing and understanding it, men are liable to be led about by every wind of doctrine. Nothing can be called a corruption of, or an apostasy from the religion of Christ, as long as the distinctive character of the true religion is retained; but if the distinctive character is lost, then the corruption or apostasy is complete.

At the time the system of salvation was proclaimed to the world; such was its condition that the way of salvation was entirely hid from the eyes of the world, so that there was "none doing good no not one;" they had all gone out of the way: they were all included in unbelief, so that the mercy shown in the gospel, might appear to all. Such, the sacred writers say, was the true condition of the whole world, at the time the religion of Christ was proclaimed to it.

A very little acquaintance with the bible, will shew the reason why the world was in this situation, and what was necessary to change its condition. This we obtain by inquiring what the religion of Christ proposed to men. This all will admit was salvation; but it not only proposed salvation to men, but it also pointed out the way by which it was to be obtained, and what was necessary in order to enjoy it.

When the sacred writers declared all under sin, and that all had gone out of the way, and the gospel came to them as such, bearing the glad tidings of salvation to them, it would excite in the minds of sincere inquirers and searchers after truth, in what point of light the gospel was designed to effect the world, in order that the promised salvation might be enjoyed. When it is determined in what point of light the gospel was to effect men, we can easily see what the world lacked or had lost, so as to bring it all under sin and unbelief.

This can only be determined by reference to the promises made, and the effects produced on those who believed and obeyed it; for whatever those promises and effects were, they were the things which the world were destitute of; for if the gospel would save men, and the effects produced by it redeemed men from the state of unbelief and sin which brought death and ruin, then the blessings enjoyed by the gospel, were the things which constituted the distinctive character of the religion

of Christ, and the things which gave it its power and virtue; for if the world enjoyed them without the revelations made by the Savior and his messengers sent for this purpose, then it could not be said, "that all were out of the way; that there were none doing good no not one," for the blessings of the gospel were said to put men into the way, and there preserve them unto eternal life. So that those who were destitute of these blessings, were the ones that were out of the way, and without them "none could do good no not one."

By this all may see that there was some thing which gave the religion of Christ, its distinctive character.

Now, the query is, what is that something? to answer that query we must have recourse to the books where the proclamation, the promises, and effects, are recorded. Let it be remembered, by the reader, that we are looking after those things which changed all who believed and obeyed the proclamation, from a state of death to a state of life, and from a state of ruin to a state of salvation, and the only things which could produce that effect; for, without them, all would be out of the way, "none could do good no not one."

What was it, then, that the Lord proposed to the world through their obedience to the gospel? for whatever this was, it was the only thing by which salvation came, as, for want of it, all were out of the way, "none were doing good no not so much as one."

The answer to the question is easily given, it was the remission of sins, and the gift of the Holy Spirit. These were the great promises made to those who obeyed the gospel. The evidence the Lord gave to a man that his sins were forgiven, was that he conferred on him the gift of the Holy Spirit; without this gift, all religion was only a piece of deception, which terminated in death and not in life.—The world had not this gift, at the time the gospel was first proclaimed, and therefore it was that there were, "none doing good no not one." If any had this gift, before the gospel was proclaimed, there would have been one doing right; for he who has this gift, must do right; or he cannot have it.

It requires but little attention, by the biblical student, to see that the messengers of heaven, in making known to the world the gospel, proposed salvation to the obedient, by having their sins forgiven, and being made the recipients of the Holy Spirit; and that those who obtained the remission of sins and the gift of the Holy Spirit, could be

saved, and negatively, at least, that those who did not, could not be saved. The Jews, to whom the gospel was first proclaimed, were the ones with whom the oracles of God were deposited, and who had the true revelations in possession; and who also believed, or at least, professed to believe them. It was to these the gospel was first proclaimed; and it was said to them, if they repented and were baptized in the name of Jesus Christ, they should receive both the remission of sins, and the gift of the Holy Spirit. Proof that, at that time, they had neither; but by obedience to the gospel might have both.

We think none will ask of us to prove that the Jews could be saved without obeying the gospel, nor that all who were baptized would receive the remission of sins and gift of the Holy Spirit; though it was for this object the gospel was preached to them. One fact cannot be controverted, that the Jews, at the time the gospel was preached unto them, had neither the remission of sins nor the gift of the Holy Spirit, neither could they get either, only by obeying the gospel; and because of this, there was "none doing good no not one," nor ever could do, until they first got the remission of sins and the gift of the Holy Spirit.

No doubt then can remain, that what gave the religion of Christ its distinctive character, was that, by obedience to it, men could receive the remission of sins, and the gift of the Holy Spirit. Whenever, then, a religion does not produce this effect, it is an apostasy complete, having lost the distinctive character of the religion of Christ, and will fail to save those who embrace it. The Jews, at the time the apostles made their appearance, proclaiming the baptism of repentance for the remission of sins, and the gift of the Holy Spirit, had revelations, and true revelations; but all their faith in, and obedience to them would not produce the effect that was produced by the apostles proclaiming the remission of sins and the gift of the Holy Spirit by the baptism of repentance. It was not the mere belief in these things, which terminated in salvation, but it was the enjoyment of them. A man might believe, as much as he pleased, but if he did not enjoy the remission of sins, and the gift of the Holy Spirit, his belief would not save him; belief is only useful, when it leads to the obedience which brings the remission of sins and the gift of the Holy Spirit. This obtained, and a man's faith becomes availing; until then, it is useless, and leaves a man, as far as his salvation is concerned, no better than he was without it.

Having then ascertained the distinctive character of the religion of Christ; that which makes it better than any other religion; for take these two things from the religion of Christ, and any other religion is as good as it is, and would result in salvation as well as it. It is easy to detect an apostasy. It is

only needful to ask, do those who obey its precepts receive the remission of sins and the gift of the Holy Ghost? if they do not, they will be no better off, as pertains to salvation, than the Jews were before the gospel was preached unto them; for they had all that any people could get, unless they could get the remission of sins and the gift of the Holy Spirit.

Another thing suggests itself, and that is, could a person get the remission of sins by obeying the gospel, and not get the gift of the Holy Spirit, if any think so, we would be glad to know what authority any have for believing it? for we are unable to see on what principle such opinions are founded; for the same person, at the same time, and on the same occasion, and to the same persons, proclaimed the gift of the Holy Spirit as a fruit of the forgiveness of sins, and those who were baptized for the remission of sins, had the assurance given them, that they should receive the gift of the Holy Spirit; and we have no authority for believing that those who have not received the gift of the Holy Spirit, ever had the remission of sins.

Will any pretend to say, that if the Jews who were baptized on the day of pentecost, had not received the Holy Spirit, as promised, they would have been saved; if any do, it will be a conjecture, and a bold one to, one without authority; but it would be no bolder, than for one to say now, that a person could be saved without it. Or will any venture to say that if any of the Jews, who were baptized on that day, did not receive both the remission of sins and the gift of the Holy Spirit, that they had obeyed from the heart that form of doctrine delivered to them by the apostle; we think none would be bold enough to say so. The case of Simon Magus is to point; he was baptized, but received neither the remission of sins nor the gift of the Holy Spirit. There could be but one reason for it, and that was, that he did not obey from the heart the requirement of the apostles; but feignedly; and, therefore, after his baptism, was "In the gall of bitterness and bond of iniquity."

Taking the whole subject, as set forth in the revelations of heaven, and it is evident that the religion of Christ, when obeyed from the heart, will bring remission of sins and the gift of the Holy Spirit, and if any are baptized according to the apostles doctrine, they will receive the remission of sins and the gift of the Holy Spirit, and if any are baptized, and do not receive the gift of the Holy Spirit, they have not obeyed the Lord in their hearts, and have not repented of their sins, in truth and verity; but have been baptized deceptively, and not as the Lord required.

The promise of the Lord could not fail, and if any have come short of the promise, their obedience was not in obedience to the will of heaven, but feignedly in hypocrisy.

We think, from what we have said above, that all may see the things which distinguished the religion of Christ from all other religions, and that it is of such a character as to detect all who made pretensions thereto, which were made in hypocrisy.

In other matters, men could deceive one another; but all attempts of deceivers, were vain, when they made pretensions to be partakers of the blessings of the religion of Christ, and were deceivers; there was no way for corrupters to hide their corruption, but by killing those who had obeyed that religion from the heart, and received its blessings; and then they could impose on one another, and introduce religions of a different character, and call them the religion of Christ.

The Savior, in having his religion proclaimed to the world, did it in such a way as to expose hypocrites and deceivers; for a man to deceive, in this religion, must deceive God, instead of man; he must make the Lord believe him sincere, when he was not, or else the Lord would not give him the promised gift, but withhold it from him, and make him, as he did Simon Magus, show to all that his pretended obedience was hypocrisy. In vain do deceivers attempt to pawn themselves on the true church of Christ, their deceptions will be made manifest, and the secrets of their hearts brought to light, and that because the Lord holds his church in his own hands, and knoweth them that are his, and hypocrites, and deceivers, he will judge and expose.

We have had some notable instances of this in the church of Christ. We have had those come among us from the Mormons, making high pretensions to the knowledge of God; railing against the corruptions of that church; but alas! for them; it was soon discovered that if the Mormons were corrupt, so were they; for when the law of Christ was made to bear on them, they cowered, and ran off howling, and, in order to conceal their deception, had to say the Lord had never given his spirit to them, and they never knew any church to be of God, and, yet, it is a fact, that those very persons while in the Mormon church, and after they came into the church of Christ, had proclaimed to others the gift of the Holy Spirit through the baptism of repentance for the remission of sins, and labored hard to convince the world, that the reason the sects had not the gift of the Holy Spirit, was because they had not the true priesthood; and they professed to have the true priesthood, and, by virtue of that priesthood, went forth to administer to others; but behold the change when they with their hypocrisy came into the church of Christ, where the Spirit of Christ reigned in truth and righteousness, their hypocrisy is made manifest, and they have no way to hide it; but by denying that the Lord had ever given them any testimony, and that they had prophesied because they

wanted it to be so, and had spoken in tongues through deception, and there was no reality in it. So true it is that hypocrites cannot stay in the church of Christ, no more than Simon Magus could in the primitive church.

Men could pawn themselves on the Mormon church for true saints; but in the church of Christ their iniquity is made manifest, and they driven to such extremities as to be their own accusers, and have to declare that, notwithstanding all their pretensions, they are caught, and their deception made manifest, and they compelled to declare they were practising hypocrisy on the church and on the world; and we have no reason to doubt the testimony, they bear against themselves.

Of this number some came from a great distance, bringing a written revelation, declaring the Lord had given it, in which direction was given, to the persons bearing it, to come to Pittsburgh, where the Lord was a going to organize his church. The saints were assured, by the bearer, that the Lord had given the revelation alluded to; and those thus directed to come, entered into the organization with all the enthusiasm of their natures, bearing testimony, as the organization progressed, that it was of the Lord, and they knew it; but "how has the gold changed, the fine gold become dross!" now it is said the church of Christ was not organized, or else it has become corrupted, and in either case, what becomes of the veracity of heaven.—Did the Lord, by revelation, send men fourteen hundred miles to take part in the organization of his church, and there was no such organization took place? if so, was the Lord so ignorant that he did not know it, and therefore, sent men fourteen hundred miles to make fools of them; and if his church or kingdom was organized, and, then, after being organized, was corrupted, what has become of the promise of the Lord to Daniel? that his kingdom, when organized, should stand forever. Did the Lord promise to Daniel that he would bear off a corrupt thing? no man that fears God dare say so; but on the contrary, that if the kingdom was once set up, the Lord would not suffer it to be corrupted, that it might stand forever.

The kingdom of God is shewing forth, visibly, to every honest heart, that there is a power in it, which is an effectual security against corrupt men and hypocrites, and how ever cunning they may think themselves, they can be searched out to perfection.

We will give a few instances of the effect it has produced, and is producing. There came a man from a distance, saying the Lord had sent a messenger to him, in his own house, who had told him certain things about the church of Christ. In a very short time afterwards, a circumstance took place, which required him to show that a heavenly messenger had thus communicated to him, he was called on to do a thing, that he could not have

one, unless it had been revealed to him, and he man was enabled to support his assertion, that a heavenly messenger had visited him. All acquainted with the circumstance, was to confess, that the Lord had revealed himself to him. There came another with a written revelation, he came also from a distance, declaring what the Lord had revealed unto him, when far from us. The Lord after a little season, began to deal with him, so as to let all the saints see how much truth there was in his revelation, and the creature found himself in a situation, that he had either to deny his revelation, or else charge the Lord with declaring falsely to Daniel. The latter position he chose, thus satisfying all acquainted with him and his revelation, that he had fabricated it himself; for if the Lord had given it, he never would, by obeying it, been driven to such an awful necessity.

A third came, having long been an Elder and preacher in the Mormon church, making high pretensions to knowledge, so great was his pretended knowledge, that he undertook to correct all our errors; but the Lord began to whisper to his prophets, that the man was corrupt, and not as great as he pretended to be. The result was, he was searched out and then he declared that he had not the spirit of God, and that he did not pretend that God had ever revealed any thing to him, notwithstanding he had been for years, in the Mormon church, practising his hypocracy, baptising and laying on hands for the gift of the Holy Spirit, and all the time destitute of the spirit himself; but when he came into the church of Christ, his true character was soon discovered, and, he made his own accuser; in fact he had no other way of escape, and this all must confess, was, a terrible way of doing it; but it is the common fate of those, who make pretensions before the Lord they cannot sustain. There was another of the Elders of the Mormon church who united with us, he was a man of much conceit, and all know how much substance there is, where there is so much conceit; he, however, pretended to prophecy, and also speak with tongues. It came to his turn to be tried, and the result was, that the poor fellow, had to say he prophesied, not because the Lord had revealed any thing to him, but because he wanted it to be so, and that this speaking with tongues was not of God. So it is, that in the church of Christ false pretenders are compelled to be their own accusers.

We will mention one more, that was also, a Mormon Elder. This case is a singular one; the man came to us, confessing that while in the Mormon church, he had been in the service of the twelve, and had been employed by them, to tell falsehoods to injure the character of innocent persons, in order to conceal the iniquities of the twelve. For this crime he professed hearty repentance before the Lord, manifesting deep regret at his for-

mer wicked course, and declaring his intentions to reform thoroughly: on his confession of repentance we received him, thinking his repentance was sincere, but it proved otherwise, events transpired, that put the sincerity of his pretensions to the test, and when it was done he also become his own accuser, and said, that when he joined the church of Christ he did not do so with his heart. Let these suffice for the present. These show beyond controversy, that it is vain for hypocrites and false pretenders to unite with the church of Christ. They may have had power to practice hypocrisy on the Mormons, but there is a spirit in the church of Christ which will search them out, and from which they cannot hide themselves; for their pretensions will be proven to all, whether they are correct or incorrect.

This power is owing to the principle which distinguishes the religion of Christ from all other religions. The Lord promised the Holy Spirit to his church, and he said that it would search all things, yea, even the deep things of God, and nothing could be hid from it. It is by virtue of this gift, that the Lord will purify to himself a people zealous of good works. This gift is bestowed on the church of Christ, that they may know the will of God, in all things, and his church made pure before him, and prepared for his coming. Take this gift of the Holy Spirit, from the church of Christ, and it is no better than any institution of man, and could have no more power, neither could there be salvation in it.

The gift then, of the Holy Spirit is what gives the church of Christ, its distinctive character. It is what makes it the church of Christ; without this it would not be the church of Christ. In all ages of the world, when Christ had a church on earth, he bestowed on it the gift of the Holy Spirit, and when the church of Christ ceased, on the earth; the gift of the Holy Spirit ceased also, and men had to deny it, in order to pawn their religion on one another, for the religion of Christ.

In view of this, we will say a few things about the kingdom of heaven in the last days. According to the prophets, there are some things peculiar about this last kingdom.—Its existence in the world depended on a promise made to the prophet Daniel, more than two thousand years ago. The Lord promised to Daniel that, in the last days, he would set up a kingdom, and promised Daniel that that kingdom, when set up, should never fall, but stand forever. This promise, made to Daniel, secures this kingdom against all corruption and corrupters, that is, when it is once set up, no men nor set of men can corrupt it; for if it can be corrupted, it can and will fall and in that event the promise of God fails, and all Daniel's hopes perish forever, but the Lord had promised otherwise, and otherwise it must be. A man or men may organize the

kingdom of heaven, but those who obtain this power, will never have power to corrupt it. after it is organized, for a man to say the kingdom of heaven is organized, and then say it can be corrupted charges the Lord with falsehood, to his servant Daniel, and there is no escape from this; for the Lord said to Daniel it should stand forever, and it cannot stand forever, if it can be corrupted. This is one of the peculiarities of the kingdom of heaven, of the last days. Its perpetual existence is secured by promise to one who has long since slept with his fathers, and the promise he obtained put it out of the power of any man or number of men to corrupt the kingdom, when it is once set up. This is done, that the saints of the last days might have perfect faith, just such faith as is necessary, in order to enable them to go forth, to all nations with the everlasting glad tidings of the kingdom. They can go forth under the promise of God made to Daniel, with all confidence, that the kingdom never can be corrupted, but will stand forever: they can be assured that though they should begone for years after years, yet, when they return, they will find the kingdom as pure before their God as they left it; though they should be to the remotest corners of the earth, the kingdom is going forth under the directions of its God.

It is in consequence of this promise of God to Daniel, that we are enabled to detect deceivers and hypocrites, and though they could year after year pass off with others without being detected, but whenever they place themselves where their deceptions and corruptions could effect the kingdom of promise, their iniquities are at once made manifest, and they are purged out. Did such sly deceivers keep themselves away from the kingdom of heaven, they might pass off in the world from year to year, and all well, but let them bring their corruptions into the church of Christ, and there attempt to practice it, and soon, very soon their iniquity is made manifest, and they exposed to the gaze of every saint, and that because the Lord had promised to Daniel, that his kingdom should stand forever, and if he suffered it to be corrupted it could not.

On this principle stands the faith of the saints of the last days, that though heaven and earth could be shaken and removed, yet, they receive a kingdom which cannot be shaken nor removed, and because of this, they can serve God acceptably with reverence and Godly fear. This could not be done any where only where the promise of God stands sure, so that they are without fear; for fear hath torment, and where fear is there faith is not. The Lord knowing this, placed the foundation of his kingdom sure, that those who entered therein might be fearless, and serve God acceptably. The Lord well knew that such would be the events of the last day, that it would require certainty for his saints to

stand, he therefore laid the foundation of their faith sure, by making promise to one of their fellow servants the prophets, whom he took to himself, there to await the fulfillment of the promise which the Lord had made to him. The saints then may see that if they indulge in fear, that is their sin and not excuse, for the Lord removed all ground of fear before he established his kingdom.

The primitive apostles and those who received them, not being able to get the kingdom—for so far from their getting the kingdom, it was not for them "to know the times and seasons the father had reserved in his own hands"—filled up the time of their sojourning here in fear; but it is said to those who receive the kingdom, that it shall stand though heaven and earth are shaken and removed.

No people then who have ever lived on this earth, has so sure a foundation laid for their faith, as the saints of the kingdom.—The only question is, is the kingdom set up, if it is, that person who indulges in feelings that the kingdom can be corrupted, is charging the Lord with telling a falsehood to Daniel, any man who has testimony from God that the kingdom of God is set up, there is an end to his misgivings forever, then if he says that the kingdom is corrupted, he makes God a liar, and there is no possibility of its being otherwise. I am not in a habit of using names, but it is this time a matter of importance I should do so. Who that ever united with the church of Christ bore stronger testimony that the kingdom of heaven was set up in Pittsburgh, than William E. M'Lellin, all know there was none; and on this point he has so committed himself, that he has no escape, we have in writing in his own hand, declaring that God had revealed to him; that the kingdom was set up. Let all who are disposed, read his letters published in the Messenger and Advocate, and there read his own testimony. Dare he say the kingdom is not set up, he dare not. Dare he say it is corrupted? let him and his maker settle it. But where is he when he looks in a glass of his own making. I leave all to judge. I ask, if the Lord is not a liar, what is said W. E. M'Lellin? I leave all acquainted with the circumstances to answer.

Let a man say that the kingdom promised to Daniel is set up, and he must be a heaven-daring monster, who dare say that is corrupted or can be corrupted; for God promised Daniel that it should not be so, any man saying it, is charging God, not man with lying. Such heaven-daring monsters we leave in the hands of God, to be disposed of as he sees fit. The Lord has an ear to hear and those who dare thus charge him will find, in a coming day, that he heard. Desperate must be a man's case, and more desperate his heart, when he has driven himself to such subterfuges to save himself from exposure.

As to the kingdom's being set up, that is a matter with God: it is for him to acknowledge it, by giving his Spirit. It is not to be disputed that if the kingdom is set up, the Lord has given his Spirit to those whom he acknowledges, and God will acknowledge none unless his kingdom is set up; for if he did he would deceive those to whom he gave it. The question then is, has the Lord given us his Spirit? and thereby, as in days of old acknowledged us in the relation we profess to sustain; if he has we do sustain the relation we profess, or else the Lord deceived us, and not man. We have shown in the former part of this essay, that that was the way the Lord always distinguished those whom he acknowledged, as his people, from all others. Now if the Lord has and does give us his spirit, then all controversy is ended, and the kingdom of God is set up, for this is what we profess to have done, both before God and man, and if we have not done it, and yet the Lord gives us his Spirit, he cannot do so without deceiving us, and those who say we have not set up the kingdom promised to Daniel, and yet, say God has given us his Spirit, makes God a deceiver, and as we said before so say we again, we leave such heaven-daring monsters in the hand of God. What was the testimony which the Lord gave any people that they were before him what they professed to be? the only answer which can be given is, it was the gift of the Holy Spirit. When the Lord sent the gospel into the world by the apostles, he promised to confirm their mission by bestowing the Holy Spirit on those who believed their word, and the persons receiving it, should prophecy, dream dreams, and see visions. They should lay hands on the sick, and the sick should recover. These things the Lord said should be proof to all, that he had sent them. In addition to this they were to speak in other tongues, and also interpret them. These things were the evidences the Lord was to give, that the apostles had been sent by him. Some apostates say these things are done by mere animal excitement, if so, then it was always so, and all who did it in the apostles' day, did it by mere animal excitement, and if such had one spark of honesty in them, they would throw away the bible as a base imposition. All that any man can say in opposition to these things, when they appear, are equally against the bible, and the same arguments that will prove them false now, will do so then. Let these who take this position be honest, and say, the Savior never promised to confirm his word by any thing, but what could be done by animal excitement, and let them cast the bible from them; for if they do not, they prove themselves base hypocrites.

To this extremity are gainsayers driven, they may say that it is done to deceive, so be it then, but it could always be done so as

well as now, and where is their proof that the bible is true. There is some propriety in an infidel saying, as they do, but a professed believer in the bible to say so, is monstrous; but monstrous as it is, it is the extremity, to which all are driven, who, when such things makes their appearance in the church of Christ, say they are the effects of excitement; and yet say they believe the bible, because such things were among the primitive saints. If the things above stated are not proof to all, that the primitive saints were of God, then there is no proof that they were, and if they are proof that the former day saints were of God, so are they proof that the church of Christ is of God, and if they are proof that the church of Christ is an imposition and its leaders impostors, so it is that the church organized by the apostles, was an imposition and its apostolic founders impostors. The old adage in this case is true. "It is a bad rule that will not work both ways."

Some of those heaven-daring monsters who have been railing against the people of Nauvoo about the corruption of that people have, notwithstanding, said that J. Smith had set up the kingdom promised to Daniel—This is a something, Smith, with all his corruptions, never pretended to have done, and as proof, made an attempt to do so, but a short time before his death, but failed in the attempt—if then J. Smith did set up the kingdom promised to Daniel, and afterwards corrupted it, as they say he did, then the Lord must have told Daniel a falsehood. Such are the monstrous efforts of basely corrupted men to hide their corruption, but all will not do, there is such a thing now in existence, as the church of Christ, and it will drive all such heaven-daring wretches from their hiding places.

If any people had evidence from the Lord, that he acknowledged them, in the relation they professed to sustain to him, the church of Christ has, and if they have not, none ever had. They have as strong evidence, as the primitive apostolic church had. In making these declarations, we have our mind on things as they actually exist. Such as the healing of the sick by the ministration of the Elders of the church, and anointing with oil, the spirit of prophecy, dreaming dreams, and that of such a character, that a man by a dream can tell what persons hundreds of miles from them are doing, the power of revelations so that a man in New York, can tell by that spirit of revelation, what is doing in Pittsburgh, when the things transacting, are effecting the church: the speaking with other tongues, and the interpretation of tongues.—These things actually exist in the church; and all who pretend to believe in the religion of Christ say, these are the evidences the Lord gave, in former times, that a people were accepted of him. On these facts all christendom build their faith, and there are

proofs to them that the Lord had accepted the primitive church, and if this be true then, indeed, the Lord has accepted us, and if they are not proofs of that, then no people ever had evidence, that the Lord had accepted themselves or others.

On this foundation is based the faith of the church of Christ. It was organized in view of obtaining the very blessings it now enjoys. Its hope of success depended on them; had they not been bestowed, it must have ceased to exist. When the church was organized, it was done on such principles that it could only exist, by the divine sanction. If the Lord did not manifest himself to it, and in a way too which all would have to acknowledge that it was the Lord, the organization must cease to exist; but the Lord has manifested himself, and that beyond the highest anticipations of any of its members, and all who are acquainted with it know this to be the fact. Has the Lord manifested himself to deceive us? this the most hardened dare not say: if he has not then we have organized the kingdom promised to Daniel; for that was what we attempted to do before the Lord, and he has acknowledged that we have done it. If the word of the Lord to Daniel is true, the matter is forever settled, and we can look forward with confidence, yea, with unshaken confidence, to the day of final triumph; when Daniel, to whom the promise was made, shall stand in his lot according to the promise.

The great question to settle by any people, when they profess to be the people of God, is have they obtained the true character before the Lord, so that he bestows on them the distinguishing characteristics, by which he distinguishes his church from all others? if they have all the evidences that any people ever had, that the Lord has accepted them. If such is the case they may know that if the Lord ever had a people on earth, they are his people. It matters not what gainsayers may say or think, this does not alter their condition or standing before the Lord, any more than it did the standing of the primitive church. Gainsayers, then, cried enthusiasm, imposition, blasphemy, drunkenness, with innumerable execrations, but what effect had those sayings on the true standing of the church before the Lord? we answer none at all; and what effect will such things have on the true character, the church of Christ now sustains before the Lord? just the same it had in former times—none at all.

With the church of Christ in this age as well as in all other ages, the inquiry is, not nor was, what does an ignorant world think of us, or in what point of light do they view us; but in what point of light does the Lord view us; does he or does he not accept us?—These questions once settled, and there all difficulties with the true church of Christ ends. If the church is made partakers of the gifts, none but the Lord can give, the Lord

accepts the church as his, though all the world should hate, despise, and calumniate it. The world may say it is deception, imposition, heresy; but what if they do, if the saints know to the contrary, then they are willing to bear the reproach of the world for Christ's sake, and to rejoice and be exceeding glad, "when all manner of evil is spoken against them falsely for Christ's sake;" then it is that they know their reward in heaven is great; for so hath said their master.

The manifestations made and now making to the church of Christ, are the same as those for which the saints of former days suffered persecution. It was because they believed the things we believe, and because the Lord manifested himself to them, as he is manifesting himself to us, that enraged their enemies, and called forth an enraged populace; and it is our belief in the same things, which has raised the cry of delusion, heresy, fanaticism, imposition, false prophet, with a multitude of things of the same character; all of which shew to us that we sustain the same character to both Christ and the world the primitive saints did; thereby we have infallible proof of our acceptance with God, if they had.—Surveying our whole position, and the conclusion is forced on us, that the Lord has accepted us, and if he has accepted us, it is to the exclusion of all others; and taking the whole case into review and it is calculated to awaken the liveliest feelings of joy and confidence in our minds.

What is the character in which the Lord has accepted us? the answer is, the character in which we have presented ourselves to him, that of the kingdom promised to Daniel; for it is in this character we have presented ourselves before the Lord, and if the Lord has accepted us at all, he has accepted us in that character, and if he has manifested himself to us, he has done so to let us and all others know, that he acknowledges in that relation to him; then indeed it becomes our privilege to inquire, what are the promises left on record, which belongs to the kingdom that the Lord promised to Daniel should be set up in the last days? and when we have determined that, we can see what we have to expect; for all things written about that kingdom are written about us and for our benefit, if, indeed the Lord has acknowledged us, as that kingdom. What can or could be more gratifying to the saints than to take up the revelations of heaven, and there read the record of themselves, as obtained of the Lord by the prophets thousands of years before their earthly existence, and therein follow their history till Daniel, to whom the promise of the kingdom was made should stand in his promised lot.

There have no people lived in the world, at any time, to whom Paul's saying in the 15th chapter and 4th verse to the Romans can apply with more force. "For, whatsoever things were written aforetime were written for our

learning; that we, through patience and comfort of the scriptures, might have hope." If any people could say that the things written aforetime, were written for their learning, that they through belief might have hope, the church of Christ can say it; for there is, when the scriptures are closely examined, more said about the kingdom promised to Daniel, than on any other one subject introduced in the bible. All the hopes of the saints, according to the bible, whether living or dead, had a common interest in its triumph. And all expected it, and rejoiced in anticipation of it.

The saints of the kingdom, have things recorded in the bible, which belong to them, and them alone. All the exceeding great and precious promises, made in the scriptures, by both prophets and apostles, were made because the Lord, in the last days, was to set up a kingdom. If the Lord had not promised to set up a kingdom, in the last days, that should never be destroyed; the promises made by the prophets and apostles, to those of the last days would never have been made.

In view, then, of the appearance of that or der, that the Lord has given to us, is founded all the hopes of the righteous, whether dead or living. No wonder, then, the Lord, at its very commencement, should distinguish it as his, as he has done, and pour out his spirit upon those who enter into it, letting them know that they are the Lord's. And well may the saints rejoice in hope seeing all are theirs, the hope is theirs, the promises are theirs, the kingdom is theirs, the redemption of the purchased possession is theirs, life is theirs, and death is to be their victim, Paul, Apollos, Cephas and Christ are theirs, all is theirs, and they are God's.

MESSANGER AND ADVOCATE,

PITTSBURGH, PA. FEBRUARY, 1846.

NOTICE TO THE ELDERS.

The travelling authorities of the church and kingdom of Christ are requested to make particular inquiry in all the branches and places where they travel, who there are that can travel and preach the gospel the coming season, and what section of country they think they would prefer. The High Priests and Elders are also requested to ascertain as far as convenient, the same—and let it be forwarded to conference, that the conference may be able to supply, as far as possible, the numerous calls for preaching.

JOSIAH ELLS,

One of the Twelve.

Pittsburgh, Feb. 7, 1846.

PROGRESS OF THE CAUSE OF TRUTH.

We have the privilege of saying to our brethren abroad, that to us the prospects of the church and kingdom were never brighter than at the present moment. The saints in this city have the pleasure of waiting upon candi-

dates for baptism nearly every week, who come forth and manifest their faith towards the Lord Jesus Christ, and their repentance towards God, by their obedience to the law of heaven. And what affords us positive evidence that they have repented with that repentance which needeth not to be repented of, and have received that faith which worketh by love and purifies the heart, is the fact, that they receive, after the imposition of hands, the gift of the Holy Spirit, and bring forth the fruits of the gospel of peace.

The news from the elders and churches abroad is also of a cheering and animating nature; many of our brethren in different parts of the country, testify to us in their letters, that they have never in their lives enjoyed the outpourings of the Spirit of God, to as great an extent as of late. This causes our heart to rejoice, and we feel to say to the saints, continue to humble yourselves before the Lord, and walk uprightly before him, and you shall receive, ere long, greater blessings than you have as yet ever enjoyed.

MRS. EMMA SMITH.

It will be remembered that a few weeks since, we published a letter, copied from the N. Y. Sun, purporting to be from the pen of Mrs. Smith, which we at the time believed to be a forgery; but as it was being extensively published as genuine, we concluded to give it place, together with such comments as we felt to make at the time. We now have the pleasure of informing our readers that Mrs. Smith was not the author of said letter, but pronounces it a forgery, as will be seen by the following article copied from the PITTSBURGH MORNING CHRONICLE of Jan. 28th.

HOAX.—The New York Sun contains a letter from Dr. J. M. Bernhisel, from Nauvoo, enclosing a letter from Mrs. Smith the widow of Joseph Smith, in which she positively asserts that the letter which recently appeared in that paper, purporting to have been written by her, was a forgery. The letter alluded to was extensively copied and thought to be genuine.

AN ADMONITION TO THE SAINTS.

"Let those who name the name of Christ be careful to depart from iniquity," is one of the important sayings of Paul, the apostle, and it is an admonition to which all the saints would do well to give heed, as on it depends their only hope of salvation. Men may think to practice iniquity, and do it so secretly that none can discover them, and pass themselves off for followers of Christ, when in their hearts they are full of iniquity; and in consequence of this will all the evils yet come, which are to desolate the world and all, who are not careful to depart from iniquity will perish with it though they may have name.

the name of Christ, and assayed to be his followers.

The above exhortation is one of vast importance to all the saints. The religion of Christ was introduced into the world that righteousness might be established amongst men.—Righteousness is the habitation of God's throne, and righteousness is the principle of his government. Zion's glory will come when her righteousness shall shine as the noon day. A man draws near to God, only as he increases in righteousness, and to dwell in his presence he must be righteous, even as he (God) is righteous. Righteousness and truth dwell together, where one is found, there is the other. Righteousness and truth are to embrace each other, and when that takes place, peace will dwell on the earth.

No pretensions to the divine favor, will avail any thing unless it is coupled with righteousness. Righteousness has power with God. The fervent prayer of the *righteous* man availeth much, was the language of the apostle James; that the prayer of any other will avail any thing we have no reason to believe. This is the cause that many pray and avail nothing, because the prayer is not coupled with righteousness, for without this all attempts at prayer, are vain. He that does not strive and be careful to depart from iniquity, is as liable to be led into error as into truth and the end of such an one, will be that he will be overcome by delusion, that he may be condemned, because he who does not depart from iniquity, does not nor cannot receive the truth in the love of it.

It is because that thousands will name the name of Christ, who will never seek to escape iniquity, that all the heresies and doctrines of devils, which will cause the perilous times to come that will desolate the earth, will be introduced into the world. Paul says of these perilous times, they will come because men will have a form of godliness but deny the power thereof. All the sacred writers testify of the same things. Men will be religious without righteousness, and in consequence have a form of godliness without the power thereof, and in consequence of this, will run to all manner of excess, and bring destruction on the world.

Without religion is coupled with righteousness, the power of godliness will never be found nor enjoyed. The power of godliness is found only where true religion is coupled with righteousness, and where this is the case, the power of godliness will always be there. No people, it matters not what are their pretensions, will have the power of God in their midst unless they are careful to depart from iniquity, that is, unless they make it a matter of inquiry before the Lord, to know and understand, before the Lord, all things which are iniquitous in his sight, so that they may depart from it, and be found in the presence of God inheritors of righteousness.

All who come into the church of Christ, and are not careful to depart from iniquity, will finally be cast off. In order to obtain the blessings of the kingdom of heaven, it was as necessary to seek the righteousness of the kingdom, as it was to seek the kingdom, and he that does not seek the righteousness of the kingdom, notwithstanding he may have obtained a place in it, he will not have the "all things" added to him, but be cast out with hypocrites and unbelievers. Let all the saints then take Paul's admonition, and be careful to depart from iniquity.

TESTIMONY OF THE HOLY SPIRIT.

BY S. RIGDON.

The records left for the benefit of after ages by the prophets of the old and new Testament, afford the inquiring mind a wide field of reflection, and one which increases in interest as we make ourselves acquainted with the facts revealed. It is one of the most pleasing and interesting exercises of the human mind to inquire into the character and truth of things revealed; they lead the mind into the future; throw light on the past, and enables man to set a proper estimate on the things which he possesses, and become acquainted with himself and in some measure with those around him. An acquaintance with these revelations gives a person a knowledge of things as they now exist, and will hereafter exist, which can be had from no other source. Men are in the constant habit of forming theories not only in relation to the past but also to the future.—And these theories, if they are of any extent in relation to the things about which they are formed must, in a great degree, be conjectural, and must be formed without any facts on which they rest. As to the things taught in the bible and in all the revelations of heaven extant, they lay claim upon all who read for consistency, as they treat of subjects that could not be understood only by revelation, in treating of them, the writers say that they were matters of revelation. In so much there is a consistency when they treat of subjects which could be known by revelation only, they declare that it was by revelation they obtained the knowledge.

To the reader and believer in revelation it is a matter of some interest to him to know whether it is necessary for himself to have that same spirit of revelation which was in the writers of the scriptures, in order that he might be partaker of the future blessings which these writers say are the privilege of men. If then their testimony is true, it becomes a matter of interest to those who believe, to see upon what principle the proposed blessings are to be enjoyed, and as the subject of the blessings is one of revelation purely, we must look to that alone for any information on which we can rely. We will therefore examine a few of the sayings of the apos-

the Paul on this subject, which is recorded in the 1st chapter of his epistle to the Ephesians; but before we examine the sayings of Paul, the apostle, we will introduce some sayings of the Savior, recorded by John, the apostle, in the 7th chapter 16th and 17th verses, which read thus "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And in the 8th chapter 31st and 32d verses, we have the following "Then said Jesus to those Jews which believed on him; If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." In both these quotations we have the word "*know*" introduced. In the first it is said "If any man will do his will," that is the father's will "he shall know of the doctrine, whether it be of God, or whether I speak of myself," that is he shall "*know*" whether Jesus was inspired of the Father to say what he did, or whether he had said it without authority from the Father, and this knowledge of the doctrine was to be obtained by doing his (the Father's) will. In the second it is said "If you continue in my will, then are you my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Supposing a man should do the will of God, and should continue in Christ's word, on what principle is it that that person could "*know*" of his doctrine, and also "*know*" the truth. How would the Lord make known the facts to him? It is this question which Paul, the apostle, answers in the 1st chapter to the Ephesians as above alluded to. In the quotations above, the Savior uses the word "*know*," and in the sense in which he uses it, is the sense in which we are to understand the term as used in the bible, and if we use it in any other sense, it will only leave the mind in darkness so that we can know nothing in truth. In order then to understand this term as used by the Savior and the apostles we will have recourse to the chapter above alluded to where Paul, the apostle, discourses on the subject of this knowledge at length, and of the means by which it is obtained.

The apostle after discoursing freely and plainly on the subject of the religion he was promulgating, and of its effects on himself, he thus addressed the saints at Ephesus, 16th and 17th verses "Cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him." The apostle here says that he ceased not to give thanks for them, making mention of them in his prayers, that the God of our Lord Jesus Christ, the Father of glory, might give unto them the *spirit of wisdom and revelation* in the knowledge of him (God.) Here then we have the *spirit of wisdom and*

revelation," coupled with "*knowledge*" Jesus had said that if his disciples continued in his word they should *know* the truth, and if they did the will of God he should "*know*" the doctrine, and here Paul says that *knowledge* came by the *spirit of wisdom and revelation* which he prayed without ceasing that the Father might give unto them. He then proceeds to shew what things they "*know*" by that *spirit*, verse 18th "The eyes of your understanding being enlightened: that ye may know what is his calling, and what the riches of the glory of his inheritance in the saints." It would open the eyes of their understanding, and by their being thus enlightened, by the spirit of revelation, they would "*know*" what is the hope of his (God's) calling, and what the riches of the glory of his (God's) inheritance in the saints. All this was to be *known* by the spirit of wisdom and revelation which Paul prayed the Father might give unto them.

He continues in verse 19th to shew still farther what things the saints at Ephesus would "*know*" by that *spirit of revelation*.—He says thus "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his power." According to these sayings by that "*spirit*" the saints would "*know*" what is the exceeding greatness of his power to us-ward who believe, according to the workings of his mighty power; and he says in the 20th verse, still more on the subject in the following words: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." The power alluded to in the 19th verse is here in the 20th said to be the power wrought in raising Christ from the dead.

When Jesus then said to his disciples that on certain principles and by doing certain things, they should "*know*" concerning him, Paul here explains the whole matter, and shows that the "*knowledge*" spoken of was to be obtained by the *spirit of revelation*. It was by the *spirit* they were to "*know*" of the doctrine, whether it be of God? or not; and when Jesus said they (his disciples) "*should know* the truth," this knowledge was to come, according to Paul, by the *spirit of revelation*, which he ceased not to pray for before God, that the saints at Ephesus might receive and which, after received, would lead into all truth, as the Savior said on a particular occasion.

When this subject is properly understood, as set forth in the scriptures, it silences all quibbles in relation to what the Savior and the apostles meant when they used the term knowledge, or "*know*" in relation to the things of religion. In all cases they meant that testimony, which God would give, to them who obeyed him, by giving them the Holy Spirit. It was the *spirit* which searched all things, the deep things of God. "It was

by that *spirit* that man could "call Jesus Lord," Jesus might be in the world and the people see him with their eyes and yet not "know" him nor could they "know" him to be Jesus only by the *spirit* of revelation. Angels might appear unto men, but who could tell they were angels, none unless they did so by the *spirit* of revelation." Hence it is that it is the *spirit* that gives knowledge and not angels.

When the Savior commissioned the apostles to proclaim the gospel, the promise to those who obeyed, was that they should "receive the Holy Spirit," for it was by that they were to know the things of God. It was by that they were to have their eyes enlightened. It was by that they were to "know" the hope of their calling. When a person then has obeyed the gospel, and has received the Holy Spirit he "*knows*" that he is of God and the people among whom he is, has the true order of God, and he can say so; for the Lord has authorized him to do it, and when he says so because himself and others has received the Holy Spirit he uses the term "*know*" precisely as it is used in the scriptures.

Men may be baptised, and that according to the will of God, and yet may be a length of time before they receive the spirit of revelation. How long the Ephesians had been baptised before Paul wrote his epistle, is not said in the epistle, but long or short, Paul prayed that they might receive the spirit of revelation, proof that at that time they all had not that spirit, though they might. Let the saints then rejoice in the spirit, and if there are any who have not received it, let them cease not to pray until they receive it.

From the Book of Doctrine and Covenants.

LECTURE 5.—ON FAITH.

(Continued from page 422.)

1. In our former lectures we treated of the being, character, perfections and attributes of God. What we mean by perfections, is, the perfections which belong to all the attributes of his nature. We shall, in this lecture speak of the Godhead: we mean the Father, Son and Holy Spirit.

2. There are two personages who constitute the great, matchless, governing and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible: whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space—they are the Father and the Son: The Father being a personage of spirit, glory and power: possessing all perfection and fullness:—The Son who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image;—he is also the express image and likeness of the personage of the Father: possessing all the fullness of the

Father, or, the same fullness with the Father; being begotten of him, and was ordained from before the foundation of the world to be propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer, or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin: Showing thereby that it is in the power of man to keep the law and remain also without sin. And also, that by him a righteous judgment might come upon all flesh, and that who walk not in the law of God, may justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one, or in other words, these three constitute the great matchless, governing and supreme power over all things: by whom all things were created and made, that were created and made: and these three constitute the Godhead, and are one: The Father and the Son, possessing the same mind, the same wisdom, glory, power and fullness: Filling all in all—the Son being filled with the fullness of the Mind, glory and power, or, in other words, the Spirit, glory and power of the Father—possessing all knowledge and glory, and the same kingdom, sitting at the right hand of power; in the express image and likeness of the Father—a Mediator for man—being filled with the fullness of the Mind of the Father, or, in other words, the Spirit of the Father: which spirit is shed forth upon all who believe on his name and keep his commandments: and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all: being filled with the fullness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.

3. From the foregoing account of the Godhead, which is given in his revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ, by whose blood they have a forgiveness of sins, and also, a sure reward laid up for them in heaven, even that of partaking of the fullness of the Father and the Son, through the Spirit; as the Son partakes of the fullness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fullness, to enjoy the same glory; for as the

Father and Son are one, so in like manner the saints are to be one in them, through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit; they are to be heirs of God and joint heirs with Jesus Christ.

LECTURE SIXTH.

1. Having treated, in the proceeding lectures, of the ideas of the character, perfections and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2. This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing, (not believing merely,) that they had a more enduring substance. Heb. x:34.

3. Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing, (not merely believing,) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens.—Second Cor. v: 1.

4. Such was and always will be the situation of the saints of God, that unless they have an actual knowledge that the course that they are pursuing is according to the will of God, they will grow weary in their minds and faint; for such has been and always will be the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of heaven, (the only thing which ensures eternal life,) that they will persecute, to the uttermost, all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will, and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5. For a man to lay down his all, his character and reputation, his honor and applause,

his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief, or supposition that he is doing the will of God, but actual knowledge realizing, that when these sufferings are ended he will enter into eternal rest; and be a partaker of the glory of God.

6. For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator, were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7. Let us here observe, that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things: it was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has, for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly, that God does and will accept his sacrifice and offering, and that he has not nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8. It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtain faith in God and favor with him so as to obtain eternal life, unless they in like manner offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9. It was in offering sacrifice that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God, is obtained by offering sacrifice: and in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. Ps. 1: 3, 4, 5. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heav-

one from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant unto me by sacrifice.

10. Those, then, who make the sacrifice will have the testimony that their course is pleasing in the sight of God, and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice can not enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore, they cannot lay hold upon eternal life; because the revelations of God do not guarantee unto them the authority so to do; and without this guarantee faith could not exist.

11. All the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through the sacrifice which they offered unto him; and through the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

12. But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty is, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time. So that persons whose minds are under doubts and fears cannot have unshaken confidence, and where unshaken confidence is not, there faith is weak, and where faith is weak, the person will not be able to contend against all the opposition, tribulations and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Jesus Christ; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

VOWS AND COVENANTS.

We unto them which swear by the name of the Lord, and make mention of God. But not in truth, nor in righteousness.—Isa. 48:1.

"If any brother vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth, saith the Lord.

"Again if any woman vow a vow unto the Lord, and bind herself by a bond, being in her father's house in her youth, and her father

hear her vow and he shall hold his peace at her; then every bond wherewith she had bound her soul shall stand. But if her father disallow her in the day that he heareth it, not any of her vows shall stand, and the Lord shall forgive her, because her father disallowed her.

"And if she had an husband when she vowed or uttered ought out of her lips, wherewith she bound her soul; and her husband heard it; and he shall hold his peace at her in the day that he heard it, then her vows shall stand. But if her husband disallowed her on the day that he heard it then he shall make her vow of none effect; and the Lord shall forgive her. If her husband altogether hold his peace at her, from day to day, then he establisheth all her vows; but if he shall any way make them void, after that he hath heard them, then he shall bear her iniquity, saith the Lord."—See Numbers, 30.

Render unto God the things that are God's; for we must not rob God in tithes and offerings; because it is a snare to the man who devoureth that which is holy, and after vows to work iniquity.

Beloved brethren, in the kingdom and church of Christ, let us be mindful of the covenant that the Lord made with our fathers, even with Abraham, and of his oath to Isaac, and confirmed the same to Jacob for a law.—For blessed is the man, whosoever he be, whether Israelite or stranger, that joineth himself to the Lord, and taketh hold of his covenant, even that everlasting covenant which God hath made with us in Christ's everlasting kingdom.

Come ye, come ye, all ye that hunger and thirst after righteousness, come and join yourselves unto the Lord our God and enter with us into the perpetual covenant that shall not be forgotten.

JOHN FRAZER.

West Elizabeth, Pa. Jan. 16, 1846.

Boston January, 13 1846.

BROTHER RICHMOND.

Dear Sir.—With pleasure I take my pen in hand to write you, after my own manner, that through these few lines I might communicate to you my feelings, although it might be more gratifying to us to converse, face to face; but necessity drives us thus, and we grasp the pen as the last resort.

How vastly has things changed since we left the, so called holy city of Nauvoo; how wonderfully has the Lord worked with his people, I mean those demons that profess so much holiness, they that say in their hearts we are more holy than thou, I call them the Lord's people; they are the Lord's people, and I rejoice, in my God that they are.—Why do I rejoice? because I want to see his wonderful works, and also the display of his mighty power.

That man or that woman that is willing to

become subject to the law of God and obey the first principles of the gospel, which are to be adopted into his family—he or she by so doing becomes the son or daughter of God.—Well then, that people, at Nauvoo, have gone thus far, how much further God only knows, for I do not. Suffice it to say they have over shot the mark, they have gone far enough to get into the hands of a just God, and if they do not curse the day that they ever transgressed his law, then the old prophets did not tell a straight story concerning his people in the last days, but I am inclined to believe that they did tell the truth; for we have had many samples of the transgressors here in this our day. I do not rejoice in the fall of men, or in other words I do not wish to see God's people come to naught. But I want to see the words of the Lord fulfilled although it be to the crush of nations or the destruction of poor fellow men; and whilst I gaze upon the scenes that now surround me; and look back upon the past, I tremble with fear lest I may become a castaway like thousands that have gone before me. But I am determined that this shall not be the case, I have passed a decree in my heart that with the help of God I will out ride the storms that may rage against me, and put that old tyrant the devil to shame. It is for him that I, with others have labored nearly all our lives, and now is the time for us to turn against him and his kingdom, and drive him with his innumerable train of imps from the midst of the church, and from the face of the earth, that there may not be a place found there for them. Some might say I am too hard on the old adversary. But my motto is to give the devil his due; but I leave him in the hands of a just God.

I for one shall commence my campaign after next conference, and am determined not to cease from sounding the trump of the gospel, until the kingdoms of the world become the kingdom of our God and his Christ. I long for the time to come when I shall go to declare these eternal principles of the great Jehovah, that I may, if possible, pay part of the debt which I owe to my heavenly Father. I want to see the prophecies of the ancients fulfilled upon our heads, that they in the day of our rejoicing may not be put to shame; but when the trump of God shall sound they may awake from their long sleep, and come up, and meet us, and join our hearts and voices together; and shout victory, victory, unto God and the Lamb, who has redeemed us out of every nation, kindred, tongue, and people, and brought us together, that we might enjoy that long promised rest even to sit down in the presence of God and the Lamb forever.

Brother Hutchings is well, and says he is ready to go with me to the end of the earth, therefore we shall be ready for the harness, at the next conference, to go on a three years mission, and it is impossible to talk us out of it,

Brother James is well, and doing all in his power to turn the people from the error of their ways; prospects begin to brighten a little, and we yet hope to do much good in this city.

Give my best respects to your wife and the rest of your family, brother Robinson and all other inquiring friends.

Yours in the bonds of the new covenant,
EDWARD B. WINGATE.

Kanawha Co. Va. Nov. 14, 1845.

DEAR BROTHER:

I embrace this opportunity to write you a letter, and I hope you will not consider that I am forgetful of your welfare and family; indeed I would have written sooner, but properly speaking, I have had no time; the largest part of my time is spent in travelling and preaching the gospel.

I am not going to tell you any long and thrilling stories of the difficulties that I have had to encounter, this would be more than the limits of a letter would allow; suffice it to say that I have had, and still have many difficulties, yet God be praised, I am still alive and in good health. Absence of body has not made me forgetful of yourself and your family, nor indeed of the saints in general, not even the people of Nauvoo. Oh how are the mighty fallen! What a solemn lesson to all, to be careful and live in the fear of God, and keep his holy commandments; by this we live without fear and shame. I trust, my brother, that the saints in Pittsburgh, and elsewhere, of this organization are living in the greatest harmony, and righteousness, temporal and spiritual. Brother, my heart's desire is, to see all men happy; hence I pour out my life as an offering before them and Almighty God; for them my prayers are offered; for them I willingly endure the privations of life; for them I deny myself the enjoyments of a quiet home; for them I have become a soldier of the cross; for them I brave the fury of "incarnate devils," that for myself and them a crown of happiness may be gained. I feel sure that in this I am not alone, but have brave brother soldiers, willing to rally round the standard of Jesus Christ, to be planted on the mount of Olivet, "as a royal priesthood." May all our actions be noble and full of heavenly charity. Oh may righteousness flow forth from the members of this organization like a mighty river, proceeding from the throne of God.

How happy are the minds of all men when they are able to measure their actions by the will and commandments of God. How happy when we are able to stand before God and say that we have done that which we would that all men should do unto us.

My mind is full of the cause of Zion—it is my theme night and day—no trial or difficulty that I have suffered, has abated my ardor—all the world is as nothing to me, compared with the cause of Zion. Oh that Zion and her

stakes were firmly established in righteousness, and that a cloud of glory was resting upon every one of her dwelling places; then let us push on to the victory, and never rest until we reach the mount of Olivet.

I long to see you all, although I do not expect to do so before next April. * * *

Virginia is a large State, with the worst roads imaginable, and yet I think I have travelled about 14 hundred miles. I am at present about 18 miles from the city of Charleston, residing at the house of Mr. P. Thomas, whom I expect to baptize, together with some others, in a few days.

Please to say to all the brethren, and to all enquiring friends, that they live in my recollection and love, and that my heart's desire is, that we all may be preserved and blessed until the time of the end.

I remain your brother, &c.

ARCHIBALD FALCONER.

JOSEPH CRANE.

New Bedford, Mass. Jan. 24, 1846.

E. ROBINSON, DEAR BROTHER:

Herein is enclosed one dollar for which I wish you to send the second volume of the Messenger and Advocate to my address.

I have not seen any of our brethren since the conference in Philadelphia. We have nothing of importance worthy of notice in this vicinity. I am anxious that any of our travelling brethren, who may come to the New England States may know, that they will find a welcome reception here; although the prospect of much success is not very flattering, yet a few souls may be gathered into the kingdom from New Bedford, when the wrath of the Almighty shall have swept the apostasy to the land of oblivion, and the public mind left to return to its tranquil repose.

The Twelveites appear to feel very much perplexed to know why it is that we rest in peace, and have the confidence of the public and the blessings of heaven, while every wind that blows shakes them like an aspen leaf. They, before the public, have no confidence to even vindicate what little truth remains with them. The old branch of the Mormon church is fast waning here, and though no branch of the last church and kingdom has been organized here, yet nearly all the male members of the old organization having much reflective or reasoning powers, have left them; some of whom have become sceptics, and others are of the opinion that brother Rigdon is the first president of the church. My labors have been confined to a very limited extent since the conference; by letters I have accomplished more than by any other way; but I hope that before long I may labor in the vineyard of the Lord, unshackled from pecuniary embarrassments.

May the blessings of the Lord be and abide with brother Sidney, and the church prevail

over her enemies, regain the rest that Adam lost, be in readiness to hail him whom the Jews crucified and enter into the great thousand years reign of Christ.

I close by subscribing myself your brother in this last church and kingdom.

JESSE W. NICHOLS.

West Buffalo I. T. Dec. 20 1845.

DEAR BROTHER RIGDON:

Venerable Sir.—Yours of the 21st ult. is now before me, and at this time, of my great affliction, in one respect, is like dew upon herbs in a great drought; one sentence in your letter gives me great comfort, and that was the "will of God be done." I am laid under the painful necessity of informing you, that my wife departed this life, the 1st of Dec. She died strong in hope of the rest of God, her funeral sermon was preached by Dr. Whitlock.

I am winding up my affairs, to start to Pittsburgh in a few days. I expect Dr. Whitlock will go with me, I shall start with a horse and buggy and preach by the way, you shall hear from me occasionally.—I am glad to hear that you have purchased the site for the gathering of the saints, and I will do all I can to procure means to pay for it.

We here, are not the least surprised at the downfall of Dr. M'Lellin; it fulfills the prediction of many of our best members. * * * You may not fear his influence with the church here, for he has none. I do not rejoice at his downfall, but it will be a benefit to the cause in this country, if he is never again placed as one of your council. * * *

The health of the church is generally good in this country, and spiritual enjoyments are on the increase at this time; we hope this will find you all enjoying the like blessings.

Believe me your firm supporter in all righteousness in this last kingdom, until we triumph in the rest of God.

G. M. HINKLE.

POETRY.

"I NEVER WILL DESPAIR."

The proudest motto for the young—

Write it in lines of gold,

And let it be engraven deep

On memory's living scroll—

Then in misfortunes gloomy hour,

When racked with torturing care,

'Twill have a soul sustaining power—

"I never will despair."

The sailor on the stormy sea,

May sigh for distant land;

And free and fearless though he be,

Wish he were near the strand.

But when the storm is wild and loud,

Amid the lightnings glare,

He climbs the slippery mast and sings,

"I never will despair."

The weary student, bending o'er
The treasures of the past,
And dwelling on the magic lore
Which genius has amassed,
Though ceaseless study blanched his cheek,
His strength and health impair;
Yet still his heart these words will speak,
"I never will despair."

The patriot statesman, whose whole soul
Is in his country's cause,
Who labors to establish peace,
And to sustain the laws,
May find his enemies a host,
His friends but few and rare,
Yet true to his last breath, he says,
"I never will despair."

The soldier on the battle plain,
When thirsting to be free,
To throw aside the galling chain,
And strike for "Liberty!"
Though great the peril, will not shrink,
No sacrifice will spare;
But nerving his right arm, will say,
"I never will despair."

The christian, too, though oft beset
By foes without—within,
This motto should not once forget
Amid the world's loud din,
But when he lifts the eye of faith,
And bends the knee in prayer,
Be this the language of his heart,
"I never will despair."

OBITUARY

DIED.—On the 1st of December 1845 at West Buffalo I. F. Sarah Ann consort of Eld. Geo. M. Hinkle; she has left an affectionate husband and eight children to mourn her loss. Sister Hinkle has long been a devoted disciple of Christ; for him she was willing to suffer shame and reproach; for him she was willing to live or to die, as might seem good to him whom she served with her whole heart. Her sickness was of long standing, which she bore with patience and resignation, without fear or complaint, willing, at all times or at any time, to be called from this world of affliction when her master, Jesus, saw fit to take her from hence.

At the time the church of Christ was organized in this city on April 1845, she was laying very low, with but little hope of recovery. Her husband, who was very desirous to meet in conference, with the saints who met on that solemn occasion, was about to abandon the idea of coming, in consequence of her ill health; but notwithstanding there were great fears, if he left her, he would never see her again, she insisted that he should come, and not tarry on her account; she said that it was impressed on her mind, that there was to be a great work done here, that would be of more importance to herself, husband, and family, than her life could be. Under these impressions he came, and after he returned and made known unto her what had taken

place, it filled her heart with great joy, and served as a source of continual rejoicing to her until she was called home, to await the triumph of the kingdom, and then return and join her husband in all the glories that then await the righteous.

Sister Hinkle died as she lived, in full faith that her sleep would be but short, that the redemption of the purchased possession was drawing near, when she should awake to sleep no more forever; for this she desired her husband to labor faithfully in his calling, in proclaiming the everlasting glad tidings of the kingdom, and not be troubled about her; but finish the work which he was called, of the Lord, to do, that the nations might have the gospel proclaimed unto them speedily, that the end might come and she and such of her children as like herself, were called from hence, might speedily come forth, and join her husband and the rest of her family in everlasting rejoicing. Thus lived, and thus died, one who like Mary, had chosen the good and better part, which would never be taken from her.

CONSTANTLY on hand, and for sale at this Office, the first vol. of the Messenger and Advocate, containing, besides much other useful and interesting matter, Essays from the pen of Elder SIDNEY RIGDON on the following different subjects:—On the Purposes of God; On the Present state of the world; On the Law of God, and the law of the land; On Future Events; On Man; On Prayer; On who shall be the greatest in the kingdom of heaven; On the Plan of Salvation; On Priesthood; On Life and Death; On the Calamities of the Last Days; On Condemnation; and On the Gospel.—

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PITTSBURGH, MARCH, 1846.

Whole No. 29.

From the Book of Doctrine and Covenants.

LECTURE 7.—ON FAITH.

(Continued from page 443.)

1. In the preceding lectures, we treated virtue of this power—it is by reason of it that of what faith was, and of the objection which they are enabled to descend from heaven to it rested; agreeably to our plan we now proceed to speak of its effects.
2. As we have seen in our former lectures, who should be heirs of salvation, neither that faith was the principle of action and of could they act as heavenly messengers; for power in all intelligent beings, both in heaven and on earth, it will not be expected that they would be destitute of the power necessary to enable them to do the will of God.
3. It is only necessary for us to say, that it was framed, and it is by the power of faith that it continues in its organized form by which the planets move round their orbits and sparkle forth their glory: So, then, faith is truly the first principle in the science of THEOLOGY, and when understood, leads the mind back to the beginning and carries it forward to the end; or in other words, from eternity to eternity.
4. As faith, then, is the principle by which the heavenly hosts perform their works and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures, here below, must act, in order to obtain the felicities enjoyed by the saints in the eternal world, and that when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings are the effects of faith.
5. Therefore, it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked, Why is it impossible to please God without faith? the answer would be, because, without faith it is impossible for men to be saved; and as God desires the salvation of man he must of course desire that they should have faith, and he could not be pleased unless they had, or else he could be pleased with their destruction.
6. From this we learn that the many exhortations which have been given by inspired men to those who had received the word of the Lord, to have faith in him, were not mere common-place matters, but were for the best of all reasons, and that was, because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like him; and because he is sav-
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2. As we have seen in our former lectures, who should be heirs of salvation, neither that faith was the principle of action and of could they act as heavenly messengers; for power in all intelligent beings, both in heaven and on earth, it will not be expected that they would be destitute of the power necessary to enable them to do the will of God.
3. It is only necessary for us to say, that it was framed, and it is by the power of faith that it continues in its organized form by which the planets move round their orbits and sparkle forth their glory: So, then, faith is truly the first principle in the science of THEOLOGY, and when understood, leads the mind back to the beginning and carries it forward to the end; or in other words, from eternity to eternity.
4. As faith, then, is the principle by which the heavenly hosts perform their works and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures, here below, must act, in order to obtain the felicities enjoyed by the saints in the eternal world, and that when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings are the effects of faith.
5. Therefore, it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked, Why is it impossible to please God without faith? the answer would be, because, without faith it is impossible for men to be saved; and as God desires the salvation of man he must of course desire that they should have faith, and he could not be pleased unless they had, or else he could be pleased with their destruction.
6. From this we learn that the many exhortations which have been given by inspired men to those who had received the word of the Lord, to have faith in him, were not mere common-place matters, but were for the best of all reasons, and that was, because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like him; and because he is sav-
7. Let us here offer some explanation in relation to faith that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer: We understand that when a man works by faith he works by mental exertion instead of physical force; it is by words instead of exerting his physical powers, with which every being works when he works by faith—God said, Let there be light and there was light—Joshua spake and the great lights which God had created stood still—Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain: He again commanded, and the heavens gave forth rain,—all this was done by faith; and the Savior says, If you have faith as a grain of mustard seed, say to this mountain, remove, and it will remove, or say to that sycamine tree, Be ye plucked up and planted in the midst of the sea, and it shall obey you. Faith then, works by words; and with these its mightiest works have been, and will be performed.
8. It surely will not be required of us to prove, that this is the principle upon which all eternity has acted and will act; for every reflecting mind must know, that it is by rea-

ed they are saved also; for they will be in the same situation he is in, because they have come to him; and when he appears they shall be like him, for they will see him as he is.

9. As all the visible creation is an effect of faith, so is salvation, also. (We mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual.) In order to have this subject clearly set before the mind, let us ask what situation a person must be in, in order to be saved? or what is the difference between a saved man and one who is not saved? We answer from what we have before seen of the heavenly worlds, they must be persons who can work by faith, and who are able, by faith to be ministering spirits to them who shall be heirs of salvation. And they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved, is the difference in the degree of their faith: "one's faith has become perfect enough to lay hold upon eternal life, and the other's has not. But to be a little more particular, let us ask, where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain without much difficulty, what all others must be, in order to be saved: we think, that it will not be a matter of dispute, that two beings, who are unlike each other, cannot both be saved; for whatever constitute the salvation, of one, will constitute the salvation of every creature which will be saved: and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude as to the answer of this question, there will be no dispute among those who believe the bible, that it is Christ: all will agree in this that he is the prototype or standard of salvation, or in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved, the answer would be, because he is a just and a holy being; and if he were any thing different from what he is he would not be saved; for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change in the least degree, so sure he would fail of salvation and loose all his dominion, power, authority and glory, which constitutes salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses, and in nothing else; and no being can possess it but himself or one like him: Thus says John, in his first epistle, iii: 2 and 3: Behold, now we are the sons of God, and it doth not appear what we shall be; but

we know, that when he shall appear we shall be like him; for we shall see him as he is.—And any man that has this hope in him purifies himself even as he is pure. Why purify himself as he is pure? Because if they do not they cannot be like him.

10. The Lord said unto Moses, Leviticus, xix. 2: Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. And Peter says, first epistle, i: 15 and 16: But as he who has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And the Savior says, Matthew, xv: 48: Be ye perfect, even as your Father who is in heaven is perfect. If any should ask, why all these sayings? the answer is to be found from what is before quoted from John's epistle, that when he (the Lord) shall appear, the saints will be like him, and if they are not holy, as he is holy, and perfect as he is perfect, they cannot be like him; for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

11. This clearly sets forth the propriety of the Savior's saying, recorded in John's testimony, iv: 12: Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these because I go unto the Father. This taken in connection with some of the sayings in the Savior's prayer, recorded in the 17th chapter, gives great clearness to his expressions: He says, in the 20, 21, 22, 23 and 24: Neither pray I for these alone; but for them also who shall believe on me through their words; that they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me—Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory which thou hast given me; for thou lovedest me before the foundation of the world.

12. All these sayings put together, give as clear an account of the state of the glorified saints as language could give.—The works that Jesus done they were to do, and greater works than those which he had done among them should they do, and that because he went to the Father. He does not say that they should do these works in time; but they should do greater works because he went to the Father. He says, in the 24th verse; Father, I will that they also whom thou hast given me, be with me where I am; that they

may behold my glory. These sayings, taken in connection, make it very plain, that the greater works, which those that believed on his name, were to do, were to be done in eternity, where he was going, and where they should behold his glory. He had said, in another part of his prayer, that he desired of his Father, that those who believed on him should be one in him, as he, and the Father were one in each other: Neither pray I for these (the apostles) alone, but for them also who believe on me through their words, that they all may be one: that is, they who believe on him through the apostles' words as well as the apostles themselves; that they all may be one as thou, Father, art in me and I in thee; that they also may be one in us.

13. What language can be plainer than this? The Savior surely intended to be understood by his disciples, and he so spake that they might understand him; for he declares to his Father, in language not to be mistaken, that he wanted his disciples, even all of them, to be as himself and the Father: for as he and the Father were one, so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief; if it needs any thing to establish it. He says, and the glory which thou gavest me, I have given them, that they may be one, even as we are one. As much as to say, that unless they have the glory which the Father had given him, they could not be one with them: For he says he had given them the glory that the Father had given him, that they might be one; or in other words, to make them one.

14. This fills up the measure of information on this subject, and shows most clearly, that the Savior wished his disciples to understand, that they were to be partakers with him in all things: not even his glory excepted.

15. It is scarcely necessary here to observe what we have previously noticed: That the glory which the Father and the Son have, is because they are just and holy beings: and that if they were lacking in one attribute or perfection which they have, the glory which they have, never could be enjoyed by them; for it requires them to be precisely what they are in order to enjoy it: and if the Savior gives this glory to any others, he must do it in the very way set forth in his prayer to his Father: by making them one with him, as he and the Father are one. In so doing he would give them the glory which the Father has given him; and when his disciples are made one with the Father and the Son, as the Father and the Son are one, who cannot see the propriety of the Savior's saying, The works which I do, shall they do; and greater works than these shall they do, because I go to the Father!

16. These teachings of the Savior most clearly show unto us the nature of salvation; and what he proposed unto the human family

when he proposed to save them—That he proposed to make them like unto himself; and he was like the Father, the great prototype of all saved beings: And for any portion of the human family to be assimilated into their likeness is to be saved: and to be unlike them is to be destroyed: and on this hinge turns the door of salvation.

17. Who cannot see, then, that salvation is the effect of faith? for as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved; for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavoring to teach to the world. Hence we are told, that without faith it is impossible to please God; and that salvation is of faith, that it might be by grace to the end, the promise might be sure to all the seed. Romans 4: 16. And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone. Romans 9: 32. And Jesus said unto the man who brought his son to him, to get the devil who tormented him, cast out, If thou canst believe, all things are possible to him that believeth. Mark 9: 23. These, with a multitude of other scriptures, which might be quoted, plainly set forth the light, in which the Savior as well as the Former Day Saints, viewed the plan of salvation. That it was a system of faith—it begins with faith, and continues by faith; and every blessing which is obtained, in relation to it, is the effect of faith, whether it pertains to this life or that which is to come. To this, all the revelations of God bear witness. If there were children of promise, they were the effects of faith: not even the Savior of the world excepted: Blessed is she that believeth, said Elizabeth to Mary, when she went to visit her;—for there shall be a performance of things which were told to her of the Lord; Luke, 1: 45: Nor was the birth of John the baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man receives according to his faith: according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive the dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former Day Saints, according as their faith was.—By their faith they could obtain heavenly visions.

the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born, whose names are written in heaven, of God the Judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith 2nd epistle, 1:1,2 and 3 says, to the Former Day Saints; grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us unto glory and virtue. In the first epistle, 1:3,4 and 5 he says, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

13. These sayings put together, show the Apostle's views, most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Savior Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him: knowledge implies more than faith. And notice, that all things that pertain to life and godliness, were given through the knowledge of God;) the answer is given, through faith they were to obtain this knowledge; and having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

19. By these sayings of the Apostle we learn, that it was by obtaining a knowledge of God, that men got the all things which pertain to life and godliness; and this knowledge was the effect of faith. So that all things which pertain to life and godliness are the effects of faith.

20. From this we may extend as far as any circumstances may require whether on earth or in heaven, and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else, all learning, wisdom, and prudence fail, and every thing else as a means of salvation but faith. This is the reason that the fishermen of Gallilee could teach the world—because they sought by faith and by faith obtained. And this is the reason that Paul counted all things but dross—what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellen-

cy of the knowledge of Christ Jesus our Lord. Philippians 3: 7, 8, 9 & 10. Because, to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things: this is the reason that the Former Day Saints knew more, and understood more of heaven, and of heavenly things than all others beside, because this information is the effect of faith—to be obtained by no other means. And this is the reason, that men, as soon as they loose their faith, run into strife, contentions, darkness, difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes, it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, &c. All these appear when faith appears on the earth, and disappear when it disappears from the earth. For these are the effects of faith and always have, and always will attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto—revelations, visions, and dreams, as well as a y other necessary thing in order that possessors of faith may be perfected and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent: whom to know is eternal life: Amen.

EXTRACT FROM THE BOOK OF MORMON.

BOOK OF NEPHI, CHAPTER XII.

AND now there cannot be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; and these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the word which Jesus hath spoken. And when they shall receive this which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold I were about to write them all which are engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people therefore I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me: therefore I would that ye should behold that the Lord truly did

teach the people, for the space of three days; and after that he did shew himself unto them oft, and did break bread oft, and bless it, and gave it unto them.

And it came to pass that he did teach and minister unto the children of the multitude of whom hath been spoken, and he did loose their tongues, and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people, and loosed their tongues that they could utter. And it came to pass that after he had ascended into heaven the second time, that he shewed himself unto them, and had gone unto the Father, after having healed all their sick, and their lame, and opened the eyes of their blind, and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shewn forth his power unto them; and had ascended unto the Father, behold, it came to pass on the morrow, that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths, and utter marvelous things; and the things which they did utter were for bidden, that there should not any man write them. And it came to pass that the disciples whom Jesus had chosen, began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost. And many of them saw, and heard unspeakable things, which are not law ful to be written: and they taught, and did minister one to another; and they had all things common among them, every man do- ing justly, one with another. And it came to pass that they did do all things, even as Jesus had commanded them. And they who were baptized in the name of Jesus, were called the church of Christ.

And it came to pass that as the disciples of Jesus were journeying and were preaching things which they had both heard, and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together, and were united in mighty prayer, and fasting. And Jesus again shewed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and saith unto them, what will ye that I shall give unto you; and they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, verily, I say unto you, why is it that the people should murmur and dispute because of this thing? have they not read the scriptures, which say you must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at

the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how is it my church, save it be called in my name? for if a church be call in Moses' name, then it be Moses' church; for if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel. Verily, I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things you do call in my name; therefore if ye call upon the Father, for the church, if it be in my name, the Father will hear you; and if it so be that the church is built upon my gospel, then will the Father shew forth his own works in it; but if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire from whence there is no return, for their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you.— Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me, and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works whether they be good or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whoso repents and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world.— And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the word which he hath given unto the children of men. And for this cause he fulfillethe the word which he hath given, and lieth not, but fulfillethe all his words; and no unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness even unto the end. Now this is the commandment; repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand

spotless before me at the last day. Verily, verily I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do, for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day.

THE JEWS.

Dr. Durbin, in his "Observations on the East," has a very interesting chapter on the restoration of the Jews—the prophecies in relation thereto—and the "signs of the times" which indicate their speedy fulfilment.

Our object in reference to this chapter is, to make some extracts which we consider of interest, as they will tend to remove prejudice too common amongst the unreflecting. Dr. Durbin says:

"The Jews are scarcely less remarkable for zeal for religion, and hatred to idolatry, than for their dispersion, unity and sympathy. For eighteen hundred years they have been plundered, trodden down, banished, and put to death in a thousand forms, all of which evils they might have avoided by renouncing their religion. Yet, as a people they have never wavered in their national faith."

"To their *dispersion*, their *unity*, their *sympathy*, their *religious zeal*, and their *hatred to idolatry*, is to be added the very little-observed fact of their literary and political, as well as commercial influence throughout the world. We are used to consider Jews only as pedlars or money-jobbers; we have not been accustomed to think of them as occupying professorships in the first universities of Europe as being members of national senates, as leading on national armies to victory, and as sitting in the cabinets of kings. Annihilate them, their property, their influence, and their relations with society, and the world would receive a shock from which it would not recover for centuries. The following passage, quoted from B. D'Israeli, himself a Jew, and a member of the British Parliament, may require a little abatement on the score of national bias, and the manner in which the facts are put, but in the great outlines they are true. It is the language of a Rothschild, under the title of *Sionia*, to Coningsby:

"You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews: that mysterious Russian diplomacy, which so alarms Western Europe, is organized and principally carried on by Jews; that mighty revolution, which is this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolize the professorial chairs of Germany. Neander, the founder of Spiritual Christianity, and who is

Regius, Professor in the university of Berlin is a Jew. Benary equally famous in the same university, is a Jew. I think there are more than ten professors in this university who are Jews.

"A few years back we were applied to by Russia. I resolved to go myself to St. Petersburg. I had, on my arrival, an interview with the Russian minister of finance, Count Cancrin: I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain. I resolved on reparing to Spain from Russia. I travelled without intermission.—I had an audience immediately on my arrival, with the Spanish minister, Mendizabel: I beheld one like myself, a Jew of Aragon, in consequence of what transpired at Madrid. I went straight to Paris to consult the president of the French council: I beheld the son of a French Jew, a hero, an imperial marshal, and properly so, for who should be military heroes if not those who worship the Lord of Hosts?"

"And is Soult a Hebrew?"

"Yes; and several of the French marshalls, and the famous Massena, for example; his real name was Manassah; but to my anecdote. The consequence of our consultation was, that some Northern power should be applied to in a friendly and mediative capacity. We fixed on Prussia: the president of the council made an application to the president minister, who attended a few days after our conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew. So you see my dear Coningsby, that the world is governed by very different personages to what is imagined by those who are not behind the scenes."

D'Israeli also claims that "almost every great composer, skilled musician—almost every voice that ravishes you with its transporting strains spring from our tribe" "Raisin Meyerbeer, Mendelssohn—the three great creative minds (says he) are of Hebrew race." He continues—"Little do men of fashion—your 'musicians' of Paris, and your dandies of London—as they thrill into raptures at the notes of a Pasta or a Grisi, little do they suspect, that they are offering their homage to the sweet singers of Israel."

Many of the most intelligent, influential, and patriotic citizens of Baltimore are of the Hebrew race. The time was, when by the Constitution of Maryland, they were precluded from holding office under the State; but the restriction was wisely withdrawn, and under a more liberal and just policy, they have become entitled to the same privileges as other citizens. We trust that the time will arrive when all civil distinctions between the Jew and Gentile will be abolished throughout the world; and when every man shall be permitted to worship God according to his own inclination, unrestrained by the fear of persecution.

EXTRACTS.

From the minutes of the regular weekly session of the Grand Council.

Friday evening, Feb. 6, 1846. Council met pursuant to adjournment.

Present.

Presidents, S. Rigdon and E. Robinson.

Members.

W. White, J. B. Bosworth, R. Kincaid, A. B. Tomlinson, J. Parsons, A. S. Rigdon, Wm. Richards, T. J. Lanyon, J. Ellis, J. Cooper, James Smith, C. A. Beck, James Spratly, J. Prince, M. Smith, John Smith, J. Price.

President Rigdon arose and said I shall occupy a short time this evening in setting forth some of the principles by which the kingdom of heaven will be governed. We are approaching an important crisis in the history of ourselves, in the kingdom of God and the world; a crisis that will effect not only our eternal destiny, but that of the world also. A crisis that will require the most rigid guard over ourselves, that we may be enabled to stand approved in the sight of our God, unmoved and unshaken in our place amidst the hours of darkness and temptation, and trials, and scenes of desolation which are about to burst upon the world. Our thoughts, our words and our actions must all be regulated and governed by the law of God, at all times and upon all occasions. Our time, our talents, our energies and all we possess, must be devoted to the services of our God, and the building up of his kingdom. This can only be done by a strict observance of the law which governs his kingdom.

The nearer a people approach to the Lord, the more strict is the law by which they must be governed, and the less liberty they have to partake of the vanities and allurements of the world. For the nearer a man approaches into the presence of his God, the nearer he is assimilated in his likeness; and the nearer he attains to that point of perfection which it is the privilege of the saints to obtain, the closer will be the law which governs him.—Be ye perfect as your Father which is in heaven is perfect, says your Savior; but brethren, no man can ever obtain to that perfection, until he is willing and not only willing, but will abide the law which governs it.

I will tell you a truth which is of vast importance to the kingdom of heaven; there is no person who will stand in the presence of Christ, and partake of the fulness of his glory unless they abide the law by which he was governed. It is to this point our heavenly Father is leading us, or those of us who will endure and abide that law.

The highest glory the eternal Father himself enjoys comes by virtue of the law he abides. When the Savior was on the earth he had a law which he never transgressed, and that was the law of his priesthood; though he was tempted like ourselves, yet he was

without sin, because he never would suffer himself to violate the law established for his government.

Those who attain to the Melchizedic priesthood, must abide the law by which the Savior was governed, if ever they enter into his glory, from the fact that no person can ever inherit the salvation or glory of any person or people, unless they will abide the same law by which that person or people obtained that glory. Though we go through all things, and suffer all things, yet we must hold sacred and inviolate, the law of our priesthood. A person who has attained this priesthood is not at liberty to do things in violation of the law of God without incurring the most fearful consequences; whilst others, who have not attained this standing, might commit the same act without incurring the same condemnation.

I want to call the attention of this council, and all present, to what has been transpiring in our midst. No sooner was this council set in order before the Lord, than the word of the Lord began to run through the whole assembly of the saints; and all felt, with joy and gladness, the outpourings of the Holy Spirit. And I will now say to the members of this council, arise and magnify your calling before God, or the brethren and sisters will excell you in obtaining the choice blessings of heaven. That the word of the Lord might have free course, and run and be glorified, was this council organized; therefore it is required of you, that you keep yourselves in all righteousness before your heavenly Father, that his Spirit may have free access to your hearts, that you may at all times stand as lively oracles, through whom he can communicate his will.

How often have you said, 'you wished to see and enjoy a society where truth and righteousness should prevail and reign predominant; if you wish to enjoy such a society; be such upon yourselves; practise the very things yourselves you wish to see in others, and then you will have the society you desire.—If you wish to see the word of the Lord run and be glorified, live yourselves worthy of the blessings and gifts of the gospel, and the spirit of prophecy will not only be poured out upon you but upon all the saints.

It is for this council to give character to the church and kingdom of God. If you wish to see a church have stability of character, be men of stability yourselves. If you wish to see the church governed with truth and integrity, be men of truth and integrity yourselves. If you wish to enjoy the society of a virtuous, honest and upright people, be virtuous, honest and upright yourselves; live by the same principles which you wish to see in others, and then you will have the very society you wish.

Much has been said about the kind of society we would like to have and live in, but we

do not seem to consider that it remains for ourselves to form that society, yet this is the case. It remains for the members of this grand council to establish the very kind of society, they wish to enjoy; and in order to do this, they themselves must be men of stability, men of righteousness, men of integrity, men of virtue, men of faith, and men of God. Let no words escape your lips but words of truth and soberness. Let all your acts be acts of righteousness; and never suffer yourselves to speak anything but that which Jehovah will sanction.

The time has come, brethren, when the members of this church and kingdom must keep themselves in all righteousness before their God, at all times, not only when they assemble together for worship, but in their houses and families, and in all the walks of life. No one need think they can act the hypocrite in this kingdom, any length of time, for if they attempt to do it the Lord will expose them to the gaze of all; it matters not how often they may get up in meeting and tell what strong faith they have, or what unshaken confidence they possess, yet if they do not carry out the principles of righteousness in their every day life, and observe the requirements of heaven at home as well as abroad, when they get up to speak the Lord will compell them to show what spirit they are of. Do people think to deceive the Almighty? they cannot do it; he knows the inmost recesses of the human heart; our thoughts, ere they are matured, are all familiar to him. Every man and every woman in this kingdom, must live amongst their brethren, and amongst the world, and before their God the same.

I have often heard the brethren say, I should like to see a people of one heart and of one mind; but stop, before that time comes the Lord will have to search us, as he said he would Jerusalem, with candles; and if there is any iniquity in us he will expose it, and if there is any thing wrong he will purge it out, until we can all see alike, and feel alike, and understand alike. When this is the case, the word of the Lord will govern not only this council, but the houses and families of the kingdom of heaven will be governed by it. The time is coming when the husband will not speak to the wife only as he can speak to her in the name of the Lord; the wife will not speak to her husband only when she can speak in the same manner; also when the parent speaks to the child he will say "verily, verily, thus saith the Lord," and when the child speaks to the parent, it will say "verily, verily, thus saith the Lord," for know assuredly, the time is at hand when one echo of "VERILY, VERILY, THUS SAITH THE LORD," will resound through the kingdom of God; for then it is the will of God can be done on earth as it is done in heaven, when all are governed by the word of the Lord. There

fore prepare your hearts for these things, brethren for it is to this point the Lord is leading us, that "all may know him from the least to the greatest."

Council adjourned by prayer, until next Saturday evening at 6 o'clock;

Friday evening Feb. 20th 1846. Council met pursuant to adjournment. There being a quorum present: proceeded to business.

It was then made known by the president that Austin Cowles had resigned his place in the council. Whereupon James M'Cord, was nominated to fill his place. It being put before the council he was unanimously received. He came forward received his ordination and took his seat as a member.

Br. Ellis introduced an item of law of which the following is an extract, which was received: "Hitherto, in all the assemblings of my people to conference and other meetings of a protracted character, it has been a burden and a time of severe servitude and care about much serving, unto my handmaidens, which thing is not just or pleasing unto me, saith your God; for I desire that they should wait upon me without care or distraction, to their edification and comfort: Therefore, henceforth and forever, let this be a law in my Zion, in all her branches, her stakes and principalities, that in all the assemblings of my people of a protracted character or otherwise, this principle shall be a law unto them, that their food shall be light and plain requiring the least necessary preparation; that instead of feasting and labor it shall be a time of prayer of thanksgiving and rejoicing before me, saith the Lord. Nevertheless, if any of my people suffer inconvenience, they may prepare otherwise for themselves and it shall not be a sin unto them, so that they increase not labor in the family or place in which they sojourn."

Saturday evening 28th 1846. Council met pursuant to adjournment. Being a quorum present, proceeded to business.

There were two members to be tried this evening James M'Dowell, & Joseph Parsons.

The case of Joseph Parsons was first laid before the council. When brother J. Frazer arose and gave the word of the Lord, "verily, thus saith the Lord, Joseph Parsons can no longer be a member of this council."

The case of James M'Dowell was laid before the council when brother Robinson arose and said, "verily, verily thus saith the Lord, he that was my servant James M'Dowell has forfeited his standing in this council by transgression, and can no longer be a member thereof."

Samuel Fields and Ezra Burr were then received and ordained to fill the vacancies.

Thursday eve, March 26, Thomas Stafford, Robert Ellis and Joseph A. Taylor were ordained members of the grand council, in the place of J. Gibson Divine, John Prince and John Smith who have fallen by transgression.

WM. RICHARDS, *Satly.*

MESSANGER AND ADVOCATE, PITTSBURGH, PA. MARCH, 1846.

We have delayed the publication of this No. of our paper some weeks after it was in type, thinking it advisable to do so, to give items of the latest news from abroad, as we should not be able to issue the April No. until after we move our establishment, which has to be moved from the place we now occupy on the first of April; and immediately after the conference, which is to commence on the 6th we expect to remove over the mountains, into the Cumberland valley, which will take some weeks, so that our subscribers need not feel disappointed if they should not receive the April No. until the first of May. They may rest assured, however, that it shall be forthcoming as soon as circumstances will permit.

Correspondents will please address their letters to us as heretofore, until they hear from us again.

STRANGEST OF THE STRANGE.

Under this head, we notice the sayings and doings of some whose conduct would savor of maniacism more than any thing else. There are some who profess to be great sticklers for the book of Doctrine and Covenants, and say they can see great departures from it; but let their own works and words speak for their honesty in this matter. As sure then as the book is true, and of God, there is one thing in it, which alone gives it value and that is that the church founded on it, was to be led by a man like unto Moses, whom the Lord would raise up, and that said man was to be Joseph Smith, or one ordained under his hands to this office, and the church was forbid to receive the teachings of any other.—Those things all acquainted with the book know. It mattered not how many prophets might arise, those who believed and received that book, were forbidden to receive them, as their leader, unless they had been ordained under the hand of Joseph Smith. It mattered not how many letters they had received from him, this was not the evidence of their authority, but the person who led the church must be ordained to that office under his hands; and any coming who were not so, the church by that book, was forbidden to receive him or them as their leader.

According to this book the church, which it recognized as the church of Christ, was to be thus led and no other way. There is not a word said about the man whom Joseph Smith ordained, ordaining somebody else to act in

his place. The people were forbidden to receive any one only Joseph Smith or one ordained under his hands, and the same book declares that if Joseph Smith did transgress and was taken that another should be planted in his stead; that is, to lead the church, and that Joseph Smith had or would have power after his transgression, to do this thing.

Now Joseph Smith is gone, did he do as the book said he would do, all know he did. Then the question is forever settled, if that book is of God, the church is forbid to receive the teachings of any other than that man thus ordained.

If Mr. Smith did ordain a man to that office how much regard do men have for the book about which they hypocritically say so much? all must answer none. Their pretensions are hypocrisy and shameless impudence, that no beings but those whose conscience were seared as with a hot iron, dare make. So easily has the Lord put it into the power of his saints to detect base hypocrites and shameless liars who sneak about like wolves to get a prey; but their shame will overtake them, for the Lord will vindicate his word. That such will be the results when the whole is wound up and the object for which creation was designed is obtained, is as sure as the Lord ever spake by man.

There is one fact in the book of Doctrine and Covenants pre-eminent above all others, and that is, that all are forbidden to receive the teachings of any other, but one that was ordained under the hand of Joseph Smith for that purpose. If there is no such person in existence, then all are forbidden to receive the teachings of any man living, or who will live hereafter; for Joseph Smith is dead, and cannot now or ever ordain a man to take his place; if he has not done so, then, there is an end to the book of Doctrine and Covenants; and if he did so, before his death, all are forbidden to receive the teachings of any other save that person.

What is now the condition of those who say they believe the book of Doctrine and Covenants, and yet receive the teachings of one Joseph Smith never ordained to take his place? They are absolutely ridiculous. If all attempt to become a leader to a church, which receive the book of Doctrine and Covenants as of divine origin, by any one whom Joseph Smith never ordained to that office, is not a species of maniacism, it is one of the most stupid and ignorant efforts ever made by man; though it should be the self-styled modern Joshua, Austin Cowles. How much confidence has such a man in the book of Doctrine and Covenants, or any who will receive the teachings of such a man? none at all; for that book forbids the man to receive his own teachings, as well as all others to receive them. What a figure such a stupid creature makes in the world, and in what a

ridiculous altitude do those who stupidly follow their own stupidity, there can be no hope low such an ignoramus, appear before the of them.

world, we leave all to say for themselves.

It is well known to all that there is a man living, and only one, whom Joseph Smith or dained to take his [Smith's] place if he were cut off, and if this man does not build, direct, and teach the church, then, no church can be built which can acknowledge the book of Doctrine and Covenants as of divine authority; for that book forbids the church to receive the teachings of any other.

The book has placed the matter in a point of light so clear that there can be no mistake there is only one way that a church can be built, in order to establish the validity of that book, and any other attempt, if it succeeds, it only proves the book of Doctrine and Covenants to be false. That book says the Lord would raise up a man, to lead his people with power like unto Moses, and from the fact of the book's saying that the church should receive the teachings of none other, but one ordained under the hands of Joseph Smith, that proves whoever that man is, that is to be like unto Moses to lead his church, he must be ordained under the hands of Joseph Smith, or else when he makes his appearance the church is forbidden to receive his teachings.

If the Lord does not or has not raised up such a man, then the book of Doctrine and Covenants is false; and if that man does not lead the church with power as did Moses, then also is the book of Doctrine and Covenants false. Seeing then there is one man, and only one on this earth, that is ordained under the hands of Joseph Smith to that power, and as there never can be another, if he does not lead the church with power as did Moses, then the book of Doctrine and Covenants is false.

Might we not then say to that stupid ignorant, Austin Cowles, and his blockheaded Fridays, O shame where is thy blush!!! What a zeal these men have for the Doctrine and Covenants of the church, but who that reads the book but sees that their pretended zeal is the basest, stupidest, and most ridiculous hypocrisy, ever attempted to be practised by human beings, unless it was a brood of maniacs.

We deem it unnecessary to say any more at present upon this subject, if the creatures above alluded to, are not put to shame, by

THE HOUSE OF ISRAEL.

In another column will be found an interesting extract from Professor Durbin, who has made extensive researches into the history and present condition of the Hebrew nation. That the condition of the Jews is daily improving, and their circumstances becoming more and more tolerable is a fact too well known by our readers, to require of us any lengthy arguments to prove, on this occasion. There is one important point, however, in the history of this people, to which we will call the attention of our readers:

Every biblical student must be conversant with the prophetic declarations of Moses, to the children of Israel, after they had passed through the wilderness, and had come down and taken possession of the lands of Heshbon and Bashan "from the river of Arnon unto mount Hermon, on this side Jordan," and subdued the two kings thereof, Sihon and Og, and pitched their tents and abode for a season, in the valley over against Beth-peor. It was while Israel was dwelling in this place, that Moses, the man of God, who had led them forth from Egypt, went before the Lord, and besought the privilege of going over Jordan into the goodly land, as will appear from the following quotation from the 3rd chapter of Deuteronomy, from the 23 to 29th verse inclusive:

"And I besought the Lord at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand; for what God is there in heaven or on earth, that can do according to thy works and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said unto me, let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. So we abode in the valley over against Beth-peor."

Moses, having obtained a knowledge that he could not enjoy the privilege of passing

over Jordan, before Israel, into the "land flowing with milk and honey," proceeded to make unto them, by commandment, a full development of the statutes and judgments by which they were to be governed after their establishment in the land of Canaan. Appended to this law were numerous blessings through obedience, and as many sore and grievous cursing through disobedience; some of which we may notice at this time; but our principal object is to notice more particularly, the remarkable correctness of the history which Moses gave of that people, by the spirit of prophecy, which has been fulfilled upon their heads down to the present time.— And what, to us, appears very striking, is the fact, that Moses could not close the future history of that people, as it was presented before him by the revelations of heaven, without embracing also, the awful fate and destiny of the whole world.

With this fact before our mind, it is with peculiar interest we view the change which has already commenced to take place in favor of that people; knowing most assuredly, that the words of the Lord, through his servant, will all be fulfilled; but we to the Gentile nations in the day of their fulfillment.

We will now make a few quotations from the sayings of Moses, concerning the blessings and the curse set before Israel, which will throw light on this subject, inasmuch as he declared those things which have and will most assuredly come to pass. The following sayings will be found in Deut. 28: 1—10.

"And it shall come to pass, if thou shalt hearken diligently to the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out before thee one way and flee before thee seven ways. The Lord shall command the blessings upon thee in thy store houses, and in all

that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee."

(To be continued.)

Pike County Ill. Jan. 22, 1846.

PRESIDENT RIGDON:

Dear Brother:—With

pleasure I take my pen in hand, after so long a time, to redeem the promise I made you when I left Pittsburgh last fall. I would have written sooner had there any thing transpired of importance. I assure you it was not because I was unmindful of you or the cause we are engaged in, for I feel resolved by the help of God to be with you in the final triumph, although I am now far from you, and all those with whom I feel bound with a righteous and solemn covenant before God, through faith and righteousness, to bear off the kingdom triumphant, and bring in the final rest, and the only one that I have any confidence in.

My mind was firmly fixed the day you told the people of Nauvoo the course they must take for their salvation and triumph: I received it as the voice of inspiration of one chosen of God, before the foundation of the world to bare off the kingdom; and lead his people in righteousness; as such I received you, and as such I sustained you when called upon to give my decision in the midst of thousands, and by it the wrath and indignation of the multitude was heaped upon me; although my life is sought by that unhallowed throng yet my mind is firmly fixed, and unchangeable as the laws of the Medes and Persians. That God who delivered Daniel will also deliver me if I am faithful, and I shall stand with you at the final triumph. I long to be with you that I can enjoy the society of those I love. I long to be delivered from gentile bondage, and am resolved to leave as soon as I can sell what property I have here.

I feel resolved to magnify my office and go forth as soon as the Lord opens the way before me but it seems that the Mormons are resolved to strip me of all that I have, as was Job, but I am determined like him to keep my integrity.

I want an inheritance with you, in the purchase you have made, but I do not now know whether I can do any more in time to assist you in the first payment, but you may depend on at least a hundred dollars the next, I have about eight hundred bushels of corn to sell but I do not know whether I can sell in time to meet the payment, but will if possible. I shall leave here for your place next fall or

spring, unless counseled by you otherwise, as I feel subject to the powers that be; and if there is any thing that is required, I am to do it, I am willing to do all that my weakness or ability will allow. Give my love to your family with all the saints in Pittsburgh, and especially those who are exiles from Nauvoo; tell them I feel that I am one with them, though absent in body; tell them I long to be with them and I trust I will ere long, God being willing.

I will now give what information I have gathered respecting the Mormons, and my opinion of the course they are going to pursue. From what I can gather from some of their scattering followers they have proposed to leave in the spring, while at the same time did not intend to do what they proposed, but wished to satisfy the minds of the people until they could get a room finished in the temple. They say we will get our endowment and then bid defiance to the mob, we cannot then be driven. This is their secret boastings, they have got a room finished, and they say the Lord has accepted the house; they are receiving there endowment, they say, and it is now said they are not going. One part of their endowment, as one of these members says that lives near here, is, that a man that has an unbelieving wife is married to another that is a believer and sets the old one aside, and other item is to match those that are mismatched, so that all may have the one allotted them in eternity. This is wholesale wife-swapping, and by this means they are going to triumph and stay where they are.

It is said by some that the twelve all left. There has been a writ for B. Young, for counterfeiting on the state bank of Missouri; a man was pointed out as being Young, but when arriving at Cathage behold it was another man. One thing is certain that unless they leave peaceably in the spring there will be another Mormon war for the people are resolved that stay they shall not. There has one woman, by the name of Abbott, left her husband and was married to an Indian Chief, two girls to two other Chiefs, and gone into the Indian country; this speaks loud what they intend to do. It is said that L. Wight is at the Council Bluffs, with Emmitt, preparing craft to cross the Missouri river. This is all I have learned, only, that all that do not adhere to the counsel of the twelve their lives will be the forfeiture.

No more but remain your brother in the bond of the new and everlasting covenant.

GEORGE MOREY.

Elder Braidwood writes from New York, March 5, and says: "The brethren here have laid hold in good earnest, and are determined to do their duty and stand before the Lord for themselves. We are visiting from house to house praying with the brethren and giving such instruction as the spirit may direct."

Jefferson Co. N. Y. Feb. 6, 1846.
BROTHER E. ROBINSON;

Dear Sir:—I now take up my pen to write a few lines to you and all others who are interested in the cause of Zion, which is the kingdom of our God that has been organized in these last days. And the assurance I have in my heart, that it is to stand the test of all the political and ecclesiastical combinations in the world, has thus far prompted me to go forth and bear my testimony to its truth; and should I be so successful, (as I have heard the word of God,) to keep it in my heart and in my understanding, until the time of the end, so as to make me perfectly acquainted with all the principles of the kingdom, which are required of me, I shall have the present desires of my heart; for this is as far as I have yet suffered myself to covet or desire, in union with all my brethren who are determined to walk uprightly, that we may keep the spirit of the Lord in our hearts until the victory is obtained. I was sorry to see some things that appeared in the last number of the Messenger; but do not know that I have been the cause of their course; perhaps it is their choice if so I ought and am willing.

I have read President Rigdon's remarks and the proceedings of the council and now feel to say, all is right. I hope it will, at least if nothing else serve as a caution to them who are concerned in the matters; may the God of Israel be with you all is the prayer of your unworthy brother in the kingdom of God. Amen.

B. ALDEN.

We give the following correspondence which has been sent hither by a strange friend; we insert the following without alteration. It is doubtless the desire of our friend, in forwarding these papers for publication, to let our readers see the spirit which reigns in Nauvoo, and their manner of satisfying the inquiries of those who require explanations at their hand, in relation to the course they are pursuing; and on this subject the correspondence is all our readers need, to throw light on the subject; all may see upon what principle they do business, and how they satisfy the inquiries of those who seek information at their hand.

Mercer County, Pa. Dec. 1, 1845.

ELDER POST;

Dear Brother:—I received your letter of the 31st of Oct. and hasten to communicate a few lines to you in reply. It gave us much pleasure to hear once more from one whom I respect as a brother in the church of the last days; but we were somewhat surprised to hear of the sudden determination of the church to fly into the wilderness.

There are some things about which I wish to declare that he would raise up a man like unto to make a few inquiries, for I am at a stand. Moses, through whom the redemption of Zion I confess, until I can get a better knowledge—should come? Have not the angels of this movement, than is conveyed in your letter—this world provided against the people of God? and who is this man like unto Moses?

The Savior declares in the 24th chapter of Matthew that "this gospel of the kingdom shall be preached as a witness unto all nations, and then the end shall come." The angel, who bore the everlasting gospel to Joseph Smith, declares that "it shall be preached as a witness to every nation, kind, red, tongue and people, saying with a loud voice, fear God and give glory to him for the hour of his judgment is come." Now I wish to know if these sayings in the scriptures have been fulfilled? Are there not many nations, yea, thousands in our own country, who have never heard the everlasting glad tidings?

Is it not at the coming of the Lord Jesus, when the indignation of God shall pass over? See 26th of Isaiah on this subject. Is not the redemption of the world to come when the Lord shall stand upon mount Olivet? See Zechariah 14. Will not the redeemed of the Lord come over the waters of the great deep, according to Isaiah 51: 10, 11? Does not Micah say that the mountain of the Lord's house shall be established in the top of the mountains—that the law shall go forth of Zion and the word of the Lord from Jerusalem? Does not this prophet say also in this same chapter, that Zion shall go to Babylon and there be delivered? Is not the ensign of the Lord in the last days to be reared upon the mountains? See 18th of Isaiah.

Was not Joseph to remain until the second coming of our Lord and master, if he abided in God? See the 66th section of Doctrine and Covenants 2nd paragraph. "And inasmuch as they are not faithful they shall be cut off, even as I will as seemeth me (the Lord) good." Joseph has been cut off, but Sidney still lives—what is the inference? If Joseph did transgress he was only to have power to appoint another in his stead? and not twelve others. Is it not announced, that Sidney Rigdon was ordained prophet, seer, revelator and translator, under the hands of Joseph, in the *Times and Seasons* of June, 1841? In the 85th section is he not spoken of as being "equal with Joseph?" &c.

Did not Brigham Young say, soon after the death of Joseph, that "you are now without a prophet in the flesh to guide you," and is not that published in the *Times and Seasons*? Did not the people vote on the eighth of August 1844, that they did not want a prophet? Have not many been cut off from the church without a trial? Have not many been driven out of the city of Nauvoo, by a band called "*Whittlers*?"

About these things I hope you will tell me the facts, as far as they have come to your knowledge, for I have placed much confidence in you, as you are well aware. The questions I have proposed, are of serious importance to us both, and we should decide upon these things with candor and solemnity. I believe the Lord will have a people in the last days, who are a pure and a tried people, to whom the cry will go forth, "Behold he bridegroom cometh, go ye out to meet him;" and according to the prophets of ancient and modern times he is to stand in a certain lay upon the mount of Olives.

Will you have the goodness to write me soon, and accept our best wishes for your temporal and spiritual welfare.

Your brother in the bonds of Christ.

JOHN MATTHEWS.

Nauvoo Ill. Dec. 29, 1845.

DEAR BROTHER:—In the gospel of our Lord and Savior Jesus Christ.

I received your letter on the 26th (inst) and was glad to hear

In revelation 101, does not the Lord say, that he had decreed a decree, that the church should realize from that very hour if they would keep the commands of the Lord, that they should begin from that time to prevail against their enemies, and they should not cease to prevail until the kingdom of God?—that if they polluted their inheritances they should be thrown down? Does he not also

from you, and learn the state of affairs with you. As for me I have been sick about four weeks, but I am getting well. I shall now proceed to say something concerning the church and her departure into the wilderness. But in the first place I must say I think you have been visited by some of Rigdon's or W. Smith's disciples, or else been favored with their writings. What is spoken in the 21st of Matthew will all be fulfilled; the gospel will be preached for a witness unto all nations and then the end will come; but the time has come for the gospel to be taken from the United States and be carried to all the Gentiles where it has not already been preached and also to the whole house of Israel; when we come to consider that the sound of the gospel has been heard for fifteen years in the United States we concluded if the people had felt as deeply interested in their salvation, as they would feel if they could get a thousand dollars, they would all have obeyed the gospel before this time, from Maine to Louisiana. We do not expect that the Elders have got to go into every man's house and bind him, and stuff the gospel down him, as one would *crum a turkey*.— Perhaps you remember that our high minded fathers, the president, governors, together with a majority of what is called christians and unbelievers have rejected this work and persecuted it, and likewise the lives of many of our best men have been taken, and who stand to plead in our behalf, I ask who? There is none of the high officers of our nation to befriend us, but they are now desirous to get the twelve and slay them also: The popular voice is you must leave the United States, for you cannot stay among us, and the devil or S. Rigdon whispers in the ears of the great men of our nation, the Mormons are going to stir up the Indians to war, and you had better do something immediately. And there are now at this time United State officers in this city in search of the twelve and what they will accomplish the Lord only knows.— Well if we can get out of this place, into a place where we can enjoy our liberty and our religion, and where God is the sole proprietor of the elements, and where there is no Gentile claim upon the soil, we had better go.

As for the saying of the ungodly, if the work is of God, it will stand, and if not it will fall, and if they are under the necessity of leaving Nauvoo, or of fleeing into the wilderness; that the enemy has prevailed against them: and consequently the work is not of God, it is complete nonsense: and you can now discover how little they know concerning the purposes of God. Was the work of God brought to naught when wicked men slew the Prophets, Savior, and apostles; common sense says, NO.

I shall now write more particularly in regard to our going into the wilderness. Micah in his 4th chapter, says in the last days it

shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountain, &c. there will be a literal fulfillment of this prophecy, and the Mormons in the strength of Israel's God will fulfill it. Last spring the twelve had made arrangements for going with a company called the first company to this mountain alluded to above to build the Lord's house there in the top thereof, and they found the brethren all anxious to join their company and go with them, they then agreed they should go with them into the wilderness where they could dwell safely and sleep in the woods; See, Ezekiel, 34th chapter 25th verse. The passages of scripture which you have referred to are not applicable to the point in question, but will all be fulfilled in their proper time and place. Remember, the church must go into the wilderness before they can come forth out of the wilderness fair as the Sun, clear as the moon, and terrible as an army with banners.

I shall now notice some of the items which trouble you concerning the authorities of this church. In the organization of this church, God has shown himself to be unchangeable, when Christ the head of this church and prophet too, chose twelve, who were to be chosen witnesses to preach the gospel to every creature, he delivered unto Peter the keys of the kingdom, and he acted as president over the twelve and after Christ was crucified, we find the twelve were considered competent to bear the burden and care of the church.

In the last days God has sent us a prophet to establish his kingdom upon the earth.— This prophet by the spirit of God chose twelve apostles, and to them was delivered the keys of the kingdom, and authority as anciently; and they were the traveling high council, to bear the gospel to all the nations of the earth, and inasmuch as they needed assistance they were to call the seventies and send them forth until they send as many as the labor in the vineyard requires. And Brigham Young, was appointed president over the twelve. Joseph Smith was the first president, and likewise prophet, revelator, and seer, unto the church. He chose two counselors, to advise with him in *temporal matters*, and also to deal with transgressors for fellowship according to the laws and revelations of Jesus Christ. These three, formed a quorum equal in authority to the twelve, and equal to seventy &c. This prophet had a spokesman like unto Moses and this was the prophet alluded to. And during the many trials and persecutions of this church, at a certain period in 1844, the combined powers of earth and hell plotted the destruction of this church, or her beloved prophet and he like the good shepherd laid down his life for the brethren, and so did Hyrum, the patriarch, and this appeased the wrath of a wicked rabble and the church found a little rest for a short

time. It was a voluntary act in Joseph, in delivering himself up into the hands of the officers to go to Carthage. Joseph knew that his life would be taken and expressed the same unto his friends. Joseph the winter before his death instructed the twelve in all things pertaining to priesthood, and then told them, the care and burthen of the church rested on them. And Brigham Young was then appointed to stand in Joseph's place; Sidney Rigdon has been stumbling for years and would have been cut off, but asked forgiveness and the church retained him: But Joseph told the brethren, they would have to do with Rigdon, after he was gone, what ought to be done before; Rigdon acted the part of Judas well, and any person having the spirit of God, must know after becoming acquainted with his career, that he is not fit to lead a herd of swine, much less the church of the living God. As you have made many quotations from the book of Covenants and commandments concerning these things, I will briefly say remember that the promise and threatnings of God are conditional, if the condition is not always expressed, it is implied. I do not think it necessary to answer all your questions, for they are formed from idle reports which have emanated from apostates, but I will try to fill up the letter with something more useful.

Since Rigdon, the Laws, Fosters, Highees and Wm. Smith have been turned out of the church the work of God has prospered under the directions of the twelve, with Brigham at the head. Here is the most beautiful temple on the face of the earth. The upper story of the temple is finished, and dedicated to the Lord, and about two thousand have received their endowments. The knowledge which they have received, and authority in the priesthood, is sufficient to convince me that the spirit of God, and his glory, and power, are in his holy temple. And all that go into the temple with honest hearts, to receive their endowments, will be amply paid for all their toil and hardship they have ever passed through, since they first engaged in their hearts to serve the Lord. The two middle stories of the temple, which are designed for public service are almost finished, and the basement story likewise the fount is finished, it is made of hewn stone standing upon twelve oxen, and at each end twelve steps reaching to the top thereof. But to be brief you seem to think there are schisms in the church, but there are none with the authorities of the church here, but all things move forward, pertaining to the kingdom of God, in their order, you know the kingdom is not to be left to any other people, but the saints of the Most High are to take the kingdom and possess it forever. See Daniel, upon this subject. There are many bad characters in this place which call themselves saints, but are not, does that destroy the truth no; but establishes it, "the

kingdom of heaven is like a net cast into the sea which gathereth of every kind." Now brother John, and sister Ruth, I shall write a few words to you concerning duty, it is your duty to pray without ceasing, to keep all the commandments, to get with the people of God, and help to bear their burdens and endure their afflictions. Also to build up God's kingdom instead of trying to find fault with it. Try to overcome the world and if you succeed in these things you will be saved and not without.

Now may the God of Israel bless you, and open your understanding that you may know your duty, concerning you, this is my earnest prayer. Amen.

Yours affectionately.

WARREN POST.

JOHN MATTHEWS.

Philadelphia, Feb. 5, 1846.

PRESIDENTS RIGDON AND ROBINSON;

Dear Brethren:—I feel it to be a duty to enclose a letter which I received this evening from W. E. McLellan, that you may know what is going on. He says, "and then if you please, you can (as Woodbury did) violate every principle of private correspondence, and send this letter back to Elder S. R. for his inspection;" this I will do. Why does he write to me to *destroy my confidence* in those I love? *Oh I see the spirit of the devil in this.*

I will inclose you two dollars, for the Messenger. I am trying to wind up my business here as fast as possible to remove my family to Chambersburgh, where I hope to do good. Pray for me that I may do all the good that is in my heart, that we may be a blessing to the people there, and not a curse, that we may live so before them that they may say *come, come*. President Rigdon's letter did me good; I read it to the church; I hope he will write soon.

I remain yours, in hope of meeting in the valley.

LEONARD SOBY.

We cheerfully publish the above, that the saints may know what disposition, a man who has the good of the kingdom of God and the welfare of Zion at heart, will make of the letters he receives from those who have apostatized from the church and kingdom of the living God, and are lifting their puny arms against the work of the Almighty.

We will now make a short extract from the letter returned by Elder Soby, showing the present, professed, faith of the writer in the place of gathering for the saints; when we will follow with an extract from a letter written by the same individual to bishop Richards, on the subject of the place of gathering in the Cumberland valley. In these extracts

W. E. McLellin can look, as a glass of his own making.

Pittsburgh Feb. 1, 1846.

ELDER LEONARD SORBY:

Kirtland is a strong hold, and there are many strong arguments in its favor. The valley has not one argument where it has a dozen. Kirtland being the place of gathering—(&c. &c.)

W. E. McL—

BROTHER RICHARDS:

Dear Judge:—Say to my brethren that my testimony concerning the land is equal to Caleb and Joshua's concerning the land of Canaan. Brethren look up and let your hearts be strengthened. The Lord is on our side. The land is good, healthy, wealthy, pleasant, and delightful. Just such a land as the Lord will bless, just such a land as we want. We have found the spot. We have dedicated it to God. And we can purchase 800 acres with a farm on it. With a splendid water power on it. * * * If I could see you I would tell you more. May the Lord enable us to purchase it shall be my constant prayer.

I want you air to see the prayer meetings are kept up at my house if Mrs. McLellin desires it. Dear Brother I want you to visit my companion frequently and encourage her heart in her loneliness. Show this letter to her that she may know how I have directed you about our property. Do build up the hearth of my companion and talk to our son William.

By attending strictly to the above you will confer a great favor on one who has to shoot through the world like an arrow in order to discharge his duty and fulfil the purposes of God.

Your brother in the covenants of righteousness.
W. E. McLELLIN.

Brother A. Taylor writing from New York says: "I would like to know how br. McLellin can think of remaining out of the church after having borne such strong testimony in its favor—he must either have lied in the name of the Lord, or else he must know that he is now opposing the truth."

Pittsburgh, March 23, 1846.

DEAR BROTHER ROBINSON:

Having just landed in this city from the West, I gladly embrace this opportunity of informing my brethren abroad, through your columns, that I enjoy good health, and an unusual flow of the Spirit of God since my arrival here, although I find a few of those who were with us heart and soul, last April in our conference here, who have gone back to the weak and beggarly elements of the world again; which causes my heart to mourn at their folly. I find things, so far as I have

learned, among the saints here in a healthy condition, so far as the spirit of God is concerned; and this, I consider the all important point in religion.

I left the churches in Iowa in Jan. last, and in the west of Illinois in February all well and doing well. I know of but one member in that country who has fallen since the commencement of the church here, there is a large field in that country for preaching and much good might be done in the west by able ministers. May the Lord send laborers into his vineyard is my prayer.

I am sorry to inform you of the death of elder Wm. Shoemaker of Louisa county I. T. He was the presiding elder of the Louisa branch of the church a man well qualified for that calling, and filled the office with dignity. He died strong in the faith of the everlasting gospel, and rejoicing in hope of the rest of God, and left a lasting testimony to his friends of the truth of the work. The church as well as his family, has in this sad event, suffered a great loss. He died on the fourteenth of last February.

On my way to this country, I preached some eight or ten times, some of which was in Whitesides county, Ill. to a small branch of the church, where I left a gentleman and his lady ready for the waters of baptism. Brother Oatman was to administer the ordinance to them. I also delivered five discourses in Indiana, to crowded assemblies, who were anxious to hear more; but in order to reach this place in time for conference, we were compelled to leave them. Elder Shortridge accompanied me to this place; he is in good health and fine spirits.

Yours in hope of eternal life in the kingdom of God.

G. M. HINKLE.

Brother Benj. Stafford writes from Eagle Factory, N. Y. Feb. 25, and says:—

"It does our souls good to hear how the Lord is blessing his saints with that spirit which shall lead and guide them into all truth, and show them things to come; and that it is not confined to Pittsburgh alone, but is teaching even the feeblest who can be called saints, for I see plainly that the same spirit has been teaching us which the Lord has bestowed upon the saints in Pittsburgh. On Lord's day, the 8th inst. we commenced to dedicate a portion of the day to the service of the Lord, in the form of a meeting, though only our own family and my nephew were present; we humbled ourselves before the Lord, and asked his blessings in the name of Jesus, to rest upon us; the Lord heard and answered our prayers with the effusion of his Holy Spirit, and a portion of the gift of prophecy, tongues and revelation, which fills our hearts with joy and gladness; verifying to us the promise, that where two or three are gathered together in his name, there he will be and that to bless."

MESSANGER AND ADVOCATE OF THE CHURCH OF CHRIST.

Vol. 2. No. 6.

GREENCASTLE, PA. JUNE, 1846.

Whole No. 30.

SECOND COMING OF CHRIST.

BROTHER E. ROBINSON:

Permit me sir, through the medium of your paper, to lay before your readers some thoughts which have suggested themselves to my mind, on the subject of religion, while examining that most important of all books, the bible. I am well aware that the opinions of the world on the subject of revealed religion differ widely, and to such an extent as to excite the most serious inquiries into the effects of these differences of opinion. It is known to all that these differences are such, as to cause divisions to exist in the religious world, to such an extent, that in every village or town, there are separate places of worship, for the different societies. It is not uncommon to see the parent go to one, and the child to the other, and such differences to exist as to break fellowship in the family, and no real union existing, even in a family where they were all raised under the same paternal roof, and their union undisturbed until their religion did it. The query which suggests itself to my mind is this. Do the revelations of heaven contemplate such a state of religion as now exists in all christendom, as the final results of their influence in the world? or do the revelations of heaven authorise us to believe, that the great God, in committing his will to man, intended, by so doing, to produce such a state of things as now exists in the world, as the final results of his efforts to redeem and save man.

Suggestions like these will force themselves on the mind of a candid biblical student, neither can he avoid them unless prejudice, and not reason, must influence his mind. In reading the revelations of heaven, the mind is constantly saluted with sayings of such a character as to create strong doubts, in relation to the correctness of the present condition of the religious world. Let us look at a few of those sayings. They are of a twofold character, judgments pronounced, and blessings promised, with the reasons for both. We have the following sayings of the Savior, in the 24th chapter of Matthew 37 and 38th verses.

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark."

Here is a coming of the Savior spoken of, about which it is of importance to say a few things. Let it be noticed, that the Savior

was here, when he thus said to his disciples, and "so shall the coming of the Son of man be." The "coming of the Son of man," in the quotation here, must be a "coming," yet future, as he has never come yet, as it is here said he should; for at this coming, the world was to be as it was in the days of Noah. The Savior then, has according to this, to come to this earth again. If we mistake not, all the prophets of both testaments, have spoken of this coming of Christ, as the most important in the history of the world.

Isaiah has the following sayings in the 35 chapter of his prophecy from the 3rd to the close of the 6th verse.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert."

Here the Israel of God is told that their God shall come and not only "come" but come both with "vengeance" and "recompence" both to destroy and to save. That God in this quotation means Christ, I need not stop to prove. Every reader of the bible, who is in the smallest degree acquainted with the history of the world, knows that the things here spoken of have not taken place yet. We request of the readers in order to see and feel the whole force of the quotation here made, to read, in connection with it, the whole of 34 and 35th chapters, and they will see the whole force of the sayings, that God would come with "vengeance" and with "recompence." The account is there given, and we are there told on whom he will take "vengeance," and to whom he will give "recompence."

Those who read these chapters, will learn this important fact, that at this coming of Christ, the whole world will be effected; "vengeance" will overtake one part, and "recompence" the others. One part saved and the other destroyed, and all this because the God of Israel will come. Let the reader here particularly notice that both, the "vengeance" and "recompence," here spoken of, in all their consequences, depend on the coming of the Lord. We are only authorised to believe that they would be executed because the Savior is coming. Take this fact out of the account, and we have no reason to expect the "vengeance" or "recompence."

In the 24th chapter of Isaiah, we have a very similar account, from the 21st to the close of the chapter, the prophet speaks thus: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

We would in this case request the reader, in order for a clear understanding of the prophet, to read the whole chapter. The judgments here pronounced, are owing to the fact that the Lord is coming to "reign in mount Zion and in Jerusalem, and before his ancients gloriously." In consequence of this, the earth is to be made empty, and waste, and to be turned upside down, and the inhabitants thereof scattered abroad. See verse 1st; and again in the 3rd verse the prophet thus speaks.

"The land shall be utterly emptied and utterly spoiled: for the Lord hath spoken this word."

In the 6th verse the destruction is thus described. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." again in the 19th as follows. "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. Now why this distress and these calamities, the answer is in the last verse. The Lord is to reign, in mount Zion, and in Jerusalem, and before his ancients gloriously."

The destructions set forth in these chapters, corresponds with what is said in the quotation from Matthew. That when the Son of Man comes, the world will be as it was in the days of Noah, and suffer a destruction as then. Though not by the same means. Then it was by a flood of waters, but in this instance, it is to be sword, famine, and pestilence.

Once more, Isaiah 66th chapter 15 and 16 verse we have written thus. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and his sword the Lord will plead with all flesh: and the slain of the Lord shall be many." We, in this place, would ask the reader to read the whole chapter. In it are both blessings and judgments pronounced, and all depends on the coming of the Lord. All the things there set forth, are to take place because the Lord is coming "with fire, and, his chariots like a whirlwind, to render his anger with fury and his rebuke, with flames of fire." Should the Lord not come, then, indeed neither the blessings, promised, nor the threatnings denounced will come. They are

all to take place, because the Lord is coming and we may add when he does come, it will be with the world as it was in the days of Noah; thus has the Savior said, as sure then as he comes, the world will be as it was in the days of Noah; and as sure as he does not come, neither the blessings promised, nor the judgments threatened will ever come.

To be continued.

MINUTES

Of a conference of the Church and Kingdom of Christ, held in Pittsburgh, commencing on the 6th and ending on the 8th of April, 1846.

Conference assembled, according to adjournment, at 9 o'clock A. M.—President S. Rigdon called the meeting to order, and opened by reading and singing the 105 hymn, L. M.—"Praise ye the Lord my heart shall join." The morning services were then dedicated in solemn prayer by the president.

Josiah Ellis, Jeremiah Hatch Jr. and James McCoard were appointed secretaries.

The following members of the Grand Council were present and took their seats.

Presidents.

S. Rigdon, E. Robinson and S. James.

Members.

Carvel Rigdon, Charles A. Beck, Samuel Fields, William Small, William Hutchings, John McDonald, William Bickerton, John Frazer, Harvey G. Whitlock, John W. Rigdon, Joseph B. Bosworth, John Duncan, Thomas J. Lanyon, A. B. Tomlinson, Thomas Stafford, Josiah Ellis, Jeremiah Cooper, Ezra Burr, G. M. Hinkle, Joseph A. Taylor, James Logan, Edward B. Wingate, Robert Ellis, Briggs Alden, William Brothers, Algernon S. Rigdon, Jesse Price, Robert Kincaid, Archibald Falconer, Peter Boyer, Edwin Mitchell, Jesse Morgan, James Spratley, James McCoard, Jeremiah Hatch Jr.

High Priests quorum.

James Boyer, Curtis Hodges, Sen., S. B. Shortridge, William Rigdon, Philip Ellis, Davis Neptuno, Loammi Boyer.

Elders quorum.

Edmund Liston, William Jones, T. C. Watkins, C. H. Gardner, John Fields, Thomas Crawford, E. W. Stephens, Peter Walker, Elijah Banta, Samuel Cook, John Spratley, E. B. Green, James Hodges.

E. Mitchell, and Harvey G. Whitlock were ordained and took their seats in the grand council having been previously appointed.

The several quorums being arranged in order, president Rigdon arose and addressed the conference, setting forth the condition and prospects of the church and kingdom of Christ. The responsibilities of this kingdom had been of the most grave and weighty character and it was not his intention to bear them longer alone; but this grand council were to share with him in the anxieties and toils of bearing off the kingdom of God triumphant to

the world. God had sustained him in the midst of trials and afflictions, through which no man had ever passed before him. There had been one point, about which his anxiety had been intense, and that was for the manifestation of the power of heaven—that point had been reached and no man could have failed to witness the hand of Omnipotence in our deliverance within the last few weeks. If any should turn away hereafter they do it understandingly, knowing what the Lord had done.

The president then related a vision he had had, two days after his arrival in this city; and though he had tried not to believe it because of its singularity, yet the Lord had shown him, that it was true. While sitting in his own house, reflecting upon the peculiar circumstances with which he was surrounded, suddenly the vision opened to his view.—Thousands stood before him, and the Lord told him, that they were the honorable men of this city, and through them the means should come for the redemption of Zion. It passed, and another scene opened to his view.—He beheld a company of the old Mormon church of this city, among whom he recognised the faces of several, with whom he had formed a slight acquaintance, the Lord had shown him that many of these men were not the materials with whom Zion shall be built. After the reorganization of this church and kingdom, such had been the real and apparent good will of these men, that he had endeavored to believe it not true, but when the time came to try their integrity, to test their fidelity, they had deserted the cause and rendered themselves unworthy of the station they occupied. Their treasures were in riches of this world, and there were their hearts also.

There seemed to have been a struggle between the Lord and satan, between the powers of light and the powers of darkness. The devil had sought to overthrow this kingdom—some of those whom we once loved as brethren, had left us, or fallen by transgression, and by circulating the most base and malicious slanders against us, had shown the corruption of their own hearts. In the midst of this conflict, the interposition of providence had placed it beyond their reach to do us harm. There could be no doubt now in what relation we stand to the heavens, and by whose wisdom and power we are guided—no man in this kingdom could rise up and say he had had no evidence, for in the gloomiest hour of our history, when human wisdom was of no avail, the great God had clearly shown us that he was our guardian and protector. I feel as if we stand on "terra firma."

"This grand council was a tribunal different from any other on the earth, for it was their privilege, so to live, as to know the mind and will of God in relation to all matters which come before them for their consideration—they were to detect error and to confirm truth

by the word of the Lord. He was not to bear the responsibility longer, but if this council suffered error or falsehood to go unnoticed, the curse would be upon their own heads. If he was accused of sin he came before this council to know what was the word of the Lord in his case, and whatever the Lord said was law with him and all in this kingdom.—All were to take their places, as revelators before God, for thus the Lord had said.

All were this day to present themselves before the Lord, and they were to sit in judgment on each other. Every heart was to be searched to know what were their feelings, their spirits, and their standing before the heavens.

The president then took his seat, when president Robinson arose and spoke. In a very animated speech he went on to speak of the difficulties which the people of God had had to surmount in obtaining the land of Zion; confirming the things said by president Rigdon, and relating the peculiar circumstances, attendant upon the history of the last few weeks.

He had one thing to present to this Grand council. Has Sidney Rigdon demeaned himself as a man of God since the organization of this kingdom?

The question passed unanimously. Brothers White, Boyer, Ells, Robinson and others gave the word of the Lord, that he had maintained himself in the integrity of his heart, and his labors were acceptable before God. The high priests, elders, and all the members of the church expressed their unanimous approval of his conduct.

President Samuel James was next presented by president Robinson to inquire if he had acted according to the mind and will of the Lord. He spoke of his labors in the eastern cities, testifying of the power of God and his unshaken confidence in the triumph of his kingdom. He stood before the council for their decision on his head. The question, does brother Samuel James stand approved in his office? was then put to the council, which passed unanimously in the affirmative. Brothers Frazer and Sidney Rigdon giving the word of the Lord concerning him—that he should stand as a counsellor to Sidney even unto the time of the end—that the Lord had held him in his own hand, from infancy until this time, that he might prepare him for the great work whereunto he had called him.

President Robinson next came before the council. Is brother Robinson approved in the sight of heaven? passed unanimously in the affirmative. President Rigdon giving the word of the Lord in relation to him—that he was a chosen vessel in the hands of his God—that the troubles, through which he had passed, were given to sanctify him for the work whereunto he was called, and to strengthen his faith, that he might trust in the Lord in the hour of the greatest extremity,

that he might hope even against hope—that the heavens would sustain him and no power should prevail against him.

President Robinson next presented the case of Peter Boyer, before the council, asking the question, has he done all things well? passed unanimously, in the affirmative. Brothers Taylor, Logan, Bickerton and Bosworth declaring in the name of the Lord that he was approved in the sight of heaven.

President Robinson then presented the case of Carvel Rigdon as Patriarch of the church, stating, that he, brothers Beck and Boyer, had been willing to pledge their all for the redemption of Zion, and asking the question, had he acted in righteousness? passed all the quorums in the affirmative. Brother Alden giving the word of the Lord, that he stood approved in the sight of heaven.

Charles A. Beck next came before the grand council for their action: President Robinson stated, he had pledged his all for the redemption of Zion, and had declared, that he was willing to sell himself even for five years rather than Zion should be unredeemed. Was he approved before heaven? passed unanimously in the affirmative. Pres. Rigdon and John Frazer giving the word of the Lord, that his sacrifice was acceptable in the sight of heaven.

Jeremiah Cooper—Has he discharged his duty faithfully as president of this stake—passed in the affirmative unanimously, brothers Sidney Rigdon and White giving the word of the Lord in approbation of his conduct.

12 o'clock M. conference adjourned until half past 2 o'clock P. M. by singing hymn on page 155 "Let us pray, gladly pray in the house of Jehovah"—Benediction by president S. James.

Half past 2 o'clock conference assembled agreeable to adjournment, opened by calling the roll. President Rigdon in the chair.—Hymn on page 196 "Come let us join in cheerful lays," was read by the president and sung by the choir.

The afternoon services were then dedicated by Josiah Ellis, in solemn prayer.

President Rigdon arose and said, that, during the recess, the Lord had made known to him, that this conference was designed to search the hearts of those, who were ordained to high and holy offices before him—that the Lord claimed the right to search every heart to the bottom. The following order was to be observed. Each member of this council to rise in his place, and declare, before his brethren and his God, the true feelings of his heart and his faith, and the kingdom should sit in judgment upon him; for thus the Lord had directed him. The president then submitted the matter to his counsellors, charging them, as the Lord did Moses, "See to it, that you do all things according to the pattern."

Let no man fear to speak to whom the word of the Lord comes.—"he that hath my word, let him declare my word faithfully saith the Lord."

Brother Josiah Ellis being first called upon, arose and said, that he felt conscious of his weakness, and of his integrity—he was willing the heavens should speak of his heart.—His heart had long been sick of the corruptions and abominations of the world—his faith was as it long had been in the work of God. He came here more than a year ago, and decreed in his own heart, that if God should pour out his spirit upon the organization, he would devote his life to the cause. The Lord had acknowledged that organization, by the gift and power of his spirit, by the administration of angels and by the intelligence of heaven, and he felt to rejoice in the glory of God. He intended to persevere unto the end, and called the brethren to sit in judgment on his heart.

Brother M'Coard arose and said; he could not say that he had been blessed, as much as many of his brethren, but his determination was still to persevere—his confidence in the work was strong, and he was willing to abide the law established by this grand council.

Brother J. Hatch arose and said; that he felt himself in the most peculiar situation in which he had ever been placed before—that the spirit of the Lord was searching every heart in that council, and the eye of heaven was upon us. He felt willing to sacrifice the world, its wealth, its riches, and its honors, for the sake of the kingdom of God—he knew this work to be true by divine revelation, and the spirit of God had been with him in proclaiming it to the world—his highest aspiration was to witness the triumph of this kingdom, and become a partaker in its blessings—he longed to know the will of heaven more perfectly and was determined to do that will at the expense of every earthly consideration. He was willing to trust himself in the hands of this council and his God to know of his faith and the feelings of his soul.

Brother Samuel Fields said, that his only hope of any value to him was in the ultimate triumph of the kingdom of God—he was willing to leave himself in the hands of his brethren.

Brother William Small said, that his faith and confidence remain not only unshaken, but even were stronger than ever before. His desire was that God would sustain him with his brethren in doing the great work before them. He remembered the solemn covenant into which we entered last conference, that "if the kingdom did not triumph it should not be our fault"—he kept it but some had turned away. His desire had been not to run too fast, but to move steadily along. What profit was it to a man to run half way and then stop? that man would lose his crown.—

His determination was that by the grace of God no man should take his crown.

Brother Ezra Burr said that he was steady—he felt no desire to turn back—he intended to continue, as he had begun to serve God.

Brother Taylor said, he had been buffeted since he came into the kingdom—he was determined to go on, and his desire was to keep his heart pure before the Lord, that he might stand to the end and receive his crown.

Brother G. M. Hinkle said, he felt glad of the privilege given him to express his faith. He believed that Jesus Christ was at the head of this kingdom—he felt confident that there was an elect number upon earth now as well as in the days of Elijah, that president Rigdon was the man as the revelations of God have declared, to prepare the way for the coming of Elijah and the second advent of the Messiah. He desired to know above all things the mind and will of the Lord concerning him.

Brother E. B. Wingate, from Boston, said, he had longed to see the time when he could find a people, with whom he could trust his life, in whom he could put confidence. That time had come and that people he saw before him. He wished to have the lowest seat in the kingdom, and rise until he obtained celestial glory. He said he had left home to become somebody or nobody—if he sunk to the earth, he wished to sink doing the will of the Lord. If we keep the law of God we could overcome the world—for the first time in his life he felt a free man—he was in the hands of his brethren and he was willing to abide the judgments of a just God.

Brother William Hutchings said, he feared and trembled—the day had arrived for him to be judged before his God and his brethren, and he was ready; he felt to say, God be merciful, to me a sinner. He had kept his covenants—he could trust his life in the hands of his brethren, and they could theirs in his. He was willing to go any where and do any thing the Lord wished him to do.

Brother Ellis said, that he was weak, but by the grace of God he intended to go forward to do his will. The joys of the people of God should be his joys, their trials his trials, and their cause his cause.

Brother McDonald said, that God had taken the work into his own hands, and he felt to rejoice—the spirit of God was here and no man in this kingdom could escape its just and righteous judgments. He desired that the interests of one might be the interests of all, that they might be of one heart and of one mind.

Brother Bickerton said he had lately become a member of the church and kingdom of Christ. He knew what it meant by being baptised with the Holy Ghost, and felt the weight of the responsibilities resting upon him.

Brother John Frazer, said, his faith was

on the increase, in relation to the things of the kingdom of God which has been organized—that kingdom had come into existence by one man alone, viz, Sidney Rigdon. If we now retain that which we have received, the time would soon come when we should receive our endowment, the priesthood of Elijah.—“Verily thus saith the Lord, the time has come, when your enemies shall no longer prevail, but you shall inherit your land in peace.”

Brother White declared his steadfastness of purpose to continue, even until the end, and was willing to be tried by the word of the Lord.

Brother Brothers said if he knew his own heart it was to do the will of God. He had long since devoted himself to the Lord and all that he possessed—he had had many evidences of acceptance with God. He intended to persevere come life or come death—he was willing to throw himself upon the Lord and let him speak through his brethren.

Brother Jesse Price, said he felt as he always had done since he became a member of this organization. He never wavered—he was determined to live to his covenant, let what will come and stand shoulder to shoulder with his brethren, he was with us heart and hand.

Brother Kincaid felt to rejoice, knowing that the spirit of the Lord was here—he was determined to bear his part in the great work of God with his brethren—he desired to keep his covenant and stand until the time of the end, that he might receive his reward. This kingdom will triumph, for God had revealed it unto him.

Brother B. Alden said he felt himself in such a place as he never was before. His faith was in God and his Son—that he had organized his kingdom never to be thrown down, and if faithful, he knew he should enjoy its triumphs—his heart and all that he possessed was in the work.

Brother James Logan said, he knew before God, if he knew anything, that God had organized his kingdom, he was not afraid to pass the ordeal. If he turned away, as others had they might pour this testimony on his head. He rejoiced that God had given him evidence—he had confidence in this people and determined to go on.

Brother J. B. Bosworth said, he was standing amongst men of God, men who will triumph with his kingdom. His faith was predicated upon actual knowledge. He knew the vessel had passed the rapids, and it would never go back one inch. This kingdom would roll on by the power of God, and Elijah would come for it had been made known to him by the heavens. He felt determined to do all things required of him by the Lord.

Brother Harvey Whitlock said, he had listened with pleasure to his brethren—he felt the least of them all. He had but one mo-

tive and that was to obtain salvation. He had not the faith of many, but he was willing to dedicate himself, his family and all that he possessed to the Lord. If this was not the kingdom of God, it was nowhere upon earth—if this fail he failed too, he was gone forever. Brother W. sat down overcome by his feelings.

Brother A. Falconer said, it was with feelings of great joy he stood before his brethren—he had been engaged in the work of the ministry to which God had called him and had endeavored to discharge his duty. He desired to know the mind and will of the Lord concerning him.

Conference adjourned until the following morning at 9 o'clock A. M. Hymn 38th "Ere long the veil will rend in twain" was read and sung. Benediction by G. M. Hinkle.

Tuesday April 7, 9 o'clock A. M.

Conference met, pursuant to adjournment, and opened by calling the roll, President Rigdon in the chair—Hymn 80 "Lord thou hast searched and seen me through," was read by the president and sung by the choir. The morning exercises were dedicated in solemn prayer, by president S. James.

President Rigdon arose and stated the business of the morning, which was to continue as they had begun until every man's heart in the kingdom was searched. Hypocrisy and iniquity should be purged from the midst of this grand council forever, that for once they might have confidence in each other. The object of the Lord was to purify this council and when that is accomplished you will have none but honest men in your midst.

Brother Greig arrived and took his seat in the grand council.

Brother John Duncan being called upon arose and said, although he was weak to declare the faith, yet he was strong in the faith. He desired to remain in the order of God, for truth was here and he intended to follow it. He felt to rejoice in the prosperity of the church even though it was the cutting off the children of Belial. He was willing to sacrifice all things for the sake of Christ—testified of the gifts and the power of God in healing and in visions.

Brother T. J. Lanyon said, his faith was firm and steadfast, and he was willing to be tried by this council in whom he had the most unshaken confidence.

Brother Edwin Mitchell said, his faith and confidence in the work was strong—the Lord had shown him that elder Rigdon was the man to lead the church of Christ, and he would still trust in his God.

Brother Jesse Morgan said, he felt himself standing in the presence of God and his family, and regretted that he had not been more faithful in discharging his duty. He begged an interest in the prayers of his brethren.

Brother James M. Greig said, that, as a member he presented himself before this

grand council, to be judged of his motives, his feelings and his faith. He had got to be judged in the great day of accounts—he had to confess his follies and imperfections, but his determinations had been to keep his covenants—he had met with perverse spirits, but amid all his trials, his faith in the organization was firm to-day—it was as unshaken as it was one year ago. He knew if he kept his covenants no man could take his crown. If we failed God would raise up men from the dust. It was vain for men to use their endeavors against the kingdom of God. In the discharge of his duty he had felt the spirit of God. In the waters of Beaver and in the blue waves of Erie, God's spirit had been with him. If any one had aught against him he wished it to be made known—if there was iniquity in his heart he wished to know it.—Brother Greig went on at a considerable length giving the evidences of the work which he had had—the gift of the Holy Ghost, his knowledge of Jesus Christ, and visions of various kinds. Testifying that God had revealed to him that this work was true.

Brother Spratley testified, that this work was the work of the living God, and he was determined to stick to this kingdom. He had had visions and the ministration of angels—had all confidence in his brethren and hoped they would remain firm, for he knew it was the organization of heaven.

Brother Thomas Stafford said he had been growing stronger and stronger for the past year. He tried to live in every place as in the presence of his God. The man who was on the track need not fear the power of darkness for if he was filled with the spirit of the Lord there was no room for the devil. If he said this was not the kingdom of God he should lie. We should be willing to make all sacrifices, and live humble, for if we did not humble ourselves, God would give us a desperate humbling.

President Rigdon arose and stated, that there were two vacancies in the quorum of the Twelve, viz: William E. McLellan and David L. Lathrop, which were to be filled.

On motion of G. M. Hinkle Algernon S. Rigdon was unanimously appointed to fill the place of W. E. McLellan in the quorum of the Twelve.

Jeremiah Cooper was unanimously appointed to fill the station occupied by David L. Lathrop in the quorum of the Twelve.

There were vacancies in the grand council to be filled also. Elder Samuel Shortridge was unanimously appointed to fill the place of James Smith. He came forward and was ordained and took his seat.

James Boyer was unanimously appointed to fill the place of Matthew Smith—he was ordained and took his seat.

Wm. W. Rigdon was appointed to fill the place of Richard Croxall in the grand council. Davis Neptune of Leechburg was appointed

ed to fill the place of Dennis Savary resigned. He came forward and was ordained.

Edmund Liston was appointed to fill the place of Wm. M'Lain—he came forward and was ordained.

The places of Hiram Kellogg and Leonard Rich were vacated by nonattendance without a reason. C. H. Gardner of Iowa was appointed to fill the place of the former, and Wm. B. Hobbie appointed to fill the place of the latter.

The name of Jacob C. Jenks passed the council when brother Robinson gave the word of the Lord that he could not stand in consequence of transgression. Charles A. Beck was unanimously appointed to fill his place in the Financial committee, and one of the presidents of the stake of Zion.

Loammi Boyer was unanimously elected to fill the place of Jacob C. Jenks in the grand council.

The name of Frederick Merrywether was placed before the grand council according to the word of the Lord to ascertain his standing before God. Brother John Frazer gave the word of the Lord in the case, that the heart of F. G. Merrywether was full of iniquity and he could no longer stand in this grand council.

Brother Samuel Forgeus, appointed to fill the place of F. G. Merrywether, came forward and was ordained.

The name of Timothy L. Baker was next placed before the grand council, according to the word of the Lord to know his standing before God. E. Robinson gave the word of the Lord, that he had forfeited his standing in the grand council by transgression.

Wm. Jones was then appointed to fill the place of T. L. Baker in the grand council.—Brother Jones, having expressed his knowledge of this work by revelation, came forward and was ordained.

The name of Christian Seichrist was then before the grand council, when the word of the Lord came that it is his privilege still to hold his standing.

President Rigdon then arose and said, that there was a great desire among the brethren to have a better understanding about the land of our inheritance.—This was a matter, which came up for the consideration of the whole church and the grand council would be dissolved, and the conference resolve itself into a mass meeting, in which it was the privilege of every member of the whole church to participate.

The order of the conference was changed accordingly; and a committee of five were appointed to report as early as possible concerning the purchase and redemption of the inheritance of the saints. Names of that committee, Peter Boyer, Charles A. Beck, Carvel Rigdon, Ebenezer Robinson and Jeremiah Hatch Jr.

On motion conference adjourned until 3 o'clock P. M. by singing Hymn on page 165

"The glorious day is drawing nigh"—Benediction by Harvey Whitlock.

3 o'clock P. M. Conference met pursuant to adjournment—President Rigdon in the chair. The afternoon session was then dedicated in solemn prayer by Briggs Alden.

The committee of five reported through their secretary, J. Hatch Jr. according to instructions. Brother Peter Boyer arose and explained some matters connected with the transactions of the committee of finance in purchasing the land and making payments.

Brother Carvel Rigdon made some remarks relative to settling and paying for our inheritance. No man will be permitted to speculate off the wants and necessities of his brethren—this settlement of the saints would not be like the thing at Nauvoo—that was a whirlpool which swallowed up every thing in its draught, but this was to be in righteousness.

President S. Rigdon arose, saying, "verily, thus saith the Lord the man or men who shall undertake to speculate out of the land of the inheritance of my people shall be accursed and cut off forever, verily, verily, verily, thus saith the Lord thy God."

This word of the Lord was received by a unanimous *amen* from the whole conference.

The afternoon was occupied in discussing arrangements to meet the liabilities of the church in obtaining the land. Some appropriate remarks were made on the subject of covenants by James M. Greig, Carvel Rigdon, and others.

The hour having arrived conference adjourned until the following morning at 9 o'clock. Benediction by president Robinson.

April 8th, 9 o'clock A. M.

Conference assembled agreeable to adjournment, and opened by calling the roll. Hymn 81st, "Our God his kingdom to prepare" was read and sung. During the time of the singing president Rigdon arrived and took his seat. The morning exercises were then dedicated in solemn prayer by G. M. Hinkle.

President Rigdon then arose and said, that it was through much affliction he was present with us this morning, in consequence of the severe illness of his daughter Eliza—he had spent the whole night with his daughter, who was then lying upon the very verge of death. He would, however, take his place in the conference, and as far as his feelings would admit, he would participate in the business before us.

There was one grand point to be reached, and he would propose a question, that it might be clear before us. Shall the payment of that land be the first and primary object of this church and kingdom until it is cleared from all incumbrances? He left the question with them for their consideration.

After some remarks, the motion was made by G. M. Hinkle, and seconded, That the primary object of this conference be to use

their best endeavors to obtain means to secure our inheritance, and never cease until the land of Zion is fully redeemed.

After some remarks, the motion passed by the universal sanction of the conference, in the affirmative.

The morning was spent in discussing plans for meeting the liabilities of contracts, and for securing those who paid funds into the hands of the financial committee. G. M. Hinkle, H. G. Whitlock, James M. Greig and others took part in the discussion. No plan being devised to meet the approbation of the whole, the conference, on motion, voted that a committee of five be appointed to draft an instrument setting forth the best means to meet the liabilities of the church in the purchase of our land, and obviating objections in the plans already proposed: Whereupon, the president proceeded to appoint G. M. Hinkle, J. M. Greig, H. G. Whitlock, P. Boyer and J. Hatch jr. said committee, who were instructed to report at the earliest practicable moment.

Time for recess having arrived, the conference adjourned until 2 o'clock P. M. Benediction by Josiah Ellis.

2 o'clock P. M. conference met pursuant to adjournment. After singing, the afternoon services were dedicated by William Small, in solemn prayer to God.

The president then arose and said, there were yet several vacancies in the quorums not filled, and they would proceed with this business until the committee appointed this forenoon, should arrive.

The following persons were appointed to fill the several vacancies, and unanimously approved, to wit: John Frazer to fill the vacancy of Austin Cowles, as president of the High Priests quorum. Edwin Mitchell to fill the place of Hiram Kellogg, as one of his counsellors. Joseph B. Bosworth to fill the place of Timothy L. Baker as counsellor to the Bishop. Samuel B. Shortridge to fill the place of Richard Croxall as counsellor to the Bishop. John McDonald to fill the place of F. G. Merryweather, one of the presidents of the seventies. Davis Neptune to fill the place of Leonard Rich, do. James McCoard to be president of this stake in place of Jeremiah Cosper transferred to the quorum of the twelve. Edmond Liston and Samuel Forgeus to be his counsellors. This business being finished, brother Ellis read a letter before the conference from brother Samuel Bennett, residing in the city of New York, showing the condition of things in the branch at that place.

The committee having arrived, made the following report through H. G. Whitlock.

"Behold here is wisdom. Let a petition be presented to this conference, and also to all the brethren everywhere, praying for a liberal donation, that the promised possession may be obtained.

"Behold I have set my hand for the last time to gather my people, to do my work, to bring to pass my act, my strange act in the eyes of this people. Therefore, let all the saints know assuredly that it is my will, that all that can be spared, from the widow's mite to him that has thousands, should be speedily given unto the Financial Committee for the redemption of Zion, and for a perpetual home for my saints, for I am God and beside me there is none else."

After reading the report, the grand council was organized, when the following question was put: Was the report presented by brother Whitlock, a revelation from God? Passed unanimously in the affirmative, several declaring, very thus saith the Lord.

The grand council was dissolved, and the question, Shall the report be received? put to the whole conference—passed unanimously in the affirmative.

On motion it was unanimously resolved, That the Financial Committee be instructed to draft a subscription and place it in the hands of such agents as they deem proper, to obtain money to redeem our inheritance.

On motion of J. M. Greig, it was unanimously voted, that, when this conference closed, it be adjourned to meet on the 6th of October 1846, on the "Adventure farm," near Greencastle in the Cumberland valley, Pa.

President Rigdon then arose and addressed the conference in a short but thrilling speech, to which it is impossible to do justice, as but few items were penned by the clerks.

He said, that it was a hard thing for a man to free himself from the dominion of the devil, but this achievement must be gained before he could stand approved before his God. The devil's law will never do for the kingdom of God—the Lord will let any man become a scoundrel who pleased, but when his heart was searched and found out, he would tumble, like Lucifer, from the kingdom. Honest and honorable men alone could stand in this council, and all their acts towards and with each other should be characterized with the strictest integrity and confidence.

During this conference he had been in deep distress in his family, but his grief had been mingled with occasional flashes of joy. Such an order of things as the Lord had shown him in the pattern of this kingdom he had never seen before. He was treading upon ground unexplored by man, for he had no predecessor, either in ancient or modern times. He had been assailed by malice, and the tongue of slander had poured its poisonous and vindictive tide upon his head; and this grand council could now see what he had suffered for. His enemies had been aiming a death blow at the kingdom, but the Lord had stretched forth his hand in its deliverance from their reach, and covered its opposers with eternal shame. The beauty and order in the action of this kingdom could

not fail to impress every heart with eternal convictions of its origin. Is it not a hallowed place? Yea, is it not the council of the great God? This kingdom had sat in judgment upon the hearts of its members—he had passed the ordeal, and the Lord had there spoken by many of his servants in their midst.

In conclusion he said, shall I leave you as men worthy of my confidence, and as worthy of yours? Yes—he firm in maintaining your integrity before God; remember your high standing before him and learn wisdom at his hands. Your joys shall be my joys, your sufferings my sufferings, your blessings my blessings.

He took his leave—every heart was filled with hallowed fire, every bosom swelled with emotions too deep for utterance, too thrilling for language to express.

President Robinson gave many valuable instructions.

Hymn on page 61, "Lo what an interesting sight are brethren that agree," was then sung, and the conference closed with a most solemn benediction by president S. James.

SIDNEY RIGDON, *President.*

JOSIAH ELLS,

JEREMIAH HATCH, Jr.

JAMES McCOARD,

Secretaries.

MESSANGER AND ADVOCATE.

GREENCASTLE, PA. JUNE, 1846.

✠ We are happy for the privilege of saying to our subscribers and friends, that we are located, and we trust permanently so, in the pleasant borough of Greencastle. It has occupied more time in winding up our business in Pittsburgh, preparing to move, and getting our establishment adjusted ready for business after we arrived here, than we anticipated at the publication of our last No. in that city. Many of our patrons, undoubtedly, have had much anxiety in consequence of the delay; but we now notify them that we are again at our post, and confidently trust that we shall be able to furnish them with the Messenger regularly, hereafter. Notwithstanding the loss of time, our subscribers will receive their full complement of Nos., (12,) to complete the volume.

✠ Owing to the length of the conference minutes several articles have, necessarily, been crowded out this No. A continuation of the article on "The House of Israel," commenced in our last, will appear in the July No.

"Apostacy from the Apostolic Church" in our next.

✠ We intend giving a sketch of the "Adventure farm," the place purchased by the church, in our next.

✠ The saints will read with peculiar interest, the letter from elder A. P. Ringer, found in another column of this paper. It is to us a matter of great rejoicing, to know that the Lord is drawing very near to his children in different parts of the land, by the outpouring of his Holy Spirit, and the displays of his goodness and power. May we all so live as to be worthy of his protection and care, is our desire.

CUMBERLAND VALLEY.

Our readers will expect a word from us on the subject of our new location, which we cheerfully give. We had heard this valley spoken of as one of the fairest portions of our beloved country, which we have found to be literally correct. To give a vivid and colored description of the country is not our intention, but to speak of it as it is, so far as our knowledge extends, shall be our aim.

In the first place then, let us observe, that we are here from the fact that our heavenly Father required our settling in this place at our hands; and had the requirement been made to have located in the frozen regions of the north, or the sunny climes of the south—in the pleasant and fertile valleys, or upon the sides of the mountains, it became not us to dictate, but to obey without a murmur or a word; consequently we are here, as "strangers in a strange land," never having seen any of the interior portion of this State before. On our arrival, we found ourselves in the midst of a large and delightful valley, some 180 miles in length, and varying from 25 to 40 miles in width—well watered, with an abundance of timber, and generally rich and fertile soil, with a mild and healthy climate, of which we may speak more minutely upon some future occasion.

The citizens, so far as we have become acquainted, appear to be very generous, kind, and hospitable—willing that all people should enjoy their religious faith without molestation—and we find ourselves, (as in other places where our lot has been cast,) treated with that kindness and respect due one citizen from another. While this has been the treatment we have received from those among whom we dwell, we trust they will find in us, and all the members of the church of Christ, neighbors and friends, who will honor the profession we make by living in strict obedience to the commands of heaven, and observing all the laws of the land.

Here, as in other countries and climes, man has to obtain his bread "by the sweat of his brow," yet the farmer and the manufacturer has the market brought to his own door by

means of the great internal improvements which have been made within a few years past. We have a daily and direct communication with Philadelphia, and the eastern cities, by way of the great Philadelphia and Cumberland valley rail road, which commences in the former city, passing through Harrisburgh, the seat of government for this state, terminates in Chambersburgh, 11 miles north of us, at which point the Franklin rail road intersects the Cumberland valley road, and passing through this place terminates in Hagerstown, Md. 10 miles south of us. The cars pass up on their way to Chambersburgh, about 5 o'clock every morning, where they arrive in season for the morning train east, and there await the arrival of the eastern afternoon train, when they return passing Greencastle about 5 o'clock P. M.

Travelers from the east by taking the 12 o'clock, morning train, in Philadelphia, will arrive here at 5 P. M.; whereas if they waited to take the 8 o'clock morning train, they would be detained in Chambersburgh that night and the next day, until 4 P. M. More anon.

POST OFFICES.

Through the politeness of our Postmaster, J. F. KREPS, Esq., we have received a list of the different Post Offices situated within 30 miles of this place; to all of which offices, according to the present regulations of the Post Office law, the Messenger and Advocate can be sent to subscribers *free of postage*.

As much has been, and still is being said, on the subject of our faith, and many speculations concerning our settling in this vicinity, we trust all those who wish to avail themselves of the truth in those matters, will improve the opportunity, by subscribing for the Messenger, wherein will be set forth at length, in addition to the variety of local church news, the different items of our faith, including the gospel of peace—the location of the city of Zion—the gathering of Israel and rebuilding of Jerusalem—the second coming of Christ—the resurrection of the dead—the millenium, and eternal judgment.

Our terms are \$1 per annum, in advance.

Those who wish, can receive the back Nos. of the present volume. We have also on hand, several copies of the first volume, which we will furnish to subscribers at the same rate.

Postmasters are authorised to act as Agents for us, in obtaining subscribers and forwarding us the money, for which they will receive the per cent noticed in the terms on the last page.

List of Post Offices within 30 miles of Greencastle, where subscribers can receive the Messenger FREE OF POSTAGE.

Franklin Co. Pa.

| | |
|--------------------|-------------------|
| Chambersburgh, | Marion, |
| Greenvillage, | Upper Strasburgh, |
| Orrstown, | Fannettsburgh, |
| Carriek, | Louden, |
| St. Thomas, | Bridgeport, |
| Mercersburgh, | Sylvan, |
| Welsh Run, | Upton, |
| Waynesboro', | McConnellstown, |
| Quincy, | Fayetteville, |
| Cumberland Co. Pa. | Shippensburg. |

Washington Co. Md.

| | |
|-------------------|-----------------|
| Hagerstown, | Clear Spring |
| Williamsport, | Lappens Roads, |
| Sharpsburgh, | Boonsboro', |
| Chewsville, | Beaver Creek, |
| Funkstown, | Cavetown, |
| Smithsburg, | Leitersburgh. |
| Frederick Co. Md. | Middletown. |
| Berkley Co. Va. | Falling Waters. |

COMMUNICATIONS.

Mr. EDITOR.

As many of your readers, as well as the public at large, feel some interest in knowing the true condition of the Mormons, and as it is difficult to get correct information, as the accounts published in the papers are generally false, either by design, or else because correct information is difficult to obtain, and as we have, by a young man directly from their camp, information that can be relied on, we feel disposed to give it to the public for their satisfaction. Their camp is in the western part of Iowa, some 200 miles west of Nauvoo. Their situation, according to our informant, is as miserable as it well could be. The stock of provisions they took with them, is getting fast reduced, so much so, that they can proceed no farther; neither can they go back. They are there without shelters, other than tents and waggons, and their tents so indifferant that they will not shed the rain, which has been, incessantly falling, since their arrival. In this awful condition is to be found the aged and infirm, the mother and tender infant. When our informant left, they were a going to fence in some three or four hundred acres of land, for the purpose of raising a crop of corn, to try and preserve life.

The remains of their furniture, which in part consists of beds and bedding, they are sending off to Missouri to exchange for corn and bacon, to sustain life. As a sample of the characters of their leaders, and as evidence of their real condition, we give a short address, delivered by Brigham Young, the Sunday before our informant left. "Some asked where are we a going, and what are we a going to do? I do not know where we are a going, nor what we are a going to do, neither do I care, for you will all go to the devil, unless there is less selfishness in the camp." This indeed must be cold comfort to a people

who has been led by this same B. Young and his accomplices, into their present wretched condition. But this short address speaks volumes on the real condition of that people. This said Young professed to be a follower of Christ, and hold communion with him, and to receive revelations from him; but where are his pretensions now? He has got, according to our informant, some 800 or 1000 people far into the wilds, without food, without shelter, and himself being judge, without object. He neither knows where he is going, nor what he is going to do. Such language is that of any thing else than of a man of God. A man of God knows where he is going, and what he is going to do; if he does not always know what will befall him.

Our informant says that it was the intention of their leaders to go a little farther west, and form another camp, and fence in another field, and go to farming there; but as proof they did not know, as Youngs said, where they were going, nor what they were going to do, he says they had sent an embassy in search of Lyman Wight and his camp. Some of your readers know that this said Wight, something over a year since, left Nauvoo with a company of 100 or 200, for the pine country north: since that, they left the pine country, and took their march a southwest direction, and Youngs has, either by conjecture or some other way, got it into his head that said Wight with his company is some 500 miles southwest of Council Bluffs; and has, in this belief sent out an embassy in search of him, with special direction to Wight, to kill buffalo for them.

Put all these sayings and doings together, and they prove one thing, and that is, God is not with them, and they are in the wilds of the west and know not what for, nor what they are a going to do. A state of wretchedness beyond this is not easily conceived of. Our informant says when he left, which was some three weeks since, the mud, by reason of the incessant rains, was some six inches deep round their camp. Surely there is a day of reckoning, both for the leaders of this people and their persecutors. We are well aware that the leaders of this people, introduced many corruptions among them, and was the thing which gave their enemies power over them, had they not have become basely corrupt, no enemy would have had power over them. They introduced a base system of polygamy, worse by far than that of the heathen; this system of corruption brought a train of evils with it, which has terminated in their entire ruin. After this system was introduced, being in opposition to the laws of the land, they had to put the truth at defiance to conceal it, and in order to do it, perjury was often practiced. This system was introduced by the Smiths some time before their death, and was the thing which put them into the power of their enemies, and

was the immediate cause of their death.— This system the twelve, so called, undertook to carry out, and it has terminated in their overthrow, and the complete ruin of all those who follow their pernicious ways.

We went from Pittsburgh to Nauvoo, as directed by the Lord, and in the name of the Lord warned that people, we told them, that they would be scattered, and peeled, and driven, from their places into the western wilds; them, and their wives, and their little ones together, and that they would be wasted and destroyed; for verily thus said the Lord unto us, and it would be so, unless they repented; but instead of listening to the voice of the Lord, they railed upon us, gnashed with their teeth, and threatened our life, unless we desisted. We left them to their fate, and it has come, and is coming on them to the very uttermost. As we declared unto them, so has it come to pass. They are now in the wilderness, in parties and companies, and sending messengers to find each other, this we declared unto them, would be their situation, until they were utterly wasted and made monuments of the displeasure of the Lord against those who, knowing the truth, departed from it and practiced iniquity, and use their liberty for a cloak to practice lasciviousness with greediness.

We warned Joseph Smith and his family, of the ruin that was coming on them, and of the certain destruction which awaited them, for their iniquity, for making their house, instead of a house of God a sink of corruption. From them we received like treatment, as we did from the Twelve, and their followers. The Lord has let them and the world see, that he authorised us to say as we did. The Smiths have fallen before their enemies; as the Lord said they would, and their families sunk into everlasting shame, and disgrace, until their very name is a reproach; and must remain so forever.

It is a matter of no small gratification to us, to know that we were faithful to the trust imposed on us, seeing their ruin has come to the very uttermost; on the Smiths, their families, and all those who set their hearts to practice iniquity with them. We do not rejoice in the sufferings of any people, neither do we in theirs; but we do rejoice, exceedingly, that we discharged our duty to them, and faithfully warned them of the ruin that was swiftly, though slyly, coming on them, we told them it would come on them, at a time when they least expected it, and so has it come. For the satisfaction of the reader, and as proof of the truth of what we have said, we here copy what we have published concerning them in the June of 1845. It is in the number of the Messenger and Advocate published on the 15th of June 1845.

"To those who have corrupted their way before the Lord, we say 'Go to, now, and weep and howl for the miseries that are a

coming upon you," your corruptions are eating you "as doth a canker," your priesthood has "rotted as a garment," and your righteousness as rage, and as filthy garments that are much eaten; and it cannot hide your shame. Ye adulterers and adulteresses, shame will cover you, reproach will follow you, "your refuge of lies," will not hide you, "your agreement with hell will not save you."

God has looked upon you, and beheld your shame; your abominations are a stink in the nose of Jehovah; your "turning things upside down," will not avail you. The storm of wrath is gathering, and it will burst on your heads as the whirlwind, and desolate you as the pestilence. Your city shall be desolated, for your inheritances are defiled under you.—Your "mouths are full of cursings and bitterness, the poison of asps is under your tongues, with your lips you utter deceit and falsehood."

When the righteous rejoice you shall be in sorrow, when they are full you shall be hungry, when they are clothed you shall be naked; the day of your visitation draweth nigh, and the hour of your destruction is not slumbering; "death and hell are moved from beneath to receive you at your coming," and everlasting shame shall cover you forever and ever."

Such are some of the things, we pronounced on the head of that people, at the time they were saying peace, and safety; and when they said that they were never so prosperous, at any period of their existence as a people, but behold, reader, where are they now? The very things we then pronounced on them, are fulfilling to the very uttermost, and will not cease until all is fulfilled.

It is at this day, literally, as we there said. The righteous are rejoicing: The righteous are full. The righteous are at peace; as for them, let their circumstances speak for themselves. So literally has the Lord fulfilled his word which he authorised. Our informant stopped a day or two at Nauvoo, as he came from the camp here. There is confusion.—The Mormons are getting out as fast as they can, and strangers entering into their inheritances and possessing them while [they the Mormons] are leaving for the wilderness. All this, that the word of the Lord might be fulfilled.

The reader will see by this, that we warned them faithfully of the destruction which awaited them for their iniquity. At this we rejoice, exceedingly. We do not rejoice that they are perishing; for we would much rather they would have turned and lived; but as they would not, we rejoice, when we see their ruin, that we warned them of it.

We also rejoice that we bore testimony to the corruption of Joseph Smith and his family, because, now, the Lord has made it manifest, by the display of his own wrath. We incurred their displeasure, because we testified of their corruption, and the Lord has made

their corruption manifest to all and sustained us in opposing them, notwithstanding they sought our destruction, by every means in their power; but God has brought, and will bring the ruin on their own heads, with vengeance; for vengeance has yet not ceased on the head of that family, time will show; nor will it cease, until there is a repentance, deep and sincere, for iniquities base and foul.

Never has the Lord, at any time, fulfilled his word which he authorised his servants to speak in his name to any people, more fully than in the case of the people of Nauvoo. He is fulfilling it to the letter, every word of it just as he authorised it to be spoken; so that all may see, and all may know, that the Lord has done it, and is doing it. That people were told that they would not finish that temple which they were building. They were told that they would get the roof on, and do some of the inside work, but never would finish it. No people ever labored harder to prove the above declaration false. No pains were spared; but where has it terminated? just where we said it would. They have fled, and are fleeing into the wilderness, and their temple unfinished, and will remain so after they are gone to return no more. Let so much suffice for the Mormons and their fate, a fate we knew years ago, and testified of it.

A word concerning their persecutors.—The same God that has fulfilled, and is fulfilling his word on the Mormons, has a judgment and a curse for their persecutors, which they, in their turn, will receive, for as they "measured" to the Mormons, so shall it "be meted" to them. As they have shown no mercy, so shall they, in their turn, "have judgment without mercy;" and all this, in the due time of the Lord. Here we will leave them all, for the present.

SIDNEY RIGDON.

New Boston, Mercer co. Ill. April 18, 1846.

PRESIDENT S. RIGDON:

Dear Brother, in the gospel of our Lord and Savior, Jesus Christ:—

Although we have not heretofore, had an acquaintance, it becomes an imperative duty for me to acquaint you of the inexpressible goodness of my heavenly Father to me ward, through your instrumentality.

I had in contemplation, a personal interview with you at conference, but in consequence of the condition of my family, and other circumstances, put it out of my power to effect—however, I would say to you that it was made known to me in vision, that if I would come here the Lord would bless my labors, and gather in souls of great worth, into his kingdom. I was obedient to the divine call, and a very cordial reception awaited me. In a day or two after my arrival I was called upon to visit the sick, and one of the

most signal displays of the power of God was manifested to us, in the instantaneous healing of a lady who was taken with malignant Erysiples. She was taken in the end of the tongue and in 24 hours was speechless; when I came she could only move her head, and she was healed instantaneously to the astonishment of all. Many like cases of healing have been witnessed here.

I know that God has true prophets on the earth, for the things predicted on my head by brother James, have been abundantly confirmed on my head; so much so that when the Spirit bade me prophecy concerning the mind of a man in the public congregation, who was least expected to come out, he arose and came forward and gave his hand.

I can hardly tell you on paper what has taken place; hundreds come to hear. I have been here but a short time, 23 have confessed the Lord; the last 3 of which came out last night. The signs are good—if the Lord will, I preach next Lord's day, and something whispers me that the waters will be troubled.

The saints are rejoicing in hopes of the gathering—we are all in the covenant to give our all for the building up of Zion, and to lay down our lives for the brethren, if required. The spirit of Elijah is here, and we patiently wait his coming. Brother, may God speed you in the work.

Notwithstanding the love of those brethren who are brethren indeed, and the great need of some one to continue to stand by them, if it is expedient for me to come with my mite, here am I in the name of the Lord.

Tell elder Hinkle he must visit us soon—give me all the news, and advise me what to do. Your brother in the good hope.

A. P. RINGER.

Greencastle, Franklin Co. Pa. June 5 1846.

DEAR BROTHER ROBINSON:

I now seat myself to address a few lines to you, in which I will inform you that I am in good health and spirits at this time, may God add his richest blessings to you, and prosper you in publishing abroad through your periodical the everlasting glad tidings of eternal life, through faith in Jesus Christ, the great head of his church and kingdom in the last days.

I will inform you, dear brother, that about the middle of last February, I started from the western part of Illinois, to travel through with a horse and buggy to the city of Pittsburgh, to be thereby the 6th of April, to attend a conference appointed to meet on that day, to transact business for the church of Christ. I landed some two weeks before the session of conference, and on my arrival, I hastened to the house of my old friend and brother, elder Rigdon, to greet him and family with my first salutation.

On my arrival I found this devout family somewhat indisposed, particularly his daughter

Eliza, who has since closed her earthly career in the triumphs of faith, and has gone to rest in the paradise of God with all the sanctified.

I continued in the city of Pittsburgh until conference was over, with the authorities of the church to learn the order of the kingdom more perfectly. And truly it was well spent time to me; for I not only had the privilege of seeing the art of man displayed in the different branches of mechanism in that city of mechanics, but of assembling from time to time with the first branch of the church and kingdom of Christ as organized in the last days by authority from heaven, and of hearing to my full satisfaction many witnesses of Jesus Christ, deliver, by the spirit of prophecy, glorious things to inspire our hopes for the future. In fine this was a glorious school to me long to be remembered; may the blessings long remain delightfully written on my mind, as my prayer.

As soon as conference was over and matters arranged I started in company with that beloved brother, elder Hatch, to this country to proclaim to the inhabitants of this land, the everlasting good news of eternal life, through faith in that order of things preached to the world by the apostles of Jesus Christ; obeyed by all the faithful of that age, but long since lost by the apostasy of the church, and revived again in these last days by authority from heaven, to raise up and prepare a people for the coming of the Lord, when he comes the second time without sin unto salvation.

The majority of the people here, I find to be friendly, kind hearted, genteel, and law abiding people, who hate vice, and love virtue; while on the other hand, there are a few, as in other parts, who suffer their religious prejudices to hold an influence over them, so much so, that they had rather believe a falsehood against us, than the truth, in our favor. May God have mercy on them and lay not this sin to their charge, but give them repentance unto life is my prayer.

We have baptised three since here, and many others are investigating the matter closely to see if these things are so. May the great God help them to overcome, and escape from this perverse generation, is my prayer, through Jesus Christ our Lord.

But I must close by subscribing myself your sincere friend and brother in the new and everlasting covenant.

G. M. HINKLE.

Philadelphia, May 20, 1846.

PRESIDENT E. ROBINSON:

Dear Brother:—

This will inform you that I have just returned from Salem co. N. J. at which place I spent 6 weeks and 4 days, preaching to attentive congregations, and visiting among the people from house to house and laying before them in public and

private, the principles of eternal salvation; and redemption through faith in the Lord Jesus Christ, and obedience to the everlasting glad tidings of the kingdom promised to the prophet Daniel of old, and now set up by the will and commandment of the Lord God of hosts, and is rolling forth by the power of the God of Jacob, though perceived by few, save those who are actually engaged in its glorious work, who are assisted by the Holy Spirit which the Lord gives liberally to the faithful and obedient.

While in that region I introduced the glad tidings of the kingdom in two new places: viz: Pittstown and Pennytown. I was invited to the last mentioned place by the Methodist friends who offered to give up their prayer meeting for me to preach to them, which I did twice to large and attentive congregations. In the former place I preached four times to respectable and attentive audiences. In both places the people are anxious to hear more about the kingdom of promise, and the desolation of abomination of the last days, &c. &c. They will be favored with preaching in those places by elder John Robinson, the presiding elder at Woodstown, and brother Joseph Reeves, priest of that branch of the church of Christ.

I had the privilege, last Sunday, of adding four members to that branch of the church, by baptism, and several more are expected to be baptized next Sabbath, by elder Robinson. I left the brethren and sisters in that place strong in the faith, and rejoicing in hope of the final triumph of the kingdom of promise. Many of the people in that vicinity are believing; they were very friendly, and treated me with the utmost kindness and respect.

Last evening I attended a prayer meeting at elder Sandborn's, in this city, where, for the first time, I had the pleasure of an introduction to elder Lyne, late from England; we had an interesting meeting; the church here is in a healthy condition—the Spirit of the Lord is with the brethren and sisters in very deed, and they are growing stronger and stronger daily.

I am happy to learn, by brother Jones, that elders Hinkle and Hatch are preaching in the valley, and that some of the brethren were already beginning to gather to that place.—May the Lord bless and prosper them.

Your brother in hope of the rest of God.
JAMES BLAKESLEE.

To the members of the Church of Christ scattered abroad, the quorum of the Twelve send GREETING:

BELoved BRETHREN:—

The time has come in the mind and providence of God when we as a quorum, and all in his kingdom, are called upon to act, and prepare ourselves for the grand events which are fast hastening upon the earth.—In obedience, therefore, to the revelations of

heaven, we hasten to communicate to you the joyful intelligence, that the land, pointed out by the Lord for the gathering of his people, has been purchased and the deed secured.—The land is situated in Cumberland Valley Franklin Co. Pa. one mile from Greencastle. The word of the Lord, through our President and Prophet is, that, "The door is now open for the gathering of my people, and the less delay the better for them, verily, verily thus saith the Lord."

The saints in this city have had a struggle long to be remembered in obtaining possession of that land, and nothing but the power of God has enabled us to reach this point.—At the organization of the church and kingdom of Christ in April 1845, the members of that kingdom with their hands lifted to heaven, covenanted with the heavens and with each other, that "they would stand by each other in all righteousness; and if the kingdom did not triumph it should not be their fault."—Such were the solemn covenants into which we entered. But when the time of trial came, some faltered and fell from their high stations—forgetting their covenants with God, they sought by the most base and unhallowed means to overthrow his kingdom.—Their treasures were in the things of this world, and there were their hearts also. But when almost every hand was withheld from which aid was expected to purchase our inheritance—in the darkest and gloomiest hour, when human wisdom was of no avail, the Lord put into the hearts of strangers to furnish the means for that object, in a manner most marvelous to us all. The Lord God of Hosts has truly manifested himself in behalf of his kingdom, and covered his enemies with eternal shame.

We therefore feel to say in the name of Israel's God, take courage brethren for the time is fast hastening when Zion shall appear in her glory. Though few in number, yet we are strong in faith, rich in hope, and confident of eternal victory, trusting in the power and promises of Jehovah.

You are aware, brethren, that it is not the province of this quorum to report in financial matters, but we wish to call the attention of the churches abroad to the redemption of our inheritance and the state of things as they exist. Our annual conference assembled on the 6th inst. and unanimously resolved, that the first and primary object of the church and kingdom of Christ, shall be to use every effort to redeem from all incumbrances the land upon which the Lord has called his people to gather. God spake in this wise to his people on that memorable occasion.

"Behold here is wisdom: let there be a petition presented to this conference, and also to the brethren every where, praying for a liberal donation, that the promised possession may be obtained.

Behold I have set my hand for the last time to gather my people, to do my work, to bring

to pass my act my strange act, in the eyes of this people; therefore let all my saints know assuredly, that it is my will, that all which can be spared from the widow's mite to him who has thousands, should be speedily given into the hands of the financial committee for the redemption of Zion, and for a perpetual home for my saints, for I am God and beside me there is none else."

The saints abroad will hereby see, that if ever there was need of a helping hand in behalf of the cause of Zion and of God, that time has now arrived. God speaks unto us from the heavens, and shall we not heed the call?

The brethren can send money by whom they please to the financial committee, who will credit them for the same, and each man will receive an equivalent in land in the place of gathering, as soon as it can be surveyed, at the price affixed by the church. No speculation will be tolerated—for "verily, verily thus saith the Lord, the man or men who shall attempt to speculate out of the land of the inheritance of my people shall be cut off forever for thus saith the Lord thy God."

The object before us is not aggrandizement or wealth, but it is to bring again the Zion of our God. The prophets and fathers have looked forward to the day when it should be established never to be thrown down—that day is just dawning upon the world, when Zion shall be redeemed with judgments and her converts with righteousness. Let us then fulfil our covenants with the heavens and with each other; that it may be known in heaven above, and on the earth beneath, that we are willing to work righteousness, and be instrumental in the fulfillment of the great and important purposes of God, in preparing the way for the second advent of our Lord, and the ushering in the day of rest to the world.

Numbers are no consideration at present as the Lord has shown; and he will sift and purify his people, until such men can be found as will maintain their integrity of heart and character before him. God will have a pure people, a tried people, to whom he can reveal those important principles of truth and light by which he will bring to pass the great events of the last days.

Before the great and terrible day of the Lord, according to Malachi, he would send Elijah the prophet, who should turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest he come and smite the earth with a curse. The book of Doctrine and Covenants, in the 11th section, informs us that Sidney Rigdon was to prepare the way before Elijah, and the Savior, who should come, and to it we would invite your attention.

The grand object now before the people of God is to purify and sanctify themselves, for the coming of Elijah, for God the eternal Father hath declared, he would send him

unto us, to confer an authority and power through the priesthood by which the servants of the Lord shall be endowed to go forth to the nations and to bind up the law and seal up the testimony.

It is in view of these things that the Lord directs his people to gather in the Cum-berland valley. He wants no man to go who is unwilling to go. He wants willing hearts and ready hands; men who are willing to dedicate themselves and all that they have and are, into the hands of him, who speaketh in righteousness, mighty to save. Are you prepared for these things? Let righteousness and truth reign amongst you; seek to enter in at the straight gate, and walk in the fear of the Lord. Call upon him in mighty prayer, and he will open the way before you—a way made bright and clear, for the rays of eternal light have shed their glory in our path, and illuminates the future with the brightest images of hope.

The day cometh when wickedness shall be swept from the earth as with the besom of destruction, when the hand of God shall be heavy upon the nations of the earth in judgment, but to those who fear his name shall the son of righteousness arise with healing in his wings.

In conclusion, we would say, beloved brethren, let us live in view of the great events before us—in view of the great and awful day when the Son of God shall appear, that we may receive a crown of glory at his hand.

By direction of the Twelve.

J. HATCH Jr. Sec'y. pro tem.

Laharpe, Ill. March 23, 1846.

DEAR BROTHER ROBINSON:—

With pleasure I devote a few moments this morning to answer yours, of the 29th of Dec. and to inform you of the circumstances and events that surround us, and are passing in this country. Any apology that I can make for not writing before, I presume will be useless, and of no avail; I will therefore only say that the greatest reason why I have not written sooner is, that I wished first, to ascertain whether it would be possible for me to attend the conference in April. Though my heart, and prayers, will be with you, yet circumstances render it impossible for me to be there in person upon that occasion.

With regard to Nauvoo, and the Morimons, I hardly know what to say, or where to begin; my heart sickens at the depravity and corruptions of that people, and my nerves become unsteady at the thoughts of recording them. Brigham with most of the twelve, and several hundred followers are now in two camps, about 80 miles from Nauvoo; in Mo. and Iowa, where they intend to remain until the 1st May, when it is expected they will be joined by all that intends going with them, when they are all to move on together.—

Their temple is unfinished, and will remain so until the besom of destruction will complete its ruin; for its desolation has apparently already commenced, for to use their own words, God has scattered so we hot drops upon it and burned a part of its roof; and at another time when the Mormons were assembled for meeting, its upper floor fell several inches and broke up the meeting, showing to the wise that the twelve had not confidence in the protection of him whom they pretend to worship.

Orson Hyde remains in Nauvoo to bestow endowments upon all the faithful, and to manufacture revelations suitable to the times and people; one of which I read yesterday, that was given relative to James J. Strang of whom I will particularly speak in another place. Of their endowments in the temple, I will inform you that their first act as a prelude, was to abolish all marriage contracts, and then to seal up the faithful to as many women as they chose; at the same time bestowing another kind of an endowment on the plebeians, (see Matt. 19: 12,) for the benefit of the chosen, and perhaps for the benefit of themselves also—such was the endowment bestowed upon three persons that went from this place, (La Harpe,) two of whom have since returned.

It is needless to say that such proceedings have caused more misery than tongue, or pen can describe; husbands putting away their wives, or taking new wives with their old ones, wives running away from their husbands, and each stealing their children from the other, and often their property; murder has recently been committed in Nauvoo in consequence of it. All these things cry to heaven for vengeance louder than the blood of Abel or the sins of Sodom; and heavier than those judgments will it fall upon this land. Many Mormons are daily moving into Nauvoo from the east, and great numbers declare they will never leave it; while on the other hand, their enemies in this and the nine surrounding counties stand or are rather preparing for revenge, and swear that every Mormon must leave by the first of June. George Coulson's wife has left her husband taken her children and gone to her friends in Pennsylvania; many such instances of separation I could name, but will forbear.

And now, I will say a few things concerning James J. Strang. His followers say that he has been a pottfogger, that he is very poor, and that he was baptized and ordained an elder in Nauvoo by Joseph Smith, and that is all the ordination by man he ever received; and his own papers, which I have seen, states that his present position which he holds, or pretends to hold, as leader of the church, is by virtue of an appointment by letter written by Joseph Smith, at Nauvoo, on the 19th of June 1844, and mailed on the 19th of the same month; and that he has since

been ordained Joseph's successor by a holy messenger from heaven. With regard to the letter, I well know that no such letter was written or dictated by Joseph on the 18th or 19th of June 1844, unless it was written before 8 o'clock in the morning of the 18th, (the morning that yourself and president Rigdon with your families left Nauvoo for Pittsburgh,) for after 8 o'clock I was with him constantly as one of his life guards till Wednesday morning, when I left for a short time to go to Fort Madison. It appears that as late as the afternoon of the 18th, Joseph had no thoughts of dying soon, for in an address to the Legion he stated that the sword was drawn never to be sheathed till his enemies were subdued, and he should live to triumph over them all.

John E. Page has renounced the twelve and joined with Strang, and is now preaching his claims. Luke Johnson, one of the old 12, has come back and been rebaptized by the twelve, and the Mormons say, has taken the place of J. E. Page in that quorum. * *

I remain as ever, yours, in the
bonds of the everlasting covenant,

JOSEPH M. COLE.

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MESSANGER AND ADVOCATE OF THE CHURCH OF CHRIST.

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SECOND COMING OF CHRIST.

BY S. RIGDON.

(Continued from page 484.)

We will here give a summary of what we have quoted from the Savior and the apostles.

Christ is again to come to this earth, in connection with which, there is to be a time of desolation, such as was never before known since the creation of man, which desolation is to be the result of tempest, of fire, of sword, of pestilence, of famine, and of judgments in various ways, and by various means. That, by these things, the Lord will execute his anger, his rebuke, his vengeance, his wrath, and his judgments, until all shall be cut off who know not God and have not obeyed the gospel. All nations of the earth are to be desolated. All kings dethroned, and their kingdoms laid in ruins, and their flesh made food for the fowls of heaven, and the beasts of the field and of the forest; and so great is to be the desolation, that there shall not be one nation left. It shall be with the king so with the subject; as with the lord so with the servant; as with the nobles of the earth so with the peasants; as with the master so with the servant; as with the mistress so with the maid; as with the buyer so with the seller; as with the taker of usury so with the giver of usury. The earth in all its departments, is to be utterly spoiled and few men left; and thus it is that, in the days of the coming of the Son of man, the world is to be as it was in the days of Noah.

This destruction and utter ruin are to overtake the world "as a thief in the night." It is to come at a time when the world is crying to one another, "peace and safety" then this destruction will suddenly come upon them, and they shall not escape.

There are some things said, in relation to what is said about the surprise, with which the world is to be taken, that strikes the mind of a searcher after truth, with great force.—The Savior says, as recorded by Matthew, in speaking of this last coming, or coming of the end, that before it takes place the gospel, or "this gospel of the kingdom shall be preached in all the world, for a testimony to all, and then the end cometh." See the 24th chapter of Matthe 14th verse: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The query which suggests itself is, how is it, that the world will be taken as a thief in the night, by the coming of the Savior, and the destruction connected therewith, seeing the gospel has to be preach-

ed to all nations as a witness of these things, before they come? If the gospel is preached to all nations, with that preaching the revelations of heaven will go, and it is by reason of the revelations of heaven, that any know, or can know that such things are coming. How can the world be taken as a thief in the night, in so remarkable a manner as the people of the old world were with the flood? when previous to the time of the coming of the destruction, the knowledge thereof will be communicated to all nations; and yet it is said the world will be as it was in the days of Noah; and as a snare it will come on the whole world. On this subject we design to say a few things.

Paul, as before quoted, in the 5th chapter of the Epistle to the Thessalonians, says to those whom he called saints, that they were not in the dark that that day should overtake them as a thief. "They were the children of light, and not of darkness. Now what made them children of light in distinction to others. Was it because they had the written revelations of heaven? this others had as well as they; and the Savior says all nations are to have them before that time comes. So that the saints can have no advantage in this respect that others have not. Neither could this make them children of light more than others who have the same things. The query now is, what constitutes children of light? If having the written revelations of heaven in possession, and believing them to be of God does, then, the kings and nobles of the earth, who are to be destroyed, and whose blood is to be drink for the fowls of heaven, and whose flesh is to be food for the beasts of the field and of the forest, are children of light; for the kings of the earth have the revelations of heaven, and believe they are of God, or a large portion of them, that portion of them, which constitutes what is called, christianendom. This being the case, we are to have this anomaly, the children of light being taken by the coming of the Savior as a thief in the night—for their overthrow is because of this—which Paul says cannot be. It is the children of darkness, and not the children of light that will be thus taken. The conclusion, then, is forced on the mind, that a people may have all the written revelations of heaven in possession, and believe them to be of God, and yet not be children of light, but children of darkness. From this conclusion there seems, to us, to be no escape, if we believe the bible. If all the kings of the earth, are to be overthrown, and their kingdoms and em-

pires laid waste, it is because they are the children of darkness, and not the children of light; and, yet, the fact is beyond contradiction, that a large majority of them, have the revelations of heaven, and believe them to be of God, and are themselves of some of the churches, which compose, what is called, christendom, and included in the number of christians, and the people in their kingdoms, called christians, and, yet, if we are to believe the testimony of the apostles of Jesus, and Jesus himself, they are all the children of darkness, and not of light.

If the Savior's testimony is true, that the world is to be taken by his coming, as the anti-deluvians were by the flood, at a time when they were eating and drinking, marrying and given in marriage, and know not until destruction overtakes them as a thief in the night, in what point of light do the sacred writers view the present religious world? It is as preparing and maturing themselves for an overthrow, instead of, for the final rest.—This subject arrays itself in a most formidable manner, when it is closely and candidly examined. It is a well known fact that the kings of the earth, at this time, are of the numbers of those who compose christendom, and their religion, the same as the rest of the world, which composes the christendom of the present age. If the religion of christendom, so called, spreads over all the nations of the earth, so that all tongues, languages, and kindreds of the earth, should be subjected to its influence, if the testimony of the Savior and the prophets is true, would the world then be the children of light? or would they be just such a people as were in the days of Noah, and their fate a similar one.

Is it, then, a fact that the Savior is again going to visit this earth, and at that time the world is to be as it was in the days of Noah, and to suffer an overthrow because they are in darkness and not in light. What will become of the present religions of the day?—Will they cease to exist, and give place to a corruption which will produce the effect, as declared by the Savior, or will they exist and constitute the subjects of that destruction?—One or the other must be the case. The world is to suffer an overthrow, in all her political and religious organizations, or else the testimony of the prophets, apostles, and of the Savior must fail. This overthrow, is yet future, it has to come, either in our day or after it; for it has not taken place yet. At that time the world will be as it was in the days of Noah. What order of things, in the political and religious world, will prepare the world for this general destruction? Will the world continue in its present form of religions and political organizations? if it does, then, they are not in accordance with the will of God.—If the present forms of religion are to continue till the coming of the Savior, they make children of darkness, instead of children of light;

and all their efforts will only make the world as it was in the days of Noah. Neither can they make it in any other condition; for in this condition the Savior will find it, when he comes, if his own testimony is true.

One thing is certain, that whatever is the religion of the kings, and the nobles of the earth, that religion is not according to the will of God; for it is expressly said they shall all be overthrown, and utterly destroyed: the fowls drink their blood, and the beasts eat their flesh; and that, because they made war with the Lamb. The conclusion is unavoidable, that their religion is at war with the religion of the Lamb, and in consequence, at a day yet future, will be hurled down with its devotees, to rise no more; for it is not according to the will of God; for they will make war ere long against the Lamb, and the Lamb will overcome them, for thus hath said John, the apostle, and it must be fulfilled.

To this subject we, most sincerely, invite the attention of the religious and political world, of this day and age; and we solicit them to examine it as becomes those whose eternal interest is so deeply involved. We are to expect, and cannot avoid it, that the present forms of religion are to suffer an entire overthrow; for should they continue to the coming of the Savior, then, indeed, they are destined to perish with their authors and devotees, as sure as the world will be, at that day, as it was in the days of Noah; and if they do not continue till the coming of the Savior, then, surely, they will be overthrown. Let it be remembered and carefully noticed, by all, that if the present religions which now exist, will continue till the Savior comes, all the good they will do to the world, will be to make it as it was in the days of Noah, and to have prepared it for destruction; for the Savior says when he comes, the world will be as it was in the days of Noah; and whatever are the prevailing religions at that time, they will have produced that effect.

We think there is no subject introduced by the sacred writers, on which there is so much said, as the fate which yet awaits the world; and if these things do not take place, the result will be the entire failure of all the prophets, which have written since the world began: for Peter says, as before quoted, that *all* have written of these days: and John the revelator asks, while writing of these future events, "who shall be able to stand?" Peter, quoting from the prophet Joel, says, "there shall be blood, and fire, and pillars of smoke. The sun turned to darkness, and the moon into blood, before the great and notable day of the Lord come." See 2nd chapter of the Acts of the Apostles 19th and 20th verses. "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:"—

John calls it the great day of the Lord's wrath. Revelations 6: 17, as before quoted. Isaiah calls it the day of the Lord's vengeance, and the year of recompence for the controversy of Zion. Isaiah 31: 8; but why multiply quotations, the whole bible is but one continued series of things on the same subject.

We will inquire a little more particularly about the days of Noah, in order for the better understanding of these days to come. If the days of the coming of the Savior are to be as the days of Noah were, the days of Noah must have been days, not of irreligion, but of religion of many varieties, but not the true religion. One thing is very certain, that in the days of Noah, in addition to all the written revelations extant, if there were any, there was a living prophet; and all who would not hear that living prophet, perished. If then the days of the coming of the Savior are as the days of Noah, let there be much or little written revelation, there will be one living prophet, and all who will not hear and obey that prophet, will perish; let them believe or disbelieve the written revelations which may be extant at the time.

We ask what constituted children of light in the days of Noah? all know it was having power to get revelations for themselves; those only were saved, and all the rest perished.—What will constitute children of light in the days of the coming of the Son of Man? will it not be the same thing, seeing that those who are to have, as well as those who now have, the written revelations of heaven, are called children of darkness, and as such are to be taken unawares by the coming of the Savior and perish before him.

It must be something more than having the written revelations of heaven, which will constitute children of light. This, according to the scriptures, all nations will have before the end comes. See Matthew 24th chapter and 14th verse, which reads thus: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And again in the 31st verse we have the following: "And he shall send his angels with the great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." By putting these things together one fact is clear, that all nations will, before the coming of the Savior, have the written revelations of heaven; for if the gospel is to be preached unto all nations, then, the written revelations of heaven will be had among all nations; and if the Lord gathers his elect from one end of heaven to the other, the revelations of heaven must have been sent thither, otherwise the elect could not be gathered; for nothing but the revelations of heaven could gather them. But not withstanding all this the world will be in darkness, and be overtaken by the coming of the Savior as a thief in the night; and as a

'snare' will it come upon them, and this because they are the children of darkness and not of light; for the children of light, according to Paul, will not be taken, by that day, as a thief.

The fact then is settled, that men may have the written revelations of heaven in possession, and yet be children of darkness.—Now, what will constitute children of light? Paul says of the saints at Thessalonica, that they were the children of light, and not of darkness. In order, then, to be such, they must have had something more than the written revelations of heaven. The query now is, what is that something? A moment's reflection will settle the question. There is but one thing it could be, and that was the power to get revelations for themselves.

In order to see this subject in its true point of light, let us examine, for a little, the point of light in which the Lord views a people who have the written revelations of heaven in possession, and cease to get revelations for themselves. We have a notable instance of this in the case of the Jews, who had in possession all the written revelations of heaven, extant in their day. Paul gives us the following account of Israel in the 10th chapter and 3rd verse to the Romans: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Put these sayings with what he says in the 9th chapter of this epistle, 3, 4, 5 verses which reads thus: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Here then, is a people in possession of the covenants of God, the promises of God, and to whom belongeth the fathers, through whom the revelations of heaven came, and yet ignorant of the righteousness of God, going about to establish their own righteousness, and not submitting to the righteousness of God; but had the written revelations of God in possession. We might quote passages, out of the scriptures, almost without number to the same effect, which all go to prove that a people may have all the written revelations of heaven in possession, and be the children of darkness and not of light, and be overthrown as such, as the Jews were.

The calamities which befel the Jews, were because they had the written revelations of heaven, but refused to have any more than those which were written. The world before the flood, was drowned because the people refused to receive revelations, when God sent them to them; and if the people of the last

days, are to be as the people were in the days of Noah, they also will be overthrown because they refuse the prophet or prophets which God sends unto them. One fact is forever settled, that if the people of the last days, those who live at the time of the coming of the Savior, are to be destroyed, as the people in the days of Noah were, and if the last days are to be as they were in the days of Noah, then, in the last days, there must be one prophet if no more; for so it was in the days of Noah; for Noah was a prophet; and it is equally certain, that there will be none saved in the last days, but those who receive that prophet, and are led by him; for so it was in the days of Noah.

Putting all these things together, and all may learn a few facts. One is, that a people may have all the written revelations of heaven extant in their day, in possession, and yet be ignorant of the purposes of God; be ignorant of the righteousness of God, and establish systems of their own, and bring destruction upon their own heads. Another fact is equally plain, that having all the written revelations of heaven in possession, will not constitute children of light. A third thing is clearly manifest, that the people of the last days, will perish as did the people before the flood, and as did the Jews, because the Lord sent a prophet or prophets to them and they, though believing, or pretending to believe the written revelations of heaven, will reject those the Lord sends them, to teach them how to escape the "wrath to come" or judgments of the last days; and in consequence, will perish with the revelations of God in their hands.

The above facts are surely taught, if there are any things taught in the scriptures. We cannot avoid seeing, unless we are willingly ignorant, with the above facts before us, that the religions of the present day, are of a character such as the sacred writers said would exist, at the time the Savior came: religions which with their devotees would suffer an entire overthrow. The order of things they contemplate, as existing in the last days, was an order that would cause the people to mock and to scoff, at the idea of the Savior's coming. See the 2nd epistle of Peter 3rd chapter 3rd and 4th verses which reads thus:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of his coming? for since the fathers have fallen asleep, all things continue as they were from the beginning of the creation."

An order of things of such a character, as would let all the signs of the coming of the Savior pass, and be taken by it as a snare, as before quoted. An order of things which would so far blind the minds of the world that they would be crying peace and safety, when destruction was coming suddenly upon them. An order of things where prophets and revelations had ceased, and in consequence thereof, the people would be as those were in the days of Noah.

The order of things contemplated by the sacred writers, in the last days, which should bring salvation, and by which those who composed it, should escape the "wrath to come," or impending vengeance, was an order of things like that of Noah; an order where there was a prophet to receive the will of God and direct the people, in addition to all the written revelations extant at the time. And such and such only would escape the wrath and destruction of the last days, and all the remainder of the world with their religions, their arts, their sciences, their kings, their princes, their nobles, their riches and their glories, with their written revelations in their hands, perish together.

Such then is the light in which the revelations of heaven view the world in the last days. Those who have no prophet or prophets to lead them; no revelations given to themselves to guide them, will be hurled down to destruction, suddenly, when the Savior "comes to be glorified in his saints, and admired of all them who love him."

It will be found to be this great mass, made up of parties, sects, and denominations, with their strifes and contentions, which compose Babylon the great, which is to sink as a millstone in the sea, to rise no more. See the 18th chapter of Revelations, 21st verse: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." The figure here is a forcible one. All know that if a millstone is cast into the sea, it can be found no more; no act of man can obtain it again; so it is to be with Babylon the great. In this Babylon are found the kings of the earth, with the rulers thereof; all, all to be hurled into ruins together, with the merchants and musicians. See 22nd and 23rd verses: "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever craft he be, shall be found no more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy societies were all nations deceived."

No difficulty can exist in the candid mind as to what constitutes this Babylon; it is all who are not led in the last days by a prophet like as in the days of Noah. If the condition of the world does not now amount to Babylon the great, we should like some man of discernment to tell us when it will do it. If the religions of the world are not sufficiently Babylonish at present, it will take a philosopher to tell when they will be. The fact is well

understood by many, and every year or two there appears a reformer crying reformation to Babylon; but he only increases her variety; for instead of reforming her, he creates another sect: others seeing, as all must, that the present state of the religious world is not the state of things which the scriptures set forth, rises up and attempts to unite the separate parts of Babylon into one body, and cries union, union; but they leave Babylon where they find her, overwhelmed by confusion. All their attempts will be vain and worse than vain, for the best reasons, the Lord never sent them, and they will never better the condition of Babylon.

The Lord never has nor never will send a messenger or messengers to either reform or unite Babylon. She is Babylon now, and will remain Babylon, till the Lord comes, and casts her down forever. The only message the Lord will ever send to her, will be one crying, "*come out of her my people, that ye partake not of her sins and of her plagues;*" for the Lord will *avenge the blood of his saints at her hands*. He who attempts to reform Babylon, will perish with her, and he who is within her will partake of her sins and of her plagues. From the time Babylon was founded, her destiny was sealed; the decree went forth that she should be destroyed.

If any escape her plagues, they will have to come out of her, and unless the Lord has a prophet on the earth, none can get out of her; but the Lord has shown, in his revelations, that he would send a prophet to lead his people out of her, as he did send a Noah to the old world, and those who will hear his voice, will escape her sins and her plagues, and all who will not will perish with her, as did the anti-depravians. And though they may have the written revelations of heaven, and profess belief in them, unless they hear and obey that prophet, they will perish; for we have before shewn that Babylon will remain the same till Christ comes; and though missionaries should spread their religions to the uttermost parts of the earth, Babylon will remain Babylon, and the world be as it was in the days of Noah till the Savior comes, at which time Babylon shall cease to be forever.

No other conclusion, then, can be drawn, than that the present religious world, with its sects and parties, is only modifying the world into a form to fulfill the prophecies, and prepare it for destruction. All know that the Savior has not come the second time yet, and all also may know that he is coming, and when he does come, the world as in the days of Noah, will be overthrown; and if so the religious world, with the political world will suffer an entire destruction.

Let those who are trying to reform or unite Babylon, only reflect and read their bibles a little, and they may see their attempts are vain and foolish, as well as exceedingly ignorant. They are deceiving themselves and

others, if any believe them, and in the end will share the same fate as a part and parcel of Babylon. It is time this ignorance of reforming and uniting Babylon was out of the world; for the time is drawing near in the purposes of God, when their ignorance will be exposed except they repent and turn to the Lord.

APOSTACY OF THE APOSTOLIC CHURCH.

(Concluded.)

From a careful examination of the primitive christian churches, we find that there were some difficulties between the Jewish and Gentile christians, growing out of the traditions, received from their ancestors.

Some of the Jews, notwithstanding they embraced the doctrine of the Savior and the apostles, still clung with peculiar pertinacity to some of the rites and ceremonies of the law; and the Gentiles still adhered to many notions of heathen philosophy, which became fruitful sources for controversy and contention. But wherever they walked in obedience to the order of heaven the spirit of the Most High attended them, and whenever they departed, that spirit was withdrawn and the power of revelation ceased.

He who will read with care, can learn these facts in tracing the different branches of the church, built up by the apostles and their associates in the regions allotted to their charge. We may follow Thomas and Andrew into Parthia and Scythia; John into Asia; Peter through Pontus, Galatia, Bithynia, Cappadocia and Asia, until he finally sealed his ministry at Rome; Paul through Arabia, and from Jerusalem to Illyricum, who also found a martyr's grave at Rome; and in many other places we might follow these brave heralds of the cross, and behold the fruits of the kingdom following obedience to the pattern of heavenly things.

But in Paul's day even, the "mystery of iniquity" began to work, and no close observer of events, as recorded in the new Testament, can fail to see the power of the spirit of evil and the manner by which he sought to hurl the heavenly government into ruin.—The apostolic church was attacked, like other institutions which heaven had offered to establish forever amongst men; and we behold idolatry and the principles of heathen mythology and philosophy becoming amalgamated with the christian religion, until the ordinances of the house of God were changed and christianity existed only in name. Notwithstanding the solemn warning of Paul in the 3rd chapter of Galatians, that a curse should not only fall upon the man, but even upon an angel, should he dare preach any other gospel; yet men soon began the heaven-daring business.

According to Moshien and Gahan, about the middle of the second century the mode of

baptism was changed, which hitherto had been practiced *invariably by immersion*. Infant baptism was also introduced about this period, for which we have no authority in the revelations of God. Moshem is a standard author with the Protestant; and Gahan with the Catholic world. Here are facts, which the advocates of infant baptism, and the various modes of sprinkling, pouring, plunging, &c. cannot deny in truth. St. James tells us, that the gospel is a "perfect law"—to add anything therefore, or diminish aught, or change that gospel in the least, would mar its perfection and destroy its beauty. What authority has God ever given to sanction these changes in the sacred rites belonging to his church? answer it ye who can.

We come on down, and at the beginning of the fourth century we find a Constantine uniting church and state, assuming the right of assembling councils, of presiding over and regulating all the affairs of the church. Previous to the days of Constantine numberless schisms and heresies had arisen, and from this time onward we behold little of the true spirit of christianity, but scenes of tumult, sectarian divisions and strife for supremacy, characterize the religious world. By and by the Bishop of Rome gained the ascendancy over all the rest, and about the commencement of the seventh century the Papal power became firmly established, and a long night of barbarous ages succeeded upon the earth.—To describe the depravity of the times, to picture the wild scenes of bloodshed and confusion which reigned during what is called the "Dark Ages," would far exceed our present limits. In consequence of religion, nations were laid waste, and Europe and a portion of Asia for a long time, were one terrible theatre of tumult and of war. He who does not know these facts has not read the history of the past. The crusades, or "Holy wars" continued during three centuries, in which millions perished by the sword, by famine, by pestilence, and disease, while death and discord rioted, uncontrolled, over the dark passions of the human heart.

In the twelfth century the horrible Inquisition arose, and man, who boasted of the title of christian, visited his fellow man with the severest tortures of the gibbet and the rack.—The Popes, during this long period, were grasping for power with an unhallowed ambition; claiming and asserting by the sword their right to spiritual and secular empire.—Assuming infallibility, and pretending to hold all power in heaven and on earth, they exalted *themselves above all that is called God or that is worshiped*, and succeeded in riveting the chains of bigotry, of tyranny and ignorance upon the world, which have held the minds of men in bondage for ages.

In the early part of the sixteenth century commenced what is called the Protestant reformation. Martin Luther, Melancthon, Zu-

inglius and John Calvin were the celebrated champions, who took the field against the supremacy of the Popes and the usurpations of the Catholic clergy. In a short time the fire of Protestantism was kindled throughout Europe, and Papacy was checked in its aim at universal dominion. Blow after blow, in quick succession, fell upon the Catholic power, from which it has not recovered to this day.

Since the rise of Protestantism the spirit of bigotry and intolerance has not been confined to the Catholics alone; for the history of the last three hundred years has proven to us, that the Mother of Abominations and of Hatreds has not failed to stamp her likeness upon and infuse her nature into her daughters, the offspring of her body. The very first reformers could not agree in points of doctrine; and divisions, and sects, and parties have arisen almost without number. The history of every sect, which has been born since the days of Luther, is marked with persecution. The Catholics have pursued the Protestants in wrath, and the Protestants have returned blow for blow not only upon papal heads, but upon the heads of each other: not so much blood is now shed as in former times, but is the spirit of intolerance ceased? Facts, which stare every man in the face, will answer the question.

But wherein is the likeness of which we spoke above between the Mother and the Daughters? We answer, in their creeds and articles of faith. The Catholic believes in a "God without body, parts or passions," and is not this the very first article of Protestantism? "We believe in one very and eternal God without body, parts or passions," say the creeds of the most popular and learned denominations of the day. The second article, in relation to the Savior, declares that Christ is also the "very and eternal God, of the same substance with the Father" &c. The third article, that the Holy Ghost is also the very and eternal God, &c. "In unity of this Godhead there are three persons, the Father, the Son, and the Holy Ghost." These are the doctrines which lie at the foundation of the most popular, and revered creeds of the self-styled christian world; and we would ask the questions, are they consistent with reason?—are they in accordance with the scriptures?

We say in the first place, they are inconsistent with reason; for no mind can have the first conception of a being without body and parts—no such being can be proven to exist; for it is equivalent to nothing, and nothing has no being in heaven, earth or hell. In the second place, the very idea of *person* implies an organized existence, and of course, body and parts. They are unscriptural: Because we read, that in the morning of creation, man was formed after the *image* of his Maker.—The God who created Adam, *walked in the garden of Eden and conversed with our first parents*. The Lord of Abraham, with two of

his angels, dined with that distinguished Patriarch upon the *plains of Mamre*. The God, whose mighty arm brought deliverance to Israel from Egyptian bondage, talked to Moses and showed his person to the prophet. Paul tells us that Christ was "in the form of God" "the brightness of the Father's glory, the express image of his person." See the following passages of scripture. Ex. 33: 23, 23.—Deut. 9: 10. Psalms 11: 4. Romans 1: 19, 20. Phil. 2: 6. Col. 1: 15. Heb. 1: 3. Gen. 1: 26, 27. Zech. 14: 4.

The scriptures tell us that Christ arose with his body and ascended personally and bodily into heaven, and the creed tells us he is of the "*same substance with the Father*, the very and eternal God," and still the Father is "*without body and parts*." Oh! what unscientific nonsense! what absurdity. Come all ye metaphysicians from the days of the first perverter of the word of God in the garden of Eden, down to the present hour, and reconcile this thing. Oh! ye spiritualizers and *private interpreters* of the scriptures, get out of this dilemma if ye can.

No man will say that his creed is the word of God, for he cannot find such language between the lids of the bible; and of course, he who has a written creed separate from the divine volume, must acknowledge, that he has substituted something which is of human origin, in place of the word of God. If this be true, then his creed is anti-christian; for if Antichrist be instead of Christ, and Christ be the word of God, and a creed be instead of the word of God, then a creed is an Antichrist.

Ah, truly did Paul prophecy, in the passage which stands at the head of this article, that "men should heap to themselves teachers, having itching ears, that they should not endure sound doctrine, and their ears should be turned away from the truth and be turned unto fables;" for a being without *body or parts*, is surely the most extraordinary fable ever introduced into the world. *Æsop* was a fool in making fables in comparison to the genius, who first invented this creature. But enough on this point. The writer would here state, that it is not his intention to wound the feelings of his fellow men, who differ with him in religion, but to show forth the things which the prophets have declared should come upon the earth; for events, as they have transpired, and facts, as they now exist, were declared away yonder in deep antiquity.

Daniel in the 7th chapter, and John the revelator, in the 13th chapter of Revelations, describe an institution which was to arise and "make war upon the saints and overcome them." In the 4th chapter of the Apocalyps. 1st verse, John heard a voice, "which said Come up hither and I will show thee things which must be hereafter." While the vision of the future passed before his eyes, he beheld a creature, which he calls Babylon, springing

into being and extending her baneful influence among the nations. The reader will see from what we have quoted, that the Babylon here spoken of was something to arise *after* the time John wrote, and of course was not in existence before. The ancient city of Babylon with all the glory of the Chaldean empire had long since gone to ruin: but the Babylon described in the 17th, 18th and 19th chapters of Revelations was a mass of confusion to arise after John's day. It was not confined to a single city, for it was to extend to "peoples, and multitudes, and nations, and tongues," and continue, until she had corrupted the kings and the great men, the rich, the mighty and the noble; yea, until she had defiled the nations with her abominations. Spiritual Babylon was to become the exact anti-type of ancient Babel.

Soon after the flood, we learn that men began to corrupt themselves before God, and undertook to build a tower to reach the heavens. The Lord in his displeasure came down, and confounding their language, scattered them over the face of the earth. It was in consequence of the *false religion* of these ancient Babel builders, that they incurred the wrath of God: for their attempt was no more or less than a false way of getting to heaven. Even so is it with the Babylon of the Apocalyps; it is composed of every false and unhallowed religion and institution that exists in the world, and as sure as God ever spake by the voice of living prophet or apostle, it is destined at no distant period to be hurled into ruins, and to sink to rise no more forever.

Isaiah in the 24th chapter has described the universal calamities coming upon the nations, and has not only told us God would bring them upon the earth, but has given us the reason why. The declaration there is, that *people and priest, servant and master, maid and mistress, buyer and seller, borrower and lender, shall all share alike in the universal destruction*. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance and broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left."

The world has once been destroyed by a flood of waters, but never yet by fire; but the day is coming, spoken of by the prophets and apostles, when the heavens and the earth shall be on fire—"the inhabitants of the earth be burned and few men left"—and the very reason assigned by Isaiah is, *because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant*. The prophet goes on to tell us that the city of confusion, (Babylon,) shall be broken down.—"And it shall come to pass, that the Lord shall punish the host of the high ones, that are on high, and the kings of the earth upon the

earth. And they shall be gathered together, as prisoners are gathered in a pit, and they shall be shut up in prison and after many days shall they be visited. Then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his angels gloriously." Such is to be the fate of the nations for their abominations, their wickedness and crimes, for the Lord God Omnipotent hath declared this word.

Let us examine a little more closely, and see wherein the laws have been transgressed and the ordinance changed, by comparing some of the doctrines of the primitive christians with the present condition of the religious world.—The grand and most striking distinction is that primitive christians enjoyed immediate revelations from heaven, and the blessings of the Holy Ghost; while modern christians enjoy neither, and virtually deny both.

The words of our Savior, Mark 16: 17, when he gave the commission to the apostles, were, "and these signs shall follow them that believe" &c., while modern divines tell us, these signs shall not follow, for they are not necessary in this age of the world.

Primitive christians enjoyed spiritual gifts, enumerated in the 12th chapter of 1st Corinthians; while modern christianity declares they are altogether unnecessary in this enlightened age. Paul addresses this epistle not only to the church at Corinth, but to "all that in every place call upon the name of Jesus Christ our Lord;" and among the last things said of spiritual gifts, he commands them to "covet earnestly the best gifts, but rather that ye may prophesy." Modern divines tell us that it is all delusion to seek these things in these last days.

Jude exhorts us to "contend earnestly for the faith once delivered to the saints." In the 11th chapter of the Hebrews we learn something of the power of that faith; for "by it they wrought righteousness and obtained promises, stopped the mouths of lions, quenched the violence of fire" &c. Is modern christianism contending for such faith as this before God?

In the 4th of Ephesians we are told, that "there is one Lord, one faith and one baptism," which primitive christianity recognized; but modern christians have many faiths, a variety of modes of baptism, a God without body or parts, and a Lord of the same substance with the father.

The scriptures of divine truth, and the creeds of the day will show any man who will examine with an honest heart, that these are not mere idle tales and unwarranted assertions, but incontrovertible facts; and if those facts and truths fall heavy upon the prejudices and fine spun theories of the learned, let them not be condemned without examination.

We have already remarked that the present condition of things were prophesied of long

ago. In further proof of this assertion, we will summon once more the apostle of the Gentiles in testimony. 2nd Timothy 3: 1—6. "This know also, that in the last days perilous times shall come; for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof; from such turn away."

The reader will notice, that these things apply not to Infidels, or those who make no profession, but to those who actually do make a profession of religion—*having a form of godliness, but denying the power thereof.* And what is the power of godliness? we answer, the Holy Ghost, the fruits of which we have already noticed. John describes the office of this divine power in his gospel, 16 chap. 13th verse, as follows: "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." This was the office of the Spirit of truth, and we ask the solemn question if this is not denied very generally in this age of the world? If it should show a man *things to come*, it would most certainly make a man a prophet, and modern christians say there is to be no more prophecy. The religious world are every day proving the truth of Paul's prophecy, by denying the Holy Ghost, which shows things to come, for emphatically they have a form of godliness but deny the power thereof. O that men would see and hear, and profit by his exhortation, *from such turn away.* Rev. 19. 10 says, "The testimony of Jesus is the spirit of prophecy." Ye who deny the spirit of prophecy therefore, deny the testimony of Jesus.

We commit these things into the hands of the candid inquirer after truth for examination and reflection; and appealing to the word of God we rest the subject here for the present. In conclusion we might ask, where is the kingdom of God, where are the fruits of that kingdom upon the earth? We have seen, we still see division, strife and contention for popularity and power; and the words of the Son of God are ringing in our ears. "A kingdom divided against itself cannot stand."

J. HATCH, jr.

THE JEWS.—It is stated that Sir Moses Montefiore has obtained permission from the Emperor of Russia for the migration of ten thousand Jews into Palestine.—*Sat. Cour.*

THE N. O. PICAYUNE. speaking of the late flood on the Rio Grande, says: "In Camargo alone no less than 860 houses were either much injured or totally destroyed."

MISSINGER AND ADVOCATE.

GREENCASTLE, PA. AUGUST, 1846

Our next will be a large double number, which will make up for one of the months lost in moving—it will contain a sketch of the history of the world since the flood, connected with the economy of God—by S. RIGDON.

We learn, by letter from elders Ringer and Grimes, that they found the brethren in the west strong in faith, and rejoicing in the glorious liberty of the gospel.

ADVENTURE FARM,

Is the name of a portion of a most beautiful valley, that has been purchased as an inheritance for the saints of the Most High. Those interested, know that its present cognomen,—"Adventure Farm," was given by its former owner; circumstances connected with its purchase rendered the name appropriate. And truly the manner in which it came into the possession of the Church of Christ, is only to be reconciled that, "God works mysteriously his wonders to perform."

This spot then, that is beautiful for situation, and destined to become the glory of the whole earth, lies about one and a half miles west of the quiet village of Greencastle, on the turnpike running from Baltimore, 75 miles east, to McConnelstown, 22 miles west of this place, where it intersects the Pittsburgh and Chambersburgh turnpike, which is the great land thoroughfare from Pittsburgh to Philadelphia. Through the western portion of the farm, flows the beautiful waters of the Conococheague, a lively stream of about 50 yards in width, with sufficient fall to constitute a good water power.

Entering on the north, and wending its meandering way through the entire length, and discharging its clear, cool waters into the former stream at the south west corner of the farm, within a few rods of the turnpike, is a fine, never-failing Spring brook, some 4 or 5 yards in width. In the course of this stream nature has been profuse in forming efficient water privileges, which can be used, we think, with as little expense as any water power we ever saw. It is said by some, who profess to be judges, that two falls of at least 18 feet each, can be obtained by this stream during its course on the farm; how correct this may be we do not know, but suffice it to say, there is as much water power, when properly brought to bear, as any community could wish to occupy.

The face of the land is gently rolling—on the streams are fine, rich, meadow bottoms,

from which the ground gradually ascends, until it attains a height of perhaps 50 feet above the water. At this point the scenery is delightful and grand; on every hand is spread out a rich and fertile valley, while in the distance, as back ground to the reality, the extensive mountains of this State and Maryland, heave their proud and lofty heads, full to view.

There is an abundance of excellent timber on the farm; also, inexhaustable quarries of lime stone, suitable for all building purposes, together with a good quality of clay and sand for making brick. The soil is such as to amply repay the husbandman for all his toils.

Here then, is to be prepared a rest, a repose for the children of God; such a rest, as his people have never known, is in reserve for those who will forsake the tinsel and frippery of this world, and become the disciples of our Lord, and gather with his people to Zion.

Reader, this then, is our home, and while we continue to trust in our heavenly Father, and live in obedience to the laws of our country, his promise is, "the wicked shall not have power over you." Come then, ye honest, ere the gathering and destructive storm pour its fierce wrath upon you, and the hour of mercy be past, speed to Zion.

THE TREASURY OF HISTORY.

This is the very appropriate title of an interesting work, published in 12 numbers, by Daniel Adee, 107 Fulton street, New York, the first number of which we have received. It is from the pen of that well-known and talented author, MAUNDER, and comprises a work complete, in two royal octavo vols., 1400 pages closely and elegantly printed, on fine paper, at the exceeding low price of \$3 a set, forwarded to any part of the United States.

We esteem it as a work of incalculable value, not only to the historical student, but to the general reader, as it gives in a condensed form, and in a manner that cannot fail to be deeply interesting, the principal events that have transpired since the flood, together with an outline of the separate history of the different nations, down to the present time. We consider no library complete without it—in fact, every family would do well to have it—the rising generation, of all classes, should become familiar with the history of the world; especially when it can be obtained on such reasonable terms.

Any person wishing to see a specimen of this work, can do so, by calling at our office.

THE HOUSE OF ISRAEL.

(Concluded.)

That the blessings promised the House of Israel were literally enjoyed by that people, while they observed the law by which they came, is a fact so clearly set forth in their subsequent history, as recorded in the old scriptures, that we do not deem it necessary to make quotations here to establish that point. If the blessings were received literally, so also, as literally came the cursings, to the very letter, as all, who are in the least degree acquainted with the history of that people, know.

To trace the history of the children of Israel in all their meanderings and journeyings, in all their divisions and subdivisions, in their numerous wars and captivities, their scatterings and dispersions, from the days of Joshua down to the present time. To take up and examine in detail, the separate history of the different tribes and branches of that mighty people—to follow them into the land of Canaan, their overthrow and destruction of the seven nations of the land, by the power of God—their transgression, when the Lord delivered them into the hands of their enemies—their repentance and deliverance—their alternate captivities and deliverances, during the reign of the judges, until they desire a king—their division after the death of Solomon, when the ten tribes rebelled against the house of David and chose Jeroboam to be their king, who reigned in Samaria, and the tribes of Judah, Benjamin and the half tribe of Manassah appointed Rehoboam to be their king, and he reigned in Jerusalem—the carrying away captives the ten tribes, by Shalmaneser king of Assyria, and placing them in Halah and in Habor by the river of Gozan, and in the cities of the Medes; from whence, Esdras informs us they travelled a year and a half journey to a land where never man dwelt—the taking of Jerusalem by Nebuchadnezzar, and carrying the Jews captive into Babylon—their return and rebuilding Jerusalem, in the days of Cyrus and Darius—the journeying to this continent of some of the children of Ephraim of the tribe of Joseph, as testified of by Jacob and Moses—and the final destruction of Jerusalem by the Romans, and the dispersion of the Jews among all the nations of the earth.—To give in detail all these items, we say,

would consume more time and occupy more space than our limits will allow, at the present time. We will therefore content ourselves, by examining a few leading items in the history of that people, which have a bearing upon the Gentile world, and especially upon the generation in which we live.

Where, we would ask, is the man who can lay his hand upon his heart and say, I am a descendant of the Pharaohs! I am an Egyptian?—that nation, which at one time, stood at the head of the world in refinement, literature and science—which, in some respects, surpassed all other nations and ages of the world—but where is she now? Gone, forever gone! Where is the man that dare say, I am a Babylonian! of the house of Nebuchadnezzar or of Alexander, am I descended?—of one of whom it is said “he wept, because there were no more worlds to conquer!”—where now, is the mighty Babylonish Empire, which once ruled the world, as it were, with a rod of iron? Gone! sunk, to rise no more! Again, we will ask, where is the man that can boast, I am a Roman! of the stock of the Cæsars I can trace my noble lineage?—yea, where to-day, is that once proud and haughty Roman Empire that held in her hands the destiny of the world? Fallen! fled far away, to return no more forever!

It will be remembered that each of these nations, in their turn, oppressed and afflicted Israel, and brought them into bondage, and served themselves of them, until they seemed to be satiated with their serving.

On the other hand, let us ask the question, where is the man that can lay his hand upon his heart and say, I am of the house of Israel! of the seed of Abraham?—from nearly every mountain and every valley throughout the inhabitable globe, the answer would come, with echo answering to echo, here! here! here!—yea, every where.

We are here led to inquire, why this great difference? Why is it that this poor, despised and oppressed people, whose names are cast out as evil, and who are scattered and driven among all the nations of the earth, where they become a hiss, a by-word and a reproach, are preserved as a people, and their seed known among those with whom they dwell, while those very nations which had power to overcome them, carry them away

captives, and scatter them abroad, are plucked up root and branch, and become extinct? The answer is ready in the sacred oracles: because that, "God who made the world, and all things therein, made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations;" and had entered into a covenant, that although he made a "full end of all nations whithersoever he had scattered Israel, yet would he not make a full end of Israel."

Notwithstanding the nations of Egypt, Babylon and Rome, which oppressed Israel in their day, have all been broken down and utterly destroyed, yet out of their ruins have sprung up numerous other nations, which have all been willing to take a very active part in bringing upon Israel, to the uttermost, the various curses denounced upon them by their law-giver; for which the Lord has declared, in language too plain to be misunderstood, that at a certain given time, he will enter into judgment with those nations, and will place in their hands the same cup of affliction, which Israel has been compelled to drink; and they shall partake of its contents to the very dregs, and no power can save them from it. See Deut. 30: 1-7.

"And it shall come to pass, when all these things shall come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whether the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put **ALL THESE CURSES** upon thine enemies, and on them that hate thee, which persecuted thee."

Isaiah, speaking on this subject, says: 14: 1, 2; 24-27. "For the Lord will have mercy

on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and for handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. * *

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand: That I will break the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from on their shoulders.— This is the purpose that is purposed upon the **WHOLE EARTH**; and this is the hand that is stretched out upon **ALL THE NATIONS**. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

Again, Isaiah 49: 22-26. "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord; Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with **THEIR OWN FLESH**; and they shall be drunken with **their own blood**, as with sweet wine: and **ALL** flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob."

Again, Is. 51: 17; 22, 23. "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. * * Thus saith thy Lord, the Lord, and thy God that pleadeth the cause of his people, Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said, Bow down that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."

In Jeremiah 25: 31-33, is the following on the same subject: "A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus

saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be that day *from one end of the earth even unto the other end of the earth*; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

Again, Jer. 30: 10, 11; 23, 24. "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be thou dismayed, O Israel: for so, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee saith the Lord, to save thee: though I make a **FULL END OF ALL NATIONS** whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. * * Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he hath done it, and until he have performed the intents of his heart: in the *latter days* ye shall consider it."

Ezekiel also, says: 37: 21, 28. "And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: * * And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Again, Ez. 38: 14, 16, 21—23. "Therefore, son of man, prophesy and say unto Gog: Thus saith the Lord God, in that day when my people of Israel dwell safely, shalt thou not know it? * * And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the **LATTER DAYS**, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. * And I will call for a sword against him [Gog] throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will raise up on him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

Zechariah 14: 2, 3, 12. "For I will gather all nations to Jerusalem to battle; * * Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. * * And this shall be the plague wherewith the Lord will smite **ALL THE PEOPLE** that have fought against Jerusalem: Their flesh shall consume away while they stand,

upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

By these quotations we learn some important truths: that so sure as Israel was ever scattered, so sure they will be gathered again to the land of Palestine by the aid of the Gentiles; and so sure as they are gathered, the same curses which they have had to endure will be put upon the Gentile nations, even all of them.

The day for the distress of the nations is at hand, for our Savior declared that "Jerusalem should be trodden under foot of the Gentiles until the times of the Gentiles be fulfilled," when it is again to be inhabited by the Jews, and the Gentile nations meet with an entire overthrow; for "all the tribes of the earth shall mourn," and the generation in which the fullness of the Gentiles is accomplished shall not pass, until all things are fulfilled—for in "one hour (or one generation) shall Babylon the great be cast down, to rise no more forever."

That the time of the fulness of the Gentiles is about being accomplished, is evident, from the fact that Jerusalem is now rapidly passing into the hands of the Jews—the condition of the Jews has been greatly ameliorated within a few years past, in nearly all the civilized nations of the earth—large societies have been, and are being formed, in both the old and new world, to assist the, hitherto, despised Hebrews to gather home to the land of their fathers—even kings and queens, princes and nobles, are taking an active part to accomplish an object so desirable—and why? because the Lord God of Israel is moving upon them to do so; and they will not cease until all things testified of by the prophets, are fulfilled—**BUT WHO TO THIS GENERATION IN THE DAY OF THEIR FULFILLMENT.**

COMMUNICATIONS.

BROTHER ROBINSON:—

As these are the days of vengeance to the children of Abraham, so is here a little season left for the Gentiles, if they are wise they may secure their salvation. In hopes that this unpolished tale may arrest the attention of some honest hearts, I send it to you, if worthy, to make it a tenant of your coming number. It may with truth be called the beginning of my conversion, or why I became a "saint of the last days." How amusing is the term to the ungodly, and how profane with the bigoted of the six hundred and odd splits, of the *Matron of harlots*. To the matter.

In the week of January, several years ago, in frigid Boston, where there is much plotting and less charity, I encountered a man whose singular gait, (as trifles will sometimes fix

the thought of vision,) his head half buried in the crimplings of a respectable black cloak, a rude gut, as he crossed the street, played with its liberal folds, he raised as if in defiance of its chilling blasts, and the piercing eyes of one known in other days, when the occupation of Taylor, and the severe rules of Wesleyism, were exchanged for the charms that are wont to attend on managerial dignity or rather like a busy man, he followed three and thrived at none; I hailed this old acquaintance, we met as friends. This minister of the gospel, so far forgot his piety, as to go into a coffee house, where we refreshed ourselves. I questioned the propriety of this, for such were my pharisaical notions then, oh! says our Savior, "you lay burdens on men's backs grievous to be borne, but you will not a-much as touch them with one of your fingers," when he informed me that he was God's free man, kept a strict account with his own conscience, always preserved a balance in his own favor, and was tolerably indifferent to the opinion of the whole sectarian world.—Honest, responded I, let us understand this doctrine, that has done so much to metamorphose you from a pretended sanctified Methodist, to a righteous, yet liberal practitioner; if it bears the impress of good sense, free from the blighting mildew of priestcraft dressed in its long robes of outward austerity, I will embrace it, no, I'll think of it. Come and hear me lecture. We parted, he half sure of a convert, and I on rather favorable terms with the world again, that a man might by accident stumble on a kindred spirit.

Sabbath came, and found me for the third or fourth time, in the house of God, if the Town Hall of Charleston may claim the high distinction, in ten years. Drawn once to hear the celebrated Maffat Mobile; impelled the 2nd time to hear a Quakeress at Baltimore; and, sailor like, any port in a storm, made one, one showery night. Now Christians, start and ejaculate, the wicked one!—And there are many of my professional brethren give them a much longer holiday:—would you know the reason why? Your pious pastor, in many instances, being aware that were actors near his atmosphere, has entertained his liberal auditors with denunciations, loud and angry, against the followers of Theseus; till they have felt they were in the precincts of hell, instead of being in the house of charity, which is God's house. This is not an uncommon thing. Many can testify to this who would often be found in a house of worship, but the priest tells them, they are the children of the devil, and would contaminate his pure flock, of which he is the essence.

Oh, holy hypocrite! thy days of mocking the pure tenets of the gospel of Christ, are but few; there is now gathering a mighty people, made truly so, by the re-establishment of the church of Christ, as it existed in the days of the Messiah and the apostles; embrace it you

honest in heart, it demands no sacrifice, it jars not with your honest earthly interest; it does not teach you to shun your brother, when he is light in purse and weak in health; it has many advantages, namely, the *practice of virtues*, they hold in theory; it will tell you the true meaning of the obtrusive scriptures, which has so long enabled wicked priests to deceive the unopprobriated; it will impart to you knowledge, charity, with its handmaids, hope and faith; how you can be made free that you may be free indeed; how you may live with profit to God and yourselves, with a full certainty of a glorious reign in the first resurrection, and a blissful immortality, as an heir of God and a joint heir with Christ, when the heavens and the earth shall be made anew.—Now actors, musicians, artist senic, and all who assist in representing as the world exists, and has existed; learn the good news, you may be a follower of the Just and Holy One, who died to save you.

Oh, my friends! why do you defer the hour and the day; are you like the silly miser making your treasure your god; or has mad ambition, for a lofty stand amongst men, taken possession of your heart and soul, that like another Felix, you will wait a more convenient season; or does science woo you to waste the oil of life at the cost of the body's soul.—Fame, honor, the wealth of empires, will it stay the uplifted dart of death, which perhaps even now is poised to strike! These remarks are not intended to check a temperate zeal in all laudable pursuits, your Savior does not require it; but his charge is to you, seek you first the kingdom of heaven, and its righteousness, and all things else shall be added unto you.

Name me a man in the world's history, monarch, hero, or poet, that has had all the rich resources the earth and seas could yield, to minister to their wants, real or imaginary, have they been satisfied? no. Many elevated characters in our own time, sustain us in the conclusion. There is no sweet in this life without its attendant bitter; happiness here is but a sunbeam, which every flying cloud darkens and chills. Even Solomon had the beauty of the world; and its wealth was tributary to him, yet his wisdom could give it no better compliment than, "all is vanity and vexation of spirit." The human soul is of a cast so high in its aspirations that all sublunary pleasures fail to charm. I do not doubt, nay, I am sure, that the humble christian who has by his labor, to procure the common necessities of life, has a large balance of happiness in his favor, as he rises from his humble posture, ere his weary limbs press his poor pallet, that that still small voice whispers, rest in peace, for thou art registered in the Lamb's book of life.

The all of this life, could you grasp it, would not be a second against eternity; this then, is your short temporary home; this may

be the last of life. Some heart now beating joyously in anticipations of earthly pleasure, ere they can again hear the voice of warning, will have felt the icy pressure of the hand of death, that insatiate monster, who for six thousand years has been the mortal enemy of man.

Those who are awakened to the immediate necessity of embracing the gospel of our Lord Jesus Christ, I pray you not to slumber again until you have ratified the contract, that will insure you an heirship to all the happiness and blessings spoken of by our heavenly Father, since the world began. Quench not the spirit. Obey it, it shall not always strive with you. Sustain your Creator now in his saying, that he sent not his Son into the world to condemn the world, but that the world through him might be saved; and that you may be saved and be among the brightest of his jewels, in that day when he shall make them up, is the wish and prayer of your feeble brother, may our heavenly Father grant it in the name of Jesus Christ.

T. A. LYNE.

Sing Sing, N. Y. July 22, 1816.

BROTHER HATCH:—

Your communication of the 25th ultimo, was duly received, which caused my heart to rejoice to learn from your own writing, that you were still determined to press on and walk according to the law of the kingdom of our God, and not to rest short of attaining to the mount of Olives, where the kingdom shall triumph, and the faithful be crowned kings and priests unto God and the Lamb forever.

I assure you it is no small consolation to me to find my brethren men of principle; in fact, men of God are men of principle, and will be fixed upon the foundation of truth and will be enabled to say boldly, I care not for men or their doings, I stand before the heavens upon the immutability of the council of Jehovah. This, my beloved brother, I believe is the standing we are privileged to enjoy before the King of kings and Lord of lords; being then in possession of the laws and commandments of the Almighty, we are bound by our covenants to carry them out, according to the ability God shall give; and though we may have foes without, and false brethren within, yet by Christ strengthening us, we shall be enabled to overcome all things, and thus prove through faith we have power with God unto salvation, irrespective of any who may or may not believe.

I assure you, you are frequently in my thoughts, and I, with yourself, do ardently desire to see the cause and kingdom of our adorable Redeemer roll forth in majesty and power, as I believe it must and will in spite of all opposition, and that too before long.—It is true since we had the privilege of seeing each other face to face, many things have tak-

en place that perhaps we did not anticipate, which have been of a painful nature to all lovers of righteousness. But my brother, shall we be discouraged? no! why? because truth is mighty and will prevail. To be sure we have not seen the cause of truth and righteousness make such rapid strides as we could have wished, but as the captain of our salvation is at the helm, I doubt not but that he will rule and overrule all things for his own glory and our good, inasmuch as we keep his commandments, and for one this I am determined to do; and I hope the time is not far distant, when I will be enabled to do more in the cause and kingdom of God than I have hitherto done, for as the Psalmist says, who is God save the Lord? or who is a rock save our God?

Though the means to pay for the possession of the saints may not come from those we expected, yet I doubt not but that the Lord will open the way for his people to have a home and habitation, and teach us that vain indeed is our imagination as regards our fellow men doing this or that, without his interposition; every day teaches me some lesson, and I feel more and more the importance of looking to him who is our refuge and strength, a very help in trouble; and as the Psalmist continues to observe: "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; The kingdom is the Lord's, the earth is the Lord's, and he is the king of glory, the Lord strong and mighty, the Lord mighty in battle. The Lord loveth judgment and forsaketh not his saints;" let us then wait on the Lord and keep his way, and he will exalt us to inherit the land, for the righteous shall inherit the land and dwell therein forever.

Give my love to president Rigdon and family, and all the saints. May the time soon be when we shall again see each other, and rejoice together on the land the Lord hath made choice of for the assembling of his saints, is the prayer of your brother and fellow laborer, in the gospel and kingdom of Jesus: the blessings of heaven be with you, amen.

H. HERRINGSHAW.

Boston, July 19, 1816.

BROTHER HATCH;

Dear Sir:—Your letter came to hand in due course of mail, and we were all glad to have the privilege of once more reading the word of the Lord concerning our everlasting inheritance, or place of rest. We were happy to learn that so many of the brethren had arrived there, and I say may prosperity attend all those who are on their journey, that your numbers may increase; and as you increase in numbers may your hearts be cemented into one, that you may grow up together, and become strong in the Lord. O brother Hatch, when I think of these things, I can hardly contain myself. To see the work of the Almighty, it is rejoicing to my heart; for

he it is that works like himself, a wonder working God, and he is worthy to be adored by all who walk upon his footstool. Brother Hatch, I long to be with you, that I may enjoy the company of the saints, and rejoice in your midst.

The members of the church here are few in number, but we feel that we are an host in faith and strength before the Lord. We are preparing to move to the valley as soon as the Lord shall open the way.

Yours, in the Kingdom

which shall triumph,

E. B. WINGATE.

Pittsburgh, Aug. 8, 1846.

DEAR BROTHER ROBINSON:—

We had an excellent meeting last Sabbath, at the house of brother Lanyon.

Amos Fielding is in the city—he came on Sunday night or Monday morning—I have not seen him yet. Yesterday I saw his brother John, and he informed me of his arrival; he says that Amos brought about 300 Morisons from England, and took them to Council Bluffs. He went out with the party to find Lyman Wight and his company; they found them among the Potawatamie Indians. He says the Mormons that volunteered their services to Uncle Sam, or Col. Kearney, will not go very far with him. John informed me the 12 told Amos to send them an interpreter, and John says he can speak 4 Indian tongues, and Amos is going to send him there.

Brother Peter Boyer was in the city this week; brother Carvel Rigdon is expected at our meeting next Sabbath; they are well.

My best wishes to all the saints. May the Lord assist us, that we may stand firm and faithful, and trust in our God to the end, is my prayer daily, in the name of Jesus, amen.

The Lord bless you.

THO'S. STAFFORD.

Below, we give the remarks of several of our neighboring Editors, with some of whom, it will be discovered, epithets and names are articles with which *their* market is well supplied; they are at liberty, however, to fully enjoy all the pleasure which can possibly be derived from a free use of such terms.

We have just received the first number, issued at its new location, of the "*Messenger and Advocate*," formerly printed at Pittsburgh, but recently removed to Greencastle, in this county. It is printed in book form and contains 16 pages, all reading matter and is a monthly publication. It is published at one dollar a year in advance.

According to your request we grant you an exchange.—*Visiter, Mercersburg, Pa.*

THE MESSENGER & ADVOCATE OF THE CHURCH OF CHRIST.

A small monthly pamphlet, conspicuously entitled as above, is published in the

flourishing town of Green-Castle, nine miles distant from Hagers-Town, by E. Robinson, a live Mormon. The first number printed at that place has been sent us, with the polite request, "Please Exchange," inscribed upon its margin. Though pitying the delusion and abhorring the religious creed of these people, we are yet sufficiently free from bigotry and sectarianism to entertain a desire to see what reasons they can assign for "the faith that is in them." We, therefore, agree to send two numbers of the Herald for one of the "Christian Advocate," which, to our notion, is about a fair exchange of good politics for superlatively bad religion.—*Herald of Freedom, Hagerstown, Md.*

We have received from the neighboring town of Greencastle, where the recent Mormon settlement has been made, a monthly pamphlet published by E. Robinson, one of the Elders of the church, and entitled, "The Messenger and Advocate of the Church of Christ." We have had but slight opportunity to examine the doctrines promulgated therein, but from the little we have perused, we are constrained to say that if these, our new neighbors, practice what they preach, the feeling towards them here will be vastly different from that felt for that branch of the Church which has been left in Illinois. Indeed, it is but justice to say that this branch of the Church at Greencastle was induced to separate from the Nauvoo Church because of the many outrageous principles that had been adopted therein—among the rest the spiritual wife doctrine.—*News, Hagerstown, Md.*

MESSENGER AND ADVOCATE OF THE CHURCH OF CHRIST.—This is the title of a real Simon-pure Mormon document, sent to us by Mr. E. Robinson, and, to all appearances, a contrite, simple souled, whole faithd follower of that most wretched being, Jo. Smith. The above named work is a pamphlet of 16 pages 8 vo. issued monthly, for \$1 a year, and printed, edited and published by the said Robinson, at Greencastle, Pa. We are requested to exchange—this we can't refuse, for the simple reason that the publisher appears to be a very clever printer, and one too, whom we should think, to judge from the general execution of his publication, possessed of too much good sense to permit him to espouse such an outrageously ridiculous a creed. We shall then send friend Mormon Robinson the *Times* twice a week. In the mean time we most earnestly hope that he may "discover the error of his way" and renounce so ruinous a faith—if faith he has—which we very much question. By and by, time permitting we will take some further notice of this publication and its creed.—*Times, Williamsport, Md.*

THE MORMONS.—The greater part of the matter which appears in our columns this week in reference to the movements of this remarkable sect, has been crowded out for

some time. It will be seen that we have in our midst a judgment of these people who are likely to "increase and multiply," and become as a strong oak in the forest. We trust that as they are, or profess to be guided in all their movements by the direct influence of "the Lord," they will exhibit corresponding examples of "holy living," that peace may reign within their borders, and no occasion for ill-will or strife be given to the gentiles without.

If we may be allowed to give "the saints" a word of advice, it is this:—*Keep clear of Politics*—"put no faith in politicians"—"no more in one party than the other—*especially the Luciferian!*" Vote like freemen for the men of your choice, but beware of identifying yourselves with a party. Remember Illinois!—*Whig, Chambersburg, Pa.*

MORMONS.

This sect, or at least a portion of them have located themselves near Greencastle, in the healthy and delightful Cumberland Valley, Franklin County Pennsylvania, about one mile from Greencastle; where they purchased a splendid farm, called the "Adventure farm." They have established at Greencastle, a periodical called the "Messenger and Advocate of the Church of Christ," published monthly by Mr. E. Robinson, Editor and Proprietor. Terms, one dollar per Annum payable in advance. The June number of this periodical we have received, and owing to loaning it to our friends have not had an opportunity of noticing it until the present. There is much matter contained in the June number, and has afforded all who have perused it, a great deal of pleasure. The writing is masterly, entertaining, and instructive, and we think it a work worthy of all who are seeking for information; whether with a good intent or for information relative to the sect who have caused so much speculation for time past.

We should be much pleased to receive the back numbers, and hope that an exchange may regularly be continued.—*Enterprise, Middletown, Md.*

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107 Fulton street, New York.

NOTICE.

There will be a general, semi-annual conference of the Church of Christ, near this place, commencing on the 6th of October next at 9 o'clock A. M.

For the Messenger and Advocate.

LINES.

Composed on the death of VIOLA, infant daughter of Peter and Mariah Hess, of Philadelphia.

I have seen the rain drop trembling on the
rose flower,
With the zephyr airs, made sweet, by the
gentle shower;
I have seen an infant sick, couch'd on its
mother's breast,
The while, the sad, deep anguish, would not
be suppress'd.

"Alas!" she moan'd, "the cold, clammy dew
lies on thy brow,
And ere the morrow night is come, I hold thee
not as now,
The dark narrow grave thy bed, truly a
gloomy home,"
As close yet she clasp'd her child, whose
spirit felt to roam.

Ere that infant soul had fled, it look'd a smile
of heaven,
With its resignation came, "take back what
thou hast given;"
"Wend then thy way, my cherub back to thy
spirit skies,
Thy home is heaven, till in the Lord the dead
arise!"

"As of old, then shall be a paradise, thy earthly
home,
The glory of thy God dwells there, thou wilt
not care to roam."
A tear of hope, like the rain drop, quivering
at the rude wind's power,
Fell on the pale cheek of that sweet, blighted
flower.

T. A. L.

THE MESSENGER & ADVOCATE OF THE CHURCH OF CHRIST, *Is printed and published Monthly by* **E. ROBINSON,**

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At Greencastle, Franklin Co. Pa.

TERMS:—One Dollar per annum, payable in all cases, in advance. Any person procuring us five new subscribers, and forwarding us five dollars current money, shall receive one volume gratis. Subscribers can be supplied with back numbers, from the commencement of the first volume, at \$1 per vol. All letters must be addressed to the publisher, **POOR PAID.** All kinds of country produce taken on subscription.

MESSANGER AND ADVOCATE OF THE CHURCH OF CHRIST.

VOL. 2. Nos. 9 & 10. GREENCASTLE, PA. SEPT., 1846. Whole No. 34.

A PROCLAMATION, TO THE KINGS, PRINCES, RULERS, & PEOPLE, OF ALL NATIONS; AND TO THE CLERGY AND LAITY OF ALL DENOMINATIONS.

BEING

A SKETCH OF THE WORLD'S HISTORY IN CONNECTION WITH THE
ECONOMY OF GOD:

BY

S. RIGDON,
PRESIDENT OF THE CHURCH OF CHRIST.

PROCLAMATION.

There is no subject more interesting than the history of the world, in connection with the economy of God. We have but a limited account of the old world; but a sufficiency to show that God spake to the people thereof, and deigned to direct their course in righteousness, but they refused, rebelled, and apostatized from the living God; until his wrath was kindled, and in his indignation he overwhelmed them in ruin; sweeping them, their children, their goods, and their chattels, from the land of the living; preserving those, and only those, who heard and obeyed his voice.

Again the earth is to be peopled, by the descendants of the only ones of all the race of man, who were willing to be guided by the counsel of heaven. God comes to them, and deigns to guide them in the way of salvation; but scarcely had the voice of God ceased speaking, until the spirit of apostacy is spreading with rapidity, leaving but few to acknowledge the authority of the living God. Man soon put at defiance the counsel of his God, took power to himself, pursuing the course dictated by the imaginations of his own heart, and God ceased to be in his thoughts. Soon, very soon, man was sacrificing to devils, making to himself gods, and bowing to them, offering them divine reverence, and worshiping and honoring the works of his own hands. As time progressed, iniquity kept pace with it, and as the generations of man multiplied, the knowledge of the true God departed from the earth. Man was arrayed against his fellow man. Tribe against tribe. Clan against clan. Nation against nation, wars and blood sheds spreading throughout all the habitations of man, until the earth mourned under the iniquity of the people.

Notwithstanding the displeasure of the Lord, manifested at the old world, and

its inhabitants, and while the knowledge of this awful destruction, was fresh in the minds of the people, and its effects visible to the eyes of men, man again puts at defiance the laws of his God, and refuses to have his counsel. Every one following the imaginations of his own heart, in despite of all the efforts the Lord was using to save him from destruction. Paul, the apostle, describes this apostacy, which succeeded the deluge, in the following impressive language. From the 18th verse to the close of the 25th verse, of the 1st chapter of the epistle to the Romans.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.—Professing themselves to be wise, they became fools: And changed the glory of the incorruptible God into an image made like to corruptible man; and to birds, and four-footed beast, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever: Amen."

The apostacy here described, was the one which followed among the first descendants of Noah, to whose fathers God had revealed himself in all his power and majesty, in bring-

ing destruction on the old world, in a way that a God could only do it, and one who could control the elements; but with these facts before them the first descendants of Noah made to themselves gods out of wood and stone, and bowed down to them; the noble man and the mean man together. So universally did this apostasy of the descendants of Noah, extend, that within one hundred and fifty years after the flood, the knowledge of the existence of the true God, had so far departed from the world, that it became necessary for the Lord to take measures to again restore it to the earth. This he did in the persons of Abraham and his descendants.

To such an extent had the apostasy prevailed, that early in the history of Abraham, the Lord laid waste Sodom, Gomorrah, and the cities of the plain, for their great iniquity. Their sins had come up before the Lord, and the sufferings caused by their abominations were such, that they called aloud to heaven for vengeance, and the Lord hearkened and heard, and in his wrath rained down fire and brimstone upon them, until they perished from off the face of the earth. Not, however, until he attempted to reclaim them, by the ministry of Lot.

The seven nations of Canaan, were near neighbors of Sodom and Gomorrah, when God destroyed these cities, but the sin of apostasy was too deeply rooted in them to turn to the living God, and repent and live; but they, like Sodom, grew in iniquity, and increased in transgression, practicing their abominations until the days of Joshua; offering their children in sacrifice to the gods they had made, until their cup of iniquity was full, and the Lord sent Joshua with Israel among them, with a command to spare none, men, women, nor children, assuring Israel that so incorrigible were the Canaanites, that if they spared any, they would be to Israel as thorns in their sides, and pricks in their eyes; and, instead of Israel reclaiming them, they would corrupt Israel with their abominations.

The apostacy having become so general, and the corruptions of the earth so great, that the character and the authority of the living God had almost ceased to exist among men, God having called Abraham, and separated him and his seed from the rest of the descendants of Noah, took such a course with them as was calculated to show forth his power, not only to the seed of Abraham themselves, but through them to the world.

The whole history of that people, before their rebellion against God, was a series of divine manifestations, and displays of divine power. They were removed from place to place; every where the power of God attended them, until they became a terror to all nations, and the name of Israel's God had become famous throughout the earth, as far as the sound extended. Through these means did the great

God restore to the earth the knowledge of himself, after the great apostacy which followed after the flood.

While the great God was thus restoring to man the knowledge of himself, through Israel, the nations were warring against one another; wars and bloodsheds, under the influence of their idol gods, were reigning, and idolatry was abounding. The kings and nobles, were all lost in the wilds of idolatry, and worshipping the works of their own hands, as well as animals and plants; for so had idolatry degraded them, that they would worship any thing and every thing, even one another, as well as the hosts of heaven.

Great were the struggles the various nations and individual aspirants were making, for universal empire. They had lost the knowledge of the true God, and man sought to exercise authority over his fellow man, wherever and whenever he could do it.—Rome at last gained the ascendancy, and after the conquest—in the days of her republic, so called—an attempt was made to systematize the their systems of idol worship, which, until that time, had assumed no settled form.—This they did by giving a man power to direct the worship of the gods, calling him by the imposing title of *Pontifex Maximus*. That is, the highest Pontiff. This *Pontifex Maximus* presided over the worship of all the gods, and the worship of the world, was to a great extent under his direction.

Rome was now in her glory. She had reached the zenith of her ambition. She controlled the political and religious world. Her iron sway was felt among all nations, and in all climes. She dictated the laws of government and rules of worship to all people.—The apostacy had now obtained a systematic form.

From this short sketch we can see the character and extent of the apostacy from the living God, among the first descendants of Noah. The effects of this apostacy, were wars, bloodsheds, horrors and calamities. Human sacrifices were offering, from the tender infant to the grey headed father; from the delicate maiden to the aged matron; and all this because the people had apostatised from the only living and true God. Oppression was reigning in all lands, and no power but the caprice of man to restrain it. Previous to this time, and during the progress of this apostacy, the Lord had, through Israel, been displaying his power. Egypt had been tormented.—Pharaoh and his hosts overwhelmed in the sea. Sodom and Gomorrah consumed with burning flames from heaven. The seven nations of Canaan desolated by the sword, and the power of the great God displayed in majesty and terror; but still the nations persisted in their apostacy at the defiance, as it were, of the Almighty.

Well might Paul say, as before quoted, speaking of this very people, "When they

know God they glorified him not as God; and again, "They were not willing to retain God in all their thoughts." True it is, that when the people "knew God they worshiped him not as God; but became vain in their imaginations, and their foolish hearts were darkened; and they worshiped and served the creature more than the creator." In all this round of political ambition, and base and heaven-daring idolatry, was God worshiped as such? let all answer.

Did they not know God? let the deluge, the destruction of Sodom, Gomorrah, and the cities of the plain, the overthrow of Pharaoh and his host, the ruin of the nations of Canaan, and the power of God which followed Israel, all proclaiming the Lord God Omnipotent, speak. True it is when they knew God they worshiped him not as God, and equally true they did not like to retain him in their thoughts.

If the question be asked, from whence came the wars and desolations which have ever spread the world, the answer is and only can be, because the people had apostatised from the living God, were not willing to retain him in their thoughts, and ceased to be under his influence, and placed themselves under the influence of the creature more than the creator, and thus were they driven into all excesses of debaucheries, abominable idolatries, and wars and bloodsheds ragged uncontrolled in the land.

Had the descendants of Noah continued under the influence of the God of their fathers, would there ever have been a *Pontifex Maximus*? the answer to this is easy, or would there have been wars and desolations among them? all know there would not. The whole scene of desolations which have laid waste the world would never have existed, had there not been an apostacy from the living God; and that a daring one too, with the knowledge of God staring them in the face. Had they have continued to seek counsel at the hand of their God, as did their father Noah, God would have established them in righteousness before him, and their peace "would have been as a river, and their righteousness as the waves of the sea;" but they would not retain him in their thoughts, and, in consequence, they became vain in their imaginations, and worked all uncleanness with greediness.

During the existence of the Roman empire, a new scene presented itself, which changed the condition of the world; we mean the final apostacy of the Jewish nation, and the birth of our Savior. The Jews, and however astonishing it may be, turned from the precepts of that God who had, and was, establishing his name through them. They, in their turn, followed the example of the nations, and became idolaters also. They also began to offer their children in sacrifice to Moloch; to make gods and bow down to them. The rest of the descendants of Noah, had refused to retain God in their thoughts, and, now, Israel became tired of the restraints of the living God,

and wearied of revelations; they had enough; they wanted no more; and sought other gods to lead them, besides the living God. Idolatry was making its inroads among them, and the knowledge of the true God about again to depart from the earth, and to be supplanted by idolatry. In consequence of this, the Lord entered into judgment with them, suffered their enemies to come upon them, and entirely overthrow them; putting an end to their idolatry forever, and sent them forth among all nations, to be a witness unto all the rest of Noah's posterity of God's displeasure against apostacy, and to prepare the way for the end that must come, which could not come till the Jews had been scattered among all nations; and had been oppressed by all; after which time the Lord was to have mercy on them, and punish all the nations which had afflicted them.

The disposition in man to turn away from his God, is most incorrigible. They will do it in the very midst of the displays of God's power, and persist in it, till they are destroyed from the land of the living. The present idolatry of the heathen world, at this day, is the remains of that ancient apostacy of the first descendants of Noah, which no length of time can reclaim, nor power of God manifested, turn from their rebellion, but to this day worship stocks and stones, and offer one another in sacrifice to them.

Having taken a short view of the first great apostacy, after the flood, we will examine another equally as singular. This was the great apostacy of the Jews. Though the Jewish apostacy did not in its finale, terminate in a system of idolatry like the first apostacy, but in what was but little better; for though they continue to this day, to acknowledge one God, the creator of all things, they have refused submission to his will; rejected his law; despised his precepts; put to death his prophets, and established a system of their own, by which one part of them teach the other part, independently of any divine communication, only those parts of the old testament they admit to be of divine origin. All know that the Jews were scattered, and remain so at this day, because of apostacy; but it is a matter of interest to know in what that apostacy consisted. Though at times idolatry made inroads among them, they were scourged for it till they would turn from it, and put it away from them, and it was finally banished from them, and they settled down in a firm belief in the writings of Moses, and a greater part of them believed in the prophets and Psalms, and, in consequence of believing in the writings of Moses, to a certain extent at least, they were preserved from the idolatry common among the rest of the descendants of Noah.

But though they believed in the writings of Moses, sufficiently so, to preserve them from the idolatry which prevailed among the other descendants of Noah, they refused to let it

Lord govern them, and they took the same course that the idolaters did. They rejected the prophets the Lord sent them, and made teachers and leaders of their own, and when they had made them, they bowed with deference to them; crying *Rabi, Rabi*, these teachers, in order to sustain their own power and authority, created persecution against, and caused the people to reject the messengers God sent unto them, committing violence on their persons, and persecuting them unto death, until the people with united voice, rose up in their fury and crucified the Savior of the world.

Their teachers had taught them, they had revelations enough; they needed no more, and cried *impostor*, not only against the true prophets, but against the Lord himself, who had led them and established them in the lands of their inheritance. In crucifying the Lord of glory, they had torn themselves, entirely, from under the guidance of heaven, and would not that he should rule over them. They refused his reproofs; they rejected his counsel, and stoned to death the messengers sent to them.

Thus stood the Jews after they had crucified the Savior; professing to adhere to Moses and the prophets; believing in God, but refusing to let him rule over them. The rest of the descendants of Noah, were overan with idolatry, worshipping the works of their own hands; being "without God and without hope in the world." The Jews had now refused to let the Lord rule them, though they had the written revelations of heaven in their hands. The Lord commenced a new course with the Jews. He abandoned them to their enemies, and thereby scattered them among the nations, and sent them forth to suffer all the curses which Moses had declared should come upon them, if they ever refused to let the Lord reign over them.

The Jews still believing in the one only living and true God, were driven forth among the idolatrous nations, and were never to cease being scattered until they had been driven into every nation in the world. Thus carrying the knowledge of God among the other apostate nations of Noah's posterity, and their calamity could not cease until they had done this.—In view of this part of the economy of God, in relation to the Jews, and the calamity consequent upon it, the Savior speaks thus: Luke 21: 24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." And in Matthew 24: 21. "For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be." According to these sayings of the Savior, the Jews were to be scattered among all nations, until a given time, which he calls the fulfilling of the times of the Gentiles, and during this scatter-

ing, the Jews were to suffer calamities, such as no other people had ever suffered since the beginning of the world, nor ever should suffer afterwards. In this 21st chap. of Luke, 21st and 22nd verses he speaks of the before mentioned calamities as follows: "Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out: and let not them which are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." If the reader wishes to see what the prophets have said about the Jews, should they rebel against God, let him read from the 15th ver. to the close of the 28th chap. of Deuteronomy, and hear Moses speak.

In case the Jews did rebel against God, their fate had been told by the prophets.—Moses, in particular, and the Savior speaking of their rebellion, and their rejection of the Lord, in consequence of their rebellion, says, when he announced the destruction of Jerusalem and what should follow, as follows: "These be the days of vengeance, that all things spoken by the prophets may be fulfilled."

According to this, the days of vengeance commenced at the destruction of Jerusalem, and were not to cease until all things spoken by the prophets were fulfilled, which could not be till the Jews had suffered all things that Moses had said should befall them, which would not be fully accomplished until the Savior came again, and they received him.—From these things we have one thing certain, that the days of vengeance commenced at the destruction of Jerusalem, and will not cease till the coming of the Savior. First in the days of vengeance the Jews had to suffer all the curses pronounced on them by Moses, and, after that, the vengeance shall turn on the heads of the Gentiles, and cease not until Babylon the great is cast down to be found no more; which Babylon consists in the Gentile religious and political institutions. These institutions were built up, during the time they were inflicting the threatened vengeance on Israel. The Lord sustained the Gentile governments, that the words of the prophets against Israel, might be fulfilled; and while the Gentiles were doing this, they built Babylon the great, and as soon as the work of afflicting Israel ceases, the vengeance will turn on the Gentiles, and they in their turn, will be desolated; for so have the prophets testified, and the days of vengeance cannot cease, till all things spoken by the prophets are fulfilled.

At this time the calamities of the Jews, are fast coming to a close, and the way is preparing to hasten the calamities of the Gentiles, and prepare the way for the Savior's coming.

At this place we will return and take a view of the world, at the time of the crucifixion of the Savior. From the view we have taken, the whole world was in a state of apostacy. The Jews had rejected the Savior,

thereby refusing to let the Lord direct them. The rest of the world, was lost in the basest idolatry. In this condition was the world when the primitive apostles went forth with the gospel, to reclaim both the Jews and the idolaters. The scriptures in speaking of the people who lived in the days of the primitive apostles, describes them in the following language. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit: the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known. There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Romans 3: 12-19. According to this all had gone out of the way; there were none doing good, no not so much as one. So universally had the whole world apostatised after the days of Noah.

The apostles were the only ones who understood the things of God; and as such they went forth to reclaim the nations from their apostasy. Their success is set forth in the new testament. Churches were built up in different parts of the world, composed of both Jews and Gentiles, until they were planted in Asia, Africa, and Europe. With the proclamation of the gospel it was also declared that that same Jesus, whom the apostles preached, would come again, at which time there would be another destruction of the world, resembling that of the deluge, only not by the same means. The apostles were careful to warn the churches they formed, to beware of the spirit of apostasy, which destroyed the Jews, assuring them if they did not, they, in their turn, would suffer an overthrow. Every reader of the new testament can read these warnings for himself, and we deem it unnecessary to quote them here.

It is worthy of remark in this place, that the Jews believed in God; this point, as far as they were concerned, had been gained, but they did not believe in Christ; and the Jews were left with the bare belief in God, without any of the blessings of the Holy Spirit, and, as such, were subject to all the curses their enemies might see proper to inflict on them. The apostles went forth with not only the knowledge of God but also of Christ the Savior; having the promise of the Holy Spirit to bestow on those who believed. Thus armed, they attempted the reformation of both Jews and idolaters.

They were the only messengers of the living God; all the rest of the world were in a state of apostasy. They were the only persons who could introduce any portion of the

human family into a saving relation with heaven. The gifts of the Holy Spirit attended the ministry of none others. Through them alone men could be saved, and made heirs of the kingdom of heaven.

The apostles set forth the condition of the world in their day, in relation to the things of God, in a clear point of light. Paul says of all, both Jews and Gentiles, that God had "included them all in unbelief, that he might have mercy upon all." See Romans 11: 32. "For God hath concluded them all in unbelief, that he might have mercy upon all." In this respect, as pertained the gospel, both the apostate Jews and the idolaters were in the same situation; they were all included under sin; all in unbelief. One part of them was worshipping idols; and the other, with the knowledge of God, had rejected his counsel.

At the time the gospel was proclaimed to the world, the whole world was included under two apostacies. The idolaters formed one, and the first. The Jews the other. The people of one believed in one God; they of the other in any multitude of them. Under these circumstances, the apostles went forth with the gospel. To one of those apostate parties it was foolishness, and to the other, a stumbling block. See 1st Cor. 1: 23. "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." Persecution followed the apostles and their followers from both these apostate parties; both Jews and idolaters rejected the gospel, in part, and in part both received it, and as far as it was received, it established two important points; one was the knowledge of God the Father, and the other, knowledge of his Son Jesus Christ. The Jews believed in the first, but rejected the second, and the idolaters, before the gospel went to them, believed in neither.

The apostles in the execution of their commission, were opposed by both these apostate parties; suffered persecutions and death at their hands. The Jews being, in a few years after the crucifixion of the Savior, conquered, laid waste, and scattered, and sent forth among the idolatrous apostates, declaring there was only one God and not many, as the idolaters believed, the apostles and the Jews frequently met, the result was that many of the wandering Jews were reclaimed, and such as were were redeemed, with their children, from the curse which had been pronounced on the Jews for their apostasy. In consequence of this there were many of the seed of Abraham became identified with the Gentiles, and lost their national character to this day. They were united with the Gentiles in a church relation, and ceased their Jewish connection.

This department in the family of Abraham, is, doubtless, the horns of Joseph that were to be as the horns of unicorns, and with which the people were to be pushed together, in the last days, "to the ends of the earth;" see Deut.

33: 13—17; which are as follows: "And of Joseph, he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew and the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph; and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Isaiah makes mention of this branch of the family of Abraham, in the 61st chapter 9th verse: "And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Here is a branch of Abraham's family of whom it is said, "they shall be known among the Gentiles," and among the people, whether Jews or Gentiles, as the blessed of the Lord. This branch can be none other than the descendants of the primitive christian Jews, reclaimed from their apostasy by the apostles, and identified with the Gentiles.

The character of the churches built by the apostles, is set forth in the new testament in a manner not to be misunderstood. They formed a great contrast with the two apostate parties, which were broken up into parties and sects. For this was the case with both Jews and idolaters, and is the case and always will be the case with all people in a state of apostasy from the living God. But in the primitive christians, we have a true picture of a people of God, in opposition to the people of two apostacies. It is of some consequence in this short sketch, to notice it for a little.

The Jews believed in God, and had all the written revelations of heaven in possession, and professed to believe them; but God did not acknowledge them in any other light, but as apostates. In opposition to this, the Church of Christ had, as well as the Jews, all the written revelations, and in addition prophets and apostles, men who obtained direct revelations from heaven, as well as gifts of the Holy Spirit, which things the apostate Jews had not; but as long as God acknowledged them, they had; and so stood the difference, not only between the apostate Jews and the Church of Christ, but also the difference between their own apostate state, and their state of acceptance. No facts in history, are plainer than these facts, that when and wherever a people were accepted in the sight of heaven, that acceptance was acknowledged of God,

by the gifts of the Holy Spirit, and where, no gifts of the Holy Spirit were, there the Lord viewed the people in a state of apostasy from himself.

With these facts before us, we are prepared to pursue our history. The apostate parties pursued the apostles and the other inspired men with fire and sword, until within a little over three hundred years, after the first proclamation, there was not an inspired man left; all the gifts of the Holy Spirit which existed, under the apostolic ministry, had ceased, and all divine communications closed; but the state of things with the people, was now a little different from what it was when the Jews apostatised, the knowledge of Christ was left, in addition to the knowledge of God, the Father, and the apostles had left other written revelations, in addition to those had among the Jews. These were scattered about in different places in the Roman empire where churches had been organized; but all communications with the heavens had ceased. The churches were all under the guidance of uninspired men. The result of this was, as it might be expected, controversies arose and kept arising; disputes were common among them. They could not agree about the written revelations. Some would receive books as canonical that others would not. There was no umpire to settle the dispute, except one who knew no more than the rest did, for inspiration had ceased, and there was nothing left but the judgment of men to guide them.

In this condition of things, they at last appointed a head, an umpire, in the person of the Pope. This creature answering precisely to the *Pontifex Maximus* of the ancient idolaters, and holding his seat in the same place, the city of Rome. The same cause in this case produced the same effect. The *Pontifex Maximus* of Pagan Rome, was the production of a state of things where a people received no communications from heaven, and the Pope of christian Rome, was produced by a like cause. His existence was the result of the termination of revelation. In both cases it took time and changes to produce the result. The idolatrous religion underwent many changes before it produced the *Pontifex Maximus*, and the christian religion underwent many changes before it produced the Pope, and if the revelations of heaven had continued with man, neither would ever have existed, both were the fruits of apostasy.

After the, so called, christian world had created their Pope, and endowed him with the powers and prerogatives of his office, he soon let them feel the weight of his power; for they now declare that this Popedom, which man made, has caused the death of fifty millions of the human family. Such is the religion man makes when he has revelations enough. All will agree that this killing of men for religion's sake was the result of apostasy; and if the Popes had not been

apostates from the true faith, they would never have caused blood to be shed for their religion. All ere it is apostacy which caused these things." Had the Popes been apostles in deed, and in truth, which had they been, they, like apostles, would have received revelations from heaven, and this effusion of blood, so much complained of, would never have existed.

Let the world be judges, and all agree that the christian world has long since apostatised from the true faith. So that now we have existing in the world, three apostacies from the living God, each one bearing a different character. The first the heathen; second the Jews, and last the christian. Each of these apostacies differ in character; but all agree in one point, that is, the people of none of them receive revelations from heaven.—The heathen world believe in many gods. The Jews believe in one, but do not believe in Christ as the Messiah. The christian apostacy believe in the Father and the Son, but deny the gift of the Holy Spirit. Thus stands the world at this day.

This last or christian apostacy is the one which is to or has completed Babylon the great, about which the scriptures say so much, and which, in her turn, is to be destroyed, and to be found no more. The heathen apostacy had its *Pontifex Maximus*, the christian world its Pope; each in their turn appointing their own priests, and their own leaders, and, as such, submitted to them as though they were men of God. The christian apostacy like both the heathen and Jewish, make their own Rabies and fathers, and deny the Lord, the right of interference. All denying the continuance of revelations. All say revelations have ceased. The result of these apostacies, is wars and bloodsheds, rapine and violence, in all lands and all countries. Christian nations as well as heathen nations, are all nations of war and bloodshed, one nation is founded on the blood of another, and, according to the scriptures, will continue so until the Lord God Omnipotent reigneth.

These apostacies are set forth by Isaiah in forcible language, with the fate that awaits the people thereof. In the 24th chapter of his prophecy and 5th verse we have the following: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." In this verse the earth is used as including the people of all the before mentioned apostacies, and the light in which the Lord views them, is set forth in language not to be mistaken.

Here we are now in our own age, and what is the condition of the people? in a state of apostacy from the living God. Let the christian world spread its religion as far as it pleases, and it only spreads an apostacy.—Should the heathen send their religion to the ends of the earth, they would only increase

an apostacy. Should the Jews do it with theirs, they would do the same, and should the christians prevail over both the Jewish and heathen religions, it would be only one apostacy triumphing over two others.

In consequence of these apostacies, have come all the wars, bloodsheds, and desolations which have raged in the earth, since the days of Noah, and will be the cause of all that shall prevail hereafter, till time shall cease. Nor will they cease until apostacy ceases from off the whole world. All our orders of government, as they now exist, are the result of the before mentioned apostacies.—The whole earth at this time, by reason of apostacy, is one universal Babylon, of which it is said it shall be hurled down, and be found no more. For six thousand years has the world been trying to govern itself without divine interference. At each period of the world's history, the people have refused to have any more revelation; they have said they have enough. So it was in the days of Noah, and the result was the idolatry of the heathen. So it was with Israel in the days of the Savior, and the result was the present state of the Jews, as well as all the sufferings they have endured since the destruction of Jerusalem. So it is and has been with the christian world for many centuries, and continues so at this day. The consequence is, the existence of Babylon the great.

Take the world now in all its departments, and there is not one of them seeking counsel at the hands of the Almighty. The heathen are not. The Jews are without any revelations from heaven. No prophets; no seers; no revelators among them. Christendom is in the same situation. No apostles; no prophets; no inspired men; all following their own inventions. If the present state of the heathen world, is evidence of apostacy, so it is with the Jews, and equally as much with the christians. For none of them are directed by the Lord of heaven.

We have the fullest evidence of the apostacy in the Catholic church, so called, long before the existence of protestantism; as early as the days of Peter, the hermit, through whose influence all the nations of Europe, were put in motion, with their kings, their bishops, their priests, and their laity; all, as if seized by a mania, were marshalled, put under military orders, and marched to the Holy land, to rescue it out of the hands of the heathens! to prepare it for the coming of the Savior, whose coming was announced as being at hand. The blood of millions was shed. Hundreds and thousands of families were ruined, and sent into mourning and wretchedness, and what is the result; many centuries have rolled on since, and the Savior is not here yet, and the Mohammedans possess the land. Had there been any truth in the Catholic pretensions to have revelations from God, such a scene of horror and folly would never

have been witnessed as that of the crusaders.

At this period of the history of the Catholic church, with all its pompous show of bishops and clergy, and with all the infallibility of the church, as pretended, here was falibility with a witness and a vengeance. No other proof need be required that, at this period in the history of the Catholic church, they had, without exception, apostatised from the living God, or else they could have found one revelator; one inspired man, to have exposed and corrected the folly of the crusaders; but no such man existed, at that time, and this is proof, incontrovertible, that the whole catholic church was in a state of apostacy; all know that they, in this respect, have made no improvement since. They are no better to-day than they were then; there was no man in St. Peter's chair at that time, or if there were, a brood of apostates had put a knavish block-head into it.

No such a scene of folly could ever transpire among a people where the Lord reigned; the voice of inspiration would soon have been heard, and the folly and ignorance of such an attempt would have been exposed. From the days of the crusaders to the days of father Miller, the christian world has been giving evidence and evidence of nothing else but apostacy from the living God, in all its departments.

Taking the world as we now have it, with its three apostacies, Molitrous, Jewish, and Christian, and if it is not a Babylon, and Babylon the great, surely there never will or can such a thing exist. These apostacies include the whole earth in one or in another of their departments. Mohammedans is only a combination of these apostacies mixed together; but is not itself an original apostacy, because the Lord never had anything to do with it, and the Mohammedans did not apostatise from the living God, but if from any thing, it was from apostacies they apostatised.

Taking the writings, opinions, and sayings, of the people of this age, and I think we will learn one fact, that there is now on the earth a generation in whose day the sayings of the Savior, can be fulfilled, as well as the saying of the apostle, respecting the coming of the Lord. That when he comes it would be as a snare on the whole earth, as a thief in the night, and he would find the world as it was in the days of Noah, and as such it would be destroyed.

Within a few years past there has appeared before the public, a man not unlike Peter the hermit crying "*the Lord is coming the Lord is coming*;" excitement after excitement rose and fell, until all have ceased, and the man became an object of reproach, a hiss and a by-word, because he erred in judgment. All the common place vulgarisms have followed him to his retirement. The whole batch of epiphetas catered to be used on such occasions, which are a kind of traditionary lore the pro-

testants have received from the catholics, which were catered in the first instance to silence the voice of reason and common sense have followed. Heresy, fanatics, absurdity, impostor, and many other like things. We have thought that if it is possible to be heard amid the din of this vulgar slang, we would say a few things about father Miller, so called, and his annunciation to the world.

This singular man has proven to the world, that his announcement was the result, of research into prophetic teachings, far beyond those who know little else than to follow in the old hackneyed path of catholic defamers. Here is a man of age and experience, and deep biblical research, and whose alone object was to understand truth, with powers of computation the lot of few men living, set down with the scriptures in his hand, willing to believe any thing that was in the bible, and desirous to know what was there. The result of this research was at last laid before the public, which has established one fact, that a man may have all the written revelations of heaven in his possession or which the christian world acknowledge as such, with strong intellectual powers, and spend his life time in searching these books, and when life is wasted, and age has ripened him for the grave, he finds himself a child of darkness, and one that can be taken by the coming of the Savior as a thief in the night.

All those who have attempted to meet Mr. Miller with scripture fact and reason, only tried to prove he was wrong, but never attempted to show what was right; they had to admit that they were in as much darkness and ignorance on the subject, on which he wrote, as he was. They claimed however this great advantage over him, that they kept their ignorance to themselves, and he exposed his. The ignorance on the subject was alike both with Miller and his opposers.—They were all ignorant of the truth, but a close mouth concealed the ignorance of Mr. Miller's opposers; but his tongue exposed his.

Since the Miller excitement has ceased, how stands the matter, in relation to the great fact; the great point at issue. All in equal darkness: all in equal ignorance. The fact that the Savior is coming is still in the bible as before, but the whole religious world in perfect ignorance about it. All can be taken by it as a thief in the night. All children of darkness, and the Savior's saying can be fulfilled on the heads, of both, Mr. Miller, and his opposer's the Lord, if he comes in this generation, will come on the whole of those apostates as a snare.

It would seem as if the Lord let this singular man make his appearance, at this time, as among the events that ought arouse the world to a sense of its situation, to let them see their condition in relation to the great events which are shortly to take place. The whole world has been singing its own 'ulbly.—

We have revelation enough, we need no more, we have all that is necessary for salvation; we need no more spiritual gifts; no more heavenly messengers, and while they were tuning their notes to sing themselves asleep, they are aroused by a man announcing the near approach of the most important event in the history of this world. All is bustle; all is confusion; and after years struggling with their revelations in their hands, all admit the subject is veiled in darkness. Mr. Miller is wrong, we will hiss at him; we will cry fanatic, heretic, impostor, and call him by a batch of ugly names, and then sing again our lullaby: as if calling Mr. Miller by a batch of ugly names, would prevent the great fact announced by him from ever taking place. All have concluded that whether the Savior comes or does not come, they can tell nothing about it. Just such a generation the Savior said there would be on earth when he came, and, in consequence, he would come on them as a snare, as the deluge did on the anti-deluvians.

Let us examine the attitude in which Mr. Miller presented himself to the world. As to the man, as far as we know, his character was above reproach; he had claims on the public for integrity and honesty. His proclamation was the result, if we can credit his own statement, of many years of prayerful investigation of the scriptures, with the purest design to understand the subject he was investigating; he had all the writings and all the calculations of those who had gone before in hand. In a word, he had all the light there was in the world on the subject he was searching out, at his command. This added to much prayer and humility before God, he undertakes his task, and the result is a complete failure. If all this is true, and we are not authorised to say it is not, the astounding fact is settled, that there is not, at this age, light enough in the world to settle the great question in relation to the Savior's coming, and when he comes there will be a great destruction of the human race, such as was not known since the flood.

No man has arisen since Mr. Miller's retirement, with any more light than he had, except the negative light, that Mr. Miller was wrong. The conclusion then is, that all the revelations extant in the world, leaves it in darkness in relation to the Savior's coming. And now for the notions of the religious world, they are never to have any more revelation, and what is the conclusion, that this generation can as easily be taken as a thief in the night, by the coming of the Savior, as the anti-deluvians could and was by the flood. And the consequence certain, if the Savior comes in this generation, then he must and swords will take it as a snare, and according to their own teachings, it cannot be otherwise; for there is not light enough in the world to have it otherwise, and they are to have no more.

Mr. Miller was one of those who was opposed to the idea of the spirit of revelation; and according to his theory so it was to him; he refused to let the Lord reveal himself to him, and he found himself at last in darkness and ignorance, and has retired after having labored in vain. Mr. Miller's own account of himself shows him to be an apostate from the living God; for the Lord never answered his prayers. He says he sought by much prayer before the Lord, but all to no effect, the Lord did not answer his prayers, and at the end of his humility, he finds himself as ignorant as when he commenced; and good reason why he should be so, he did not believe in any revelations, in the last days, saying in his heart that the Lord would not reveal himself to him.

One thing he has done, he has settled the question, that all the religious sects like himself, are in a state of apostasy, there are none of them who have knowledge, no not so much as one.

We think that we have the world fully before us, and we find a generation on it just such a one as the Savior said should be on it when he came: a generation such as lived in the times of Noah before the flood. The query now arises, what is to take place hereafter? is the Lord to do any thing for the salvation of man, or is the world to remain so till time shall end? As to the whole generation, at this day, the point is settled, that it is in a state of apostasy; and it is composed of three general apostacies. We have before noticed the fact, that each of those apostacies, is different in its character, at this day.—The idolatrous apostasy is without the knowledge of the true God. The Jewish apostasy is without the knowledge of Christ, the Savior, and the christian apostasy is without the knowledge of the Holy Spirit. The heathens lost the true God. The Jews the Savior, and the christian the Holy Spirit, and that is the reason that, at this day, there are no revelations. The heathens have neither Father, Son, nor the spirit, and, in consequence, they can have no true revelations. The Jews are without the Savior and the Spirit, and no revelations can come through them. The christians are without the Spirit, and, as it is the way through which revelations come, they cannot have any. Now is the world to remain so? to answer this question we must have recourse to the prophets.

All men who read the bible, have come to the conclusion that the bible contemplates a different order of things, in the world, from that which now exists. We read that the knowledge of God is to cover the earth as the waters do the sea. That men are to beat their swords into plow-shares, and their spears into pruning hooks, and are to learn war no more; that the very boasts of the field, and of the forest, are to cease their destruction, to lay down together; and nothing is to hurt or des-

trov. All these things loudly proclaim a things about the gift of the Holy Spirit, which widely different order of things from that which exists; but upon what principle are these things to take place, is the matter of inquiry. Some content themselves by saying the Lord will bring it to pass as he pleases, and we will go on as we are till then. Others think they have something to do with it, and go to work under the impression that if they can convert the Jews and heathens to their religious faith, they will make one great step toward accomplishing the object: hence comes missionaries and missionary societies. Men devoting their time, talents, and money, with a zeal that will bear the severest trials and sacrifices, and expose their lives in view of obtaining the order of things contemplated in the bible; but all their good designs are frustrated; for scarcely has one religious sect commenced its missionary operations among the people of a foreign nation, till the missionaries of another one there, and Babylon goes hand in hand with their exertions.

Others take a different course, but all in view of the same object: all aiming at the order of things contemplated in the bible. They begin by proclaiming reformation, at home, and great attempts are made to get some principle on which Babylon can unite, or that department of it which is included in the christian apostacy; thinking if they can get this done, then, they can go forth and convert the Jew and heathen departments of Babylon, and thereby destroy Babylon, and usher in that age of peace; but those attempts all fail. Those who rise up with this view only make another sect, and Babylon is still Babylon. For our own gratification we will here notice some of the attempts of this latter class, that have been made since our recollection, as there have been several.

Two men made their appearance about the same time, one in the north, and the other in the south. Elias Smith, of the north, and Barton Stone of the south, they proclaimed the bible as their only creed, denounced the creeds and confessions of faith of the different sects, as one of the great causes of the divisions of the christian world; but all their efforts to reform this department of Babylon terminated in producing a new sect. They could not get the other sects to unite with them on the bible. A number of years afterwards there was another attempt made to reform Babylon, in the persons, of A. Campbell and his associates; the bible again, was to be the creed; this reformation had added a little to the former, they added the item of remission of sins to baptism, and with this went forth with great zeal; but old Babylon was too stout for them! At one time B. Stone of the former reformation, and A. Campbell of the latter, partially united, but the elements, of which their bible creeds were composed, were too heterogenous to unite them very firmly; B. Stone said some things, and wrote some

We have presented these cases, because they have transpired in our own day, and the results are now before our eyes. We have most decisive proof in all these things, that no attempt made or that can be made can in any degree change or alter the character of Babylon. She is and will remain Babylon, till the Lord himself takes her in hand, and then she will fall, disappear, and be found no more.

The cases, that we have mentioned of efforts to convert and reform Babylon, we have done because they have taken place in our own day, but we might introduce a multitude of cases of similar character. That large and popular society called Methodist, had its origin in an attempt to reform Babylon; but only produced another sect. There have been attempts to unite certain parts of Babylon, without taking her whole dominions within the scope of the operation, but a small part only. An attempt of this kind was made in Scotland. There were a party seceded from the kirk of Scotland, which were called Seceders. In consequence of certain laws made, after their secession, it made a division among them. They were laws which effected mercantile or other business of a similar character. Such of the Seceders as lived in towns, were effected by them; but those in the country were not. Those in towns had to subscribe to the laws, or else their business must be stopped. They did so, this gave offence to those of the sect who lived in the country, who were not so immediately effected by said laws, and a division was made in their ranks. Those in the town were called Burgers. Those in the country Anti-Burgers.

In process of time an attempt was made to unite the Burgers and Anti-Burgers, but instead of uniting them another sect was produced, called Unionist, which sect remains to this day. We might add a multitude of instances of the same kind, but it would swell this pamphlet beyond the limits we have prescribed for it, but what has been said shows that Babylon can neither be reformed nor united.

From this short account of Babylon, and the attempt men have made to change or alter her character, we will turn and ask what has the Lord said about her. Men have built her, but cannot change her character, and if the Lord does not take her into hand there is one thing certain, that state of things contemplated in the bible, will never

exist. Has the Lord said any thing about Babylon? and if he has, what is it? we have seen what men have done, and tried to do, and what was and will be the result of all their efforts. Let us enquire of the bible and hear the Lord speak, for by so doing we can see when men are working, and when the Lord is working. There was a time when all the world knew God, we mean in the days of Noah, and so it is to be again, with this difference, that at the first time in the new world, men, though they knew God, would not glorify him as God, neither would they retain him in their thoughts; for thus hath Paul said; but when the time shall again come that all men shall know the Lord, the knowledge will remain forever, and never again depart from man.

In order to hear the Lord speak about Babylon, we will ask him how she came into existence. The Lord answers that the idolatrous part of her came into existence by refusing to glorify God as such, after man knew him. See Romans 1st c. 21st verse as before quoted. "Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." And because they thus refused to glorify God, the Lord gave them up to themselves, to work out their own destruction, which all people will do who refuse obedience to the Lord. As to the second or Jewish part of Babylon, he answers by Isaiah thus. The 5th verse of the 24th chapter. "The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." This answer of the Lord will also answer for the third, or christian part of Babylon. It all, in all its departments, came into existence by departing from the living God, and when men depart from the Lord, and refuse his counsel, he leaves them to work out their own destruction. When they refuse to have revelations from him, he lets them take their own way till they mature themselves for destruction.

Again in what light does the Lord view Babylon? The Lord answers in the 29th chapter of Isaiah, from the 9th to the close of the 14th verse. "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with

their mouth, and with their lips do honor me; but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

All who wish to see the light in which the Lord views Babylon to the fullest extent let them read the whole of the 29th chapter of Isaiah, and they have it with her fate also.

We now will inquire what disposition the Lord is a going to make of her? The Lord says thus in the 14th chapter of Rev. and 8th verse. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Here the Lord includes all nations as part of Babylon the great. They have all drank of the same wine of fornication; the same as to say all nations had apostatised from God, and as his, had other husbands and committed fornication against him; and the decree had gone forth that Babylon "should fall, should fall." A few words upon these sayings of the Lord concerning Babylon. She is said to have made "all nations drink of the wine of the wrath of her fornication." What Babylon is this? the answer is Babylon the great. Babylon, built by the Noachide, were the first apostates from the living God, in the new world. The inhabitants of Babylon turned from the true God, though Paul says they knew him, and built or was building a tower in defiance of the Almighty; ceasing to take counsel at the Lord's hand, and acting on their own judgment: from this period, all people or nations who turned from the living God, were said to partake with Babylon: and the Lord contemplated a period in the world's history, when every nation under heaven, would have apostatised from him; following in the foot steps of Babylon, and thus says, that she [Babylon] made all nations drink of the wine of the wrath of her fornication.

In the 18 chapter of Revelations 1, 2, and 3, verses, we have the same as above quoted from the 14th chapter. Read the following:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

In the 21st verse of this 18th chapter the Lord thus says: "And a mighty angel took

up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and be found no more at all." And the following verses to the close of the chapter describe her desolation. Those quotations settle one question forever, that whatever Babylon is, there is a time, in the history of this world, when all nations will be included in her; and this will be the case before the Lord makes his final disposition of her. All these quotations prove the fact, that when the Lord has disposed of Babylon, the earth will rest, but not till then. In the 2nd verse of the 18th chapter before quoted, the Lord assigns the reason why Babylon will be thrown down, because she has become "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

We have shewn in the preceeding part of this pamphlet, that men have been and are trying to unite or reform Babylon, to convert her to their notions and opinions; but the Lord says that all their exertions will terminate in making her the habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird; and in despite of all the efforts of men to the contrary, she will extend her dominions over all the kings and nations of the earth. Taking Babylon as the Lord has described her, and we can see and understand the prophets who have written of her. In the 24th chapter of Isaiah, where the Lord sounds a loud alarm in the ears of all people, we can understand its full import, by having a correct view of Babylon, as described by the Lord through his prophets. The prophet speaks thus from the 1st verse to the close of the 12th verse:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth, and fadeth away, the world languisheth and fadeth away, the haughty people of the earth languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Therefore hath the curse devoured the earth, and they that dwell therein are desolate:—therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of wine, the harp ceaseth. They shall not drink wine

with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction."

Here the term *earth* is used. The *earth* mourneth; the *earth* languisheth; the *earth* is made empty; the *earth* is defiled; the curse devoureth the *earth*. Why the whole *earth*? because all nations have drank of the wine of the wrath of the fornication or apostasy of Babylon; and all the kings of the *earth* are made drunk thereby; and because of this the whole *earth* shall be hurled down together, as the anti-deluvians were in the days of Noah.

We might multiply quotations to any length on this part of our subject, but our prescribed limits forbid. We have quoted a sufficiency to shew the extent to which Babylon's influence is to reach; to all nations and all kingdoms throughout all the earth: all have or are to drink of the wine of the wrath of her fornication. Having ascertained this fact, we will now ask what disposition the Lord is going to make of her? In the quotations already made, we are told that she shall fall, and be found no more; but as these are general expressions, we will quote a few which descend more to particulars, we will quote from John, as the Lord's mouth piece. In the 19th chap. of Revelations, from the 17th verse to the close of the chapter, it is thus written:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven,—Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that set on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

Here is an account of the fate of Babylon, which is somewhat in detail. If it is asked why are all the kings, and the captains, and the mighty men of the earth, to be food and drink for the fowls of heaven? we have the answer before given. They had drank of the wine of the wrath of Babylon; for this cause, and for this cause only, has the Lord said he

will enter into judgment with the earth. We may remark here, that all the kings of the earth are either of the Christian or Idolatrous apostacy, there are none of the Jewish apostacy.

In the 6th chapter of Revelations from the 12th verse to the close of the chapter, the John says thus:

"And I beheld, when he had opened the sixth seal, and lo there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

This account is similar to the one in the 19th chapter, as quoted above. Now all do know and must know, that none of these things have yet taken place. This destruction of Babylon is yet future; for when these things takes place, there is to be no more place found for her. The description of her desolation is given in the 18th chapter of Revelations in glowing language. See 22nd, 23rd and 24th verses where the apostle, as the Lord's mouth piece, thus speaks:

"And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever craft he be shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

What can be more impressive than this?—surely no language can; and what an awful thought to the reflecting mind. Are these things true? and if so, what is to be the fate of the world? is there indeed a fate awaiting the new world like that which laid waste the old world or the world before the flood? If these sayings found in the scriptures are true there is, and all the efforts of men to the contrary will not avert the doom.

Babylon has planted her standard in all nations, and the Lord will raise a standard against her—he will ere long unfurl his ban-

ner, and farewell to Babylon when he does. Her downfall is already decreed, and will shortly be accomplished; for thus speaks and has spoken the Lord concerning her, and it must come to pass. "Heaven and earth cannot pass away" but the word of the Lord will stand forever. But our prescribed limits notify us that we must pass to other things concerning her.

The Lord has not only told us what Babylon is, and given us her extent and fate, but he has told us how he will proceed to bring to pass all his purposes on her. Again let us hear the Lord speak through John: Revelations 14: 6—13, he says thus:

"And I saw another angel fly through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.—And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

If this is true, the first step the Lord will take to bring in the destruction of Babylon, will be to send an angel from or through heaven with the everlasting gospel. A few words on the term "everlasting" as here connected with the gospel, as it is the only instance where this term is connected with the term gospel: we have the term gospel frequently in the scriptures, but this is the only place where the term *everlasting* is connected with it.—And John says he saw *another* angel. It must have been one that had not come to the time that John wrote or he would not have said *another*. The very expression shows that that angel had not come at that time, but John saw *another* angel, after his day, coming with the *everlasting* gospel. John had proclaimed the gospel, but *everlasting* was not

added to it. Whoever this angel is, he was to be the messenger which was to come to prepare for the downfall of Babylon, and must have been one who came or was to come after John's day; and here let us notice, that all the other apostles were dead before John wrote the Revelations.

In the 8th verse John says, "And another angel followed," that is, the one which brought the everlasting gospel, "saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And after this he says a third angel followed. All these angels were to come in relation to Babylon and her destruction. Then, the Lord says, the way he will proceed in the destruction of Babylon, is to do so by sending messengers from heaven to bring it about; and it was after these messengers had come that the smoke of the torment of those who composed Babylon should ascend up forever. The same as to say through these messengers, he would cause Babylon to fall, and rise no more forever. In the 13th verse there is some thing said that we will here notice, though it is a little variation from the train of thought kept up in the rest of the work. It is what is said about those resting who had died in the Lord. He says the Spirit, after he had seen the angels prepare the way for the downfall of Babylon, and after he had seen the smoke of her torment ascend up in the vision, commanded him to write, "Blessed are the dead who die in the Lord." Now why are the dead that die in the Lord blessed? the answer is given "from henceforth they shall rest from their labors, and their works follow them." If this is true the saints, that have died in the Lord, will not rest from their labors and their works follow them till the smoke of the torment of Babylon ascendeth up forever and ever.—This is, until she is cast down to rise no more.

This explains some sayings of the Savior to Peter, James, John, and Andrew, recorded in Luke 21: 28, which reads thus: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." According to the preceeding part of this chapter the things that were to take place, at which time they [the apostles] were to "look up, and lift up their heads," and rejoice, were not to take place till centuries after they were dead. In the 24th verse we have the following: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The Jews then were to be scattered among all nations, as captives, and continue so till the times of the Gentiles were fulfilled, and after the times of the Gentiles were fulfilled, there were to be signs in the sun, and the moon, and in the stars, and distress upon the nations; see 25th verse. "And there

shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." And when these things began to take place they [the apostles] were to lift up their heads and rejoice for their redemption drew near. These things have not yet taken place, and the apostles have been dead seventeen hundred years. Now why lift up their heads at that time? because this was the beginning of the downfall of Babylon, and then all that had died in the Lord, could rest from their labors and their works follow them, but till the smoke of the torment of Babylon ascended up forever, they, though they were dead, could not.

Let us turn again to the angel who is to bring the everlasting gospel. In connection with the everlasting gospel he is to announce that the hour of God's judgment had come. See the 7th verse of the 14th chapter of Revelations. This is a proclamation that never had been proclaimed before. The apostles had proclaimed the gospel, but with it they did not proclaim the hour of God's judgment; but when this angel brings the everlasting gospel, he will also announce that the hour of God's judgment had come, and in this hour of judgment, Babylon was to be destroyed, for so hath the Lord said by John. In the 19th verse of the 18th chapter of Revelations, after John had described the entire ruin and everlasting overthrow of Babylon, he says: "For in one hour is she made desolate." This hour is the hour of God's judgment, to be announced by the angel, who brings the everlasting gospel.

This hour is no doubt the twenty-fourth part of a prophetic day, if this prophetic day, is one thousand years, as some have supposed, then within forty-two years after the angel brings the everlasting gospel, Babylon will be cast down to rise no more.

He who is not willingly blind may see, if he desires, in what point of light the Lord views Babylon, and how he will deal with her. When the Lord goes to dispose of Babylon, he will send messengers from heaven to prepare the way, and by them restore the gospel to the world, for the salvation of all who will obey it, while he lays Babylon waste; for if he does not send the everlasting gospel none will be saved, the whole world will perish in the ruin and overthrow of Babylon.

We will say a few things about the gospel. The gospel, as originally proclaimed, was designed to form an alliance with heaven, of such a character, as enabled those who received it to have communion with the Lord. They received the Holy Spirit, and by it the spirit of prophecy and of revelation was given. Those who formerly received the gospel, could ask and receive; could seek and find; could knock and it was opened to them.—They were not as father Miller, who prayed

and got no answer, who asked but did not receive, and found himself at the end of his research, in perfect darkness; but those who received the gospel would not ask in vain; the Lord would both hear and answer. This is what the christian apostacy has lost. This power of receiving from God they have not, and this because they are in a state of apostacy. The Lord knowing this, knew well that if he laid Babylon waste without putting it into the power of any to escape, the whole world would perish. Therefore the first step to prepare for the destruction of Babylon, was to restore the Holy Spirit. The christian apostacy believed in the Father and the Son, but had not the Holy Spirit, and without it, though they believed in the Father and the Son, they must perish in the desolation of Babylon.

This is the reason why another angel had to come with the gospel, that by restoring it, as in days of old, the Holy Spirit might and would be given, and through that a communication would again be opened with heaven, as in former days. After this was done salvation might go hand in hand with desolation; for by the gift of revelation and prophecy, men could escape the desolations and destructions that were coming on Babylon as Noah did the flood. It is because that men have lost the Holy Spirit, that the destruction of Babylon will come on the world as a thief in the night. This restoration of the Holy Spirit must take place or else the word of the Lord fails; for he has said that the time of the destruction of Babylon, or the coming of the Son of man, which will both be consummated at the same time, as we will show in the course of this work, things were to be as they were in the days of Noah. Now, Noah was a prophet of the living God, and by that means alone, him and his family were saved; so then, there must be a prophet of the living God on the earth in the days of the destruction of Babylon, and those led by him be saved, and those only, or else it will not be as it was in the days of Noah.

Thus it is, that the Lord says he will prepare for the downfall of Babylon, an angel will be sent from heaven with the everlasting gospel:—by appending this word *everlasting* to the gospel we understand that when it is restored by this angel it will never again depart from the earth, as at other times—by this a prophet, at least one, will be inspired, let there be more than one or not, and thereby put it into the power of all, who believe to escape the calamities, which are known in the scriptures as the wrath to come, for the destruction of Babylon, is the wrath to come, spoken of in the scriptures.

By this restoration of the gospel, a people will appear with the Father, Son, and Holy Spirit, which none of the three apostacies have, and all who receive the gospel, as brought by the angel, will receive the gift of the Holy Spirit,

and thus will come a people who know the Lord, and as fast as the honest among men receive the gospel, and then continue to obey it, they will know the Lord, and be enabled to stand amid the ruins and destructions of Babylon, and when Babylon is no more, those who have received, and continue in obedience to the gospel, will know the Lord from the least to the greatest of them, and thus will all know him, as has said the prophet.

The proclamation that will be made to Babylon, will not be like that made by men uninspired of God, which is to her to reform, and unite; but it will be "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues". All may know that if they hear men calling on Babylon to unite and become one, the Lord never sent such an one; for if the Lord sent a messenger to her, it would be to the people to come out of her, for her destruction was sure.

The sacred writers follow Babylon till she ceases to exist; and shew us her final termination, and how and where she will cease to exist. The final end of her is, the fowls of heaven will eat the flesh of her kings and mighty men, and drink their blood, and thus will she end. Zechariah, the prophet, tells us where this will take place, as also does Ezekiel 38 and 39th chapters, which are too long for insertion here, and in the 14th of Zechariah, from the 1st to the close of the 5th verse, we have the following account:

"Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee."

The prophet Joel also gives the final winding up of Babylon; see Joel 3: 9—17.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plow-shares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round

about. Put ye in the sickle, for the harvest is ripe; come, get you down: for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."

Thus ends Babylon the great, with all her riches and honors, and Zion and Jerusalem will be left, and they shall be holy unto the Lord, or in other words, know the Lord from the least to the greatest of them. This Zion will be built, because the Lord sent an angel with the everlasting gospel, and through it shall Zion and Jerusalem be redeemed; for the deliverer shall come out of Zion and turn away ungodliness from Jacob, says Paul, in the 11th chapter to the Romans.

Having ascertained what Babylon is; how she came into existence; the extent of her dominions; the light in which the Lord views her; the disposition he will make of her; how he will proceed in order to accomplish her fall and her final end, with the place and circumstances; we will now seek at the hand of the Lord, at what time we may expect he will begin to prepare the way for her overthrow. In this inquiry we do not expect to arrive at times, at years, nor days, but what things must take place on the earth before he begins to bring Babylon to her final close, and what events will be transpiring at the time the Lord will begin to work for her destruction.

There were certain things, according to the word of the Lord, that must transpire before Babylon could be cast down. The prophets had declared that the Lord would do certain things which must be done before the destruction of Babylon, and which could not be done after Babylon was destroyed; but we are authorized to expect them as soon as those things are accomplished. Then the way of the destruction of Babylon will be prepared. Early in the history of the Jewish nation, they were notified that if they apostatised from God, as the other nations had, the Lord would afflict them, with an affliction peculiar to themselves, such as no other people had suffered, or ever would suffer. They were told that they should be scattered among all nations, and among all nations be oppressed, in a manner peculiar to themselves. The whole account of what they should suffer, is written in the curses pronounced on them by Moses in the 28th chapter of Deuteronomy, from the 15th verse to the close of the chapter. On the event of the Jews' rebellion these curses were to follow them, or else the word of the Lord through Moses must fail, and this could not be the case, though heaven and earth passed away.

Now all must know, that if Israel were scattered among all nations, there must be nations among whom they could be scattered, and how-

ever corrupt the nations might be, or however great their apostacy, they must be preserved until the word of the Lord had been fulfilled on Israel. The Savior, in his notable address to his disciples, in relation to the destruction of Jerusalem, the signs of his coming, and the end of the world, as recorded by the evangelist, had his eye upon the denunciations of Moses concerning Israel, and he says thus as recorded by Luke, speaking of the destruction of Jerusalem, 21st chapter and 22nd verse: "For these be the days of vengeance, that all things which are written may be fulfilled." And again in the 21st verse he says thus: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." In the 23rd verse he says, "for there be great distress in the land, and wrath upon this people;" and the 24th verse, as quoted, shows what that distress and wrath would be, and how long it would last; "until the times of the Gentiles be fulfilled." By these we learn that the days of vengeance commenced at the destruction of Jerusalem and were to continue until all things that were written, were fulfilled. Among the number of things written, were the curses pronounced by Moses against Israel, in case of their rebellion. A query now suggests itself, when will the times of the Gentiles be fulfilled? This question is easily answered, it will be when they have executed on Israel all the curses pronounced by Moses against them, and Jerusalem will be trodden down of the Gentiles till that time. Putting the 29th verse of the 24th of Matthew, where he is giving the same account, with the sayings quoted from Luke and the subject becomes very plain. It reads thus: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." Again in the 30th verse Matthew records thus: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribe of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Here Matthew records that "immediately after the tribulation of those days" another scene is to take place, and the sign of the coming of the Son of man is to appear.

Now what tribulation was referred to, that "immediately," after which the sun was to be darkened, &c., and the sign of the Savior's coming appear? the answer is, the tribulation which was to continue till the times of the Gentiles were fulfilled. Then, when the times of the Gentiles were fulfilled, that of the Jews should cease, and after that, as the subsequent parts of both chapters shew, "all the tribes of the earth should mourn;" and as Luke has it, "men's hearts failing them, for fear and for looking after those things that are coming on the earth," not on the Jews but the earth; for the times of the Gentiles are fulfilled, and the scene changes. What do we understand by the times of the Gentiles being fulfilled? doubtless when the time comes for the vengeance to turn on them as the account shews, as above quoted;—for they were all to mourn, "then all the tribes of the earth mourn," &c.,

We have now the subject fairly before us, and for the treatment they received at the hand of the nations, God would deal with them [the nations.]; Paul the apostle says that they also supply a place, in the economy of God, to the christian apostasy. 1st Cor. 10: 11, he says "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." While the Jews are God's witnesses, in their dispersed state, to the idolatrous nations, they are ensamples to the christian apostasy, of God's displeasure against apostasy.

We will now return to the connection between the end of the Jewish calamities, and the destruction of Babylon. The reader will keep in mind that Babylon embraces all the nations and kingdoms of the world. In the quotations already made, we have ascertained that the days of vengeance commenced with the destruction of Jerusalem, and will not cease, till the coming of the Savior; and that, before the vengeance spoken of, would reach the Gentiles, all things spoken of must be fulfilled on the Jews. Jerusalem was to be trodden down till the times of the Gentiles were fulfilled, and that the Gentiles, after they had ceased to spoil, should then be spoiled, and not till then.—Putting all these things together, and we reach an important fact, that the Lord was to prepare for the destruction of Babylon, at or about the time the Jewish calamity was to cease. That it was at that time, the Lord would begin to prepare for the destruction of Babylon the great, and not before: until then, the nations of the earth had to be sustained, in order that the prophets might not fail.

The quotations already made, settle the question, that the perplexity of the nations, men's hearts failing them for fear and for looking after the things that were coming on the earth, were to take place at the time the fullness of the Gentiles had come in, and that fullness was to come in after the Jews had been scattered and suffered tribulation, such as never had befallen any people that then lived, ever had lived, or ever would live after—Luke has it, that there should be great distress in the land, and wrath upon the people of the Jews. It is admitted by all, that the calamities, mentioned by the Savior, have been executing on their heads from the destruction of Jerusalem till the present time, and that all that the Jews have suffered, from that till this time, are fulfilling what was here said should befall them. So that all agree that what the Savior and the prophets said about the Jews, have been fulfilled, and are fulfilling; but men are not so willing to look at the other side of the picture, for it is certain, that if the Jews did suffer all the calamities pronounced on them by the prophets, that the nation, after those calamities ceased, should suffer an overthrow; for the same Jesus and the same prophets which said one, said the other.—As sure as Jesus said that Jerusalem should be trodden down of the Gentiles till the times of the Gentiles were fulfilled, so sure he said that, after that, *all the tribes of the earth should mourn*, that men's hearts should fail them for fear, and for looking after the things which were coming on the earth.

These forms of expression are very strong; and very forcible, "*all the tribes of the earth*," is giving great latitude of expression, and these

that as soon as the Gentiles have executed all the curses pronounced on Israel on their heads, then comes the day for punishing the host of high ones among the Gentiles, and the kings of the earth on the earth; and for, swiftly, hurling Babylon down in all her departments. Indeed the Savior says, that in one generation, from the time the Jewish tribulation ceased, the whole work of destruction would be finished. The generation answering to John's hour in which Babylon was to be thrown down, and her ruin completed. That the scriptures contemplate a state of things, that will entirely desolate the Gentile world, after they have inflicted the curses pronounced on Israel, we think no careful reader of the bible will doubt. Moses, who pronounced the curses on Israel, says thus, about those who execute the curses on them: Deut. 30: 7. "And the Lord thy God will put all these curses upon thine enemies and on them that hate thee, which persecuted thee." Language cannot be plainer than this. Put these sayings in connection with the curses and the manner of their execution. They were to be scattered among all nations, and to be afflicted by all. Now if the Jews were to be scattered among all nations, and all nations were to afflict them, and the Lord should turn after their tribulation ceased, and put the curses on those, enemies, in their turn, and those who hated them, and persecuted them, then all nations are to suffer the curses of heaven, when the Jewish tribulation ceases. Isaiah has a few sayings in the 33rd of his prophecy, and 1st verse which doubtless refer to the same things; they read thus: "Wo to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee." This so exactly corresponds with what Moses said as before quoted, that none can doubt but he alluded to the same events. Moses' curses were to turn on those who inflicted them on Israel; and here, when the spoiler had ceased to spoil, then they should be spoiled. We might multiply quotations on this point, but it is our only object to arrive at facts, and there leave them.

At this place we will say a few things about the Jews in their present dispersed condition.—Let us ask, what relation do the Jews bear to the nations of the world, in the economy of God, in their dispersed state? The bible gives us the following: see Isaiah 43: 8; "Ye are even my witnesses; Is there a God beside me? yea, there is no God." These words were spoken concerning "Jacob" the Lord's servant, and Israel whom he had chosen. They are then the Lord's witnesses to the people of the idolatrous apostasy, that there is but one God, and this is the place they have supplied, among the idolaters ever since their dispersion, after they had rejected the Lord, by refusing to receive any more prophets; the Lord caused them to be scattered, and to be sent among all nations, there to testify to all, that there was but one God and not many, as the idolaters believed, and that they [the heathen] might be left without excuse, in the great day. Hence the Jews had to go among all nations, and bear this testimony to them, and for the testimony they bore,

tribes of the earth, are none of them of the Jews; for the Jewish calamity is closing when this one commences, and this calamity is to include the whole earth: the former had only included the Jews. Then if all the above sayings are true, we have a question, of eternal consequence to the whole world settled, that so sure as the Jews suffered calamities, at the hands of the Gentiles, and so sure as they were scattered among the Gentiles, and so sure as Jerusalem was trodden down of the Gentiles, so sure the whole Gentile world was to suffer a destruction, and one, in extent and devastation, resembling the flood.

The facts then are well known, the history of the world is all we need on this point.—The Jews have been scattered among all nations, and have suffered on their part the great wrath pronounced against them, all have been fulfilled and is fulfilling that Moses and the prophets said should befall them; Jerusalem has been trodden down of the Gentiles; all things on the Jews are fulfilled and fulfilling. What now is the conclusion? for there are conclusions from the premises before us which are unavoidable. The first is that so sure as the Jews were scattered among the nations, so sure this scattering would bring in the fullness of the Gentiles, and so sure as Jerusalem was trodden down of the Gentiles, so sure it is that the time of that treading will terminate with the fulfilling of the times of the Gentiles. Another is that as sure as the times of the Gentiles were fulfilled, so sure it was that all the tribes of the earth should mourn, men's hearts should fail them for fear, and for looking after those things that were coming on the earth; for the powers of heaven should be shaken. And lastly, so sure as all these things take place, so sure it is, that the whole Gentile world will suffer an overthrow, in all its departments, both political and religious. The conclusion of the whole matter is, that the Gentiles are destined to an entire overthrow, such as would compare with the antediluvians, at the time of the flood; for all things pertaining to the Jews have and are taking place, and the other must follow.

Having now reached an important point, in the history of God's economy, we will inquire for times, not as others have done, by attempting to ascertain years and days, in which all these things are to take place; but to examine the signs which the Savior said should "immediately" precede these fearful events. We have arrived at two points in this part of our examination. First, that the calamities that were to desolate the Gentiles, would not commence till the calamities of the Jews were ceasing. And second, that the way for the destruction of the Gentiles, should be prepared at the time the Jewish calamities were drawing to a close. Now, what are the signs of the times, in relation to these matters? All know, who are but limitedly acquainted with the passing events, that there is a great revolution passed and passing in the public mind in relation to the Jews. The hand of oppression is

slowly moving off of that people; the cry has gone forth, and is going forth, to release them from their suffering and oppression among the nations. The spirit of sympathy is arousing in their behalf. The rulers and kings of the earth are desirous to restore to the Jews the common rights of citizens; and many, very many of the rulers, in both the political and religious world, are using their influence in behalf of that people. The clergy of the different denominations, are calling aloud for compassion on the Jews; and their calamity, all may see, is coming to a close. The hand of oppression is being removed from them.—There is a great desire awakening in the breasts of many, very many, to see that people again in their land; and a majority of the nations, now, would contribute, willingly, to that end. All these things are passing, and what language do they speak? They say in language not to be mistaken, that the calamities of the Jews are fast coming to a close. If so then, the times of the Gentiles are fast fulfilling; for we have seen that the times of the Gentiles are fulfilled, when the calamities of the Jews cease; and when the times of the Gentiles are fulfilled, what then is to follow, in the great economy of God? is it to be peace to the world? nay, but the mourning of the tribes of the earth, men's hearts failing them for fear, and for looking after those things which are coming on the earth.

Let the Gentiles hear and take heed to these things; for as sure as the Lord has spoken, the day of their destruction is at hand, when the days of the Jewish calamities cease. It was to this time, and to this period in the world's history, to which the Savior and the prophets directed the attention of all, as the period fruitful in events, events that would make the whole world feel, and fear, and tremble. The calamities of the Jews must be fulfilled. "Though heaven and earth pass away," this could not pass away; neither can the destruction of the Gentiles pass away, at the closing scene of the Jews' affliction, but must be fulfilled; for thus hath the Lord and the prophets said.

It could be no other time but this, the Lord would prepare, as before shown he was to prepare, for the downfall of Babylon. It is about the time of the closing of the Jewish calamity, that the world was to expect the Lord would again restore the gospel, in order to put it into the power of all who would believe and obey the Lord, to be saved, while the Lord rolled in the destruction and downfall of Babylon. It was at this period in the history of God's economy, that men were authorised to expect a prophet, one like Noah, to lead those who might believe and obey the everlasting gospel brought by the angel.

Facts shew us, that we are living in the days in the which the Jewish calamity is ceasing, and the Savior has said respecting that generation, "that this generation shall not pass till all these things be fulfilled;" what

things be fulfilled? the Jewish calamity cease, Jerusalem cease to be trodden down of the Gentiles. The tribes of the earth mourn, men's hearts failing them for fear and for looking after those things which were coming on the earth. The Savior coming, and Babylon hurled down, and the Zion of our God, built by means of the *everlasting* gospel triumph, and the reign of peace ushered in, long since spoken of, and looked for. All these things were to be accomplished in one generation, and that generation the one that lived in the days when the Jewish calamity ceased.

Taking the whole subject, as it is set forth in the scriptures, and the conclusion is forced on us, that the scattering and subsequent calamities of the Jews, were the Lord's alarm to the world: the world had the assurance, that if the Jews were scattered and did suffer, as the prophets had said, then the other things said in connection with this, would also, in their turn take place. The Jews *have* been scattered, and *have* suffered, and what remains, is to fulfill what was said about the tribes of the earth, and what has taken place to the Jews, is the proof we have that the others will take place.

There are many things said by the prophets, in relation to and connected with the Jewish calamities, things which could not take place until the calamities were ceasing; and until the Jews had suffered all that the prophets had said should befall them; but when that was fulfilled, other things were to take place, as sure as their sufferings came to an end, and that was as sure as ever they were scattered and afflicted, all of which has taken place.—There are some things said by Isaiah, the prophet, which we will notice in this place.—See Isaiah 11: 10, 11, 12, 15, 16.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an high way for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

Here are some things said about Israel, that could not take place until their calamity had ceased. The words of the prophets concerning the curses that should follow them, had

first of all to be fulfilled, and if there were any blessings for that people, they had to follow after. Any one who will read the above quotation, carefully, will be satisfied that the things here said, were to take place after the calamities, attendant on the Jewish dispersion and scattering, had ceased.

Let us now attend to some of the sayings of the Savior, as before quoted. We have ascertained that when the Jewish calamity was closing, that all the tribes of the earth should mourn, men's hearts should fail for fear; and for looking after the things which were coming on the earth, and also, in connection with these things, was to appear the sign of the coming of the Son of man in heaven.—After these things are related, we are told that during the progress of these things, and when the whole scene is winding up and coming to a close, the world will be as it was in the days of Noah, then, as we have before said, there must be one prophet. Now compare these things with the above quotation from Isaiah. "And in that day there shall be a root of Jesse which shall stand for an ensign of the people." Putting these together; and we have a fact of some importance; that whoever that last day Noah is he is to be of Jesse, and of course of David. In his day Israel is to be gathered, and not scattered, as they were in the days following the first advent of the Savior. So then the conclusion is unavoidable, that there is to be a prophet, a leader of the people, again on this earth, and that one to exist at a time, just preceding, and at the time of a destruction, only equalled by the flood in the days of Noah.

In a quotation taken from Joel, giving us the closing scene of Babylon, he uses the following words as before quoted: "The Lord shall roar out of Zion and utter his voice out of Jerusalem," &c. Now, how is this Zion to come into existence, out of which the Lord will roar, while he casts down Babylon to rise no more? We are told that the Gentiles shall seek to that rod of Jesse, who is to stand for an ensign of the people, and his rest is to be glorious; and also that Israel will be gathered. Will not this order of things be the one by which Zion will be built, the Zion out of which the Lord will roar? David certainly means something, when he uses the following expression: Ps. 147: 7. "Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." And again in Psalm 102: 16, we have these words: "When the Lord shall build up Zion, he shall appear in his glory." We are here told in the first of these quotations from David, that when the salvation of Israel comes of Zion, that the captivity of Jacob was to be brought back, at that time, Jacob was to rejoice and Israel be glad; and in the other quotation that when the Lord built up Zion he would appear in his glory. This appearing in his glory, we have before seen

will be after the Jewish calamity ceaseth.—Now if the Lord is to appear in his glory, when he builds up Zion, and that appearing cannot be until after the Jewish calamity ceaseth, then Zion must be built while and during the time the Jewish calamity is ceasing. So then the Zion of our God, which is to become all glorious is not the primitive christian church, nor yet the Jewish order, for the christian church was built before the Jews' dispersion, but here is a Zion which is to be built when her captivity ceaseth, and one when built, will bring the Lord in his glory, and out of which he will roar. Our limits forbid us from enlarging on this Zion, suffice it to say, that this is the Zion which Isaiah tells to rise and shine, for the glory of the Lord is risen upon her. Out of this Zion is to go the deliverer and turn ungodliness away from Jacob. The most eloquent strains of the prophets are sung about this Zion. She is the one that is to become the praise and glory of the earth.—Through her Jerusalem is to be redeemed. Out of her is to go forth the law, &c. &c.

Having ascertained that the Zion of our God is to be built preparatory to the coming of the Savior, we may, if our prejudices are not too deeply rooted, see the connection she bears with the salvation promised in the scriptures; when the proclamation goes forth to the people to come out of Babylon, it will be when there is a Zion to go to, and not till then. This is what is to follow the angel John saw having the everlasting gospel. The everlasting gospel is brought to build this Zion:—But here we will leave her for the present.

In connection with the building of this Zion whose watchmen, when she was brought, should see eye to eye, there are other important things, one of which is the gathering of Israel. The gathering of Israel was a something to take place after their calamity had or was ceasing. It could not be before, for Jerusalem was to be trodden down of the Gentiles till then. The gathering of Israel was among other things to take place in the hour of God's judgment, which hour of judgment, was to commence after or at the time the angel brought the everlasting gospel.

From what we have previously quoted, the gathering of Israel was dependant on the Lord's raising an individual called the root of Jesse, in whose day Israel was to be gathered from all lands whither they had been scattered.—There is one fact, in relation to the restoration of Israel, which is of importance, and properly belongs to this work, it is the fact that Israel is to be established by inspired men in the last days. The Savior, as recorded by Mat. 23: 27—30, said some things which places this fact in a clear point of light; they are these: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold, your house is left unto you des-

olate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Here the cause is assigned for their overthrow, which was because they refused to have any more revelations, and when prophets were sent to them, in the name of the Lord, they stoned and killed them, for this cause their house was left unto them desolate, and they were told that they should not see the Savior any more till they should say, "blessed is he that cometh in the name of the Lord." Now no man can or could come to them, in the name of the Lord, but one inspired of the Lord for that purpose. So that if Israel ever sees the Lord, they have first to call a prophet blessed, and this they cannot do unless one is sent unto them. So that if there is no prophet in the last days Israel will never see the Lord, and if they do not Zechariah must have said incorrectly, for he said they would see the Lord and ask, "What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends." Zech. 13: 6. Then indeed, there has yet to be a prophet sent unto Israel.

Every thing said about the gathering of Israel, after their calamity, goes to prove the same facts, that, after the apostacy of the apostolic church, and at the time the Jewish calamity was ceasing there were again to be heavenly messengers sent to the world; inspired men were again to appear on the earth. We have some sayings of Jeremiah and of Hosea which we will here quote, which puts this point beyond all controversy. Jer. 33: 7. "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first." Here Jeremiah says that the Lord will cause the captivity of Judah and the captivity of Israel to return. All know that the captivity of Israel has continued and never returned since the time they were carried captive by the king of Assyria, more than one hundred years before the Babylonish captivity of Judah, consequently this returning of the captivity of Israel, has yet to take place, and Jeremiah says, when it does take place, it shall be as at the first, or when they came out of Egypt. Hosea speaks thus of the seed of Abraham coming out of Egypt: 12: 13. "And by a prophet the Lord brought Israel out of Egypt; and by a prophet was he preserved." These two quotations put together settles the question forever, that Israel is to return, and when he does return he will be led by a prophet, and by a prophet he will be preserved and established. One more quotation on this point, which is found in Isaiah 11: 15, 16.—"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out

of the land of Egypt." Here is the return of Israel, or the Assyrian captives, which all know is Israel, exactly as it was when they came out of Egypt. Then all these things have yet to take place or else the prophecies fail.

We will here make one quotation in relation to what shall take place to Israel, which embraces the whole subject of their gathering.—It is in Jer. 16: 14—16. "Therefore behold, the days come, saith the Lord, that it shall no more be said, 'The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, 'The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.'—Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." These sayings of the prophet, are of such a character as to satisfy the inquiring mind at the first reading, that the things here spoken, have yet to take place. The manner of fulfilling the prophecy is set forth, so clearly, as none need mistake. The prophet says the Lord is to send many fishers to fish Israel, and many hunters to hunt them; and they are to fish them, and hunt them from every mountain, and from every hill, and from the holes of the rocks. If these fishers and hunters are not sent, then Israel will never be gathered; and if Israel is never gathered again, then it never will be said, the Lord liveth that brought up the children of Israel from the north, and from all the lands whither he had driven them; and Jeremiah be proved a false prophet.

A few words on the whole surface of this matter. The whole future history of the gathering of Israel, is dependant on God's sending messengers to do the work. The very same terms are used as were used in relation to the messengers sent to Israel before. God "will set his hand" to redeem them, and gather them; he will send fishers and hunters. How will, or how can the Lord set his hand to do this, and yet never inspire any person to do it? As certain as it implied inspiration for the Lord in former times to say he would send messengers, it does the same thing in latter days;—and the final conclusion is that there are to be inspired men again on the earth, after the apostacy of the apostolic church, through which apostacy, the spirit of inspiration was lost.

In relation to the apostacy of the apostolic church, we will quote a few sayings out of the Epistle to the Hebrews, where the whole subject is presented in a few words, showing in what apostacy consists, and what would be the consequences if the apostolic church did apostatise. Heb. 6: 1—8. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, Of the doctrine of bap-

tisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit: For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."—The apostle shews in the 4th and 5th verses the true standing of the apostolic church, and their attainments before God, in consequence of having received the gospel. They had tasted of the heavenly gift, and were made partakers of the Holy Ghost, and had tasted the good word of God, and the powers of the world to come. Now, the apostle informs them, that, should they apostatise, after having received these things, then destruction would be the consequence; repentance would be impossible. The same as to tell them, that if the apostolic church, on whom such blessings had been bestowed, should apostatise, it was the last apostacy the Lord would admit of; after that the world might look for judgment.

To apostatise, would be to lose what the Lord had bestowed upon them. If the church apostatised they would lose the power they had obtained from God. While they continued as they were, they would continue to enjoy the gifts, graces, and powers, of the Holy Ghost; but in case of apostacy, they would lose them, and if they did lose them, the apostle informed them, that destruction awaited them, and repentance was impossible.—That if the church then organized, should lose, by transgression, the gifts and powers bestowed upon them, the consequence would be their overthrow. No power could reform them.—No effort could save them; after that the apostate churches would be forsaken, and left to mature for destruction, which the Lord had decreed should come.

Have the present churches of, the so called, christendom, the before mentioned spiritual gifts and powers. All say they have not—all say they are gone from the earth. What then is to follow this apostacy? Paul's answer is, destruction and not repentance. If they [the church built by the apostles] fall away or apostatise, to reclaim them again is impossible. To fall is to lose the standing they had obtained before the Lord, through which standing they were made partakers of the heavenly gift, the powers of the world to come, and the gifts of the Holy Ghost. These things all christendom say they have lost, and, if Paul's testimony is correct, there remains nothing

but destruction for them. To bring them back to their former standing, is impossible. After this apostacy, all the Lord would say to the people concerning the Balyon that was to follow this apostacy, was to all his people or those who would be his people, to come out of her, that they fall not by her plagues.

As to the apostacy of the church, all christendom agree; but they contend that they are as much the church of Christ in their apostate state, as they were in their state of acceptance; and contend that, notwithstanding their apostacy, they can and will be saved. This is what Paul says they cannot be. He says it is impossible, destruction is and will be the result. The apostacy has not to take place, it has already taken place, as the almost innumerable sects and parties in christendom, abundantly testify; for not one of them can say, or can it in truth be said to them as Paul said to the Hebrews, as we have before quoted, and if they were not in a state of apostacy, all of them could say it, and if there were one left in a state of acceptance, it could be said to that one, as was said to the Hebrews; but no such one exists; all christendom being witness.—All then are in a state of apostacy, and destruction is awaiting them, or else Paul must have been mistaken.

All things around us, whether they pertain to the Jews or christians, speak but one language, and that is, that the day of destruction and desolation is near at hand; and all the world both Jew and Gentile is fast maturing for it. The christian church is in a state of apostacy, not one church among them to whom God gives revelation. All without apostles, prophets, gifts, healings, &c., as had the church of Christ in the days of its existence. The Jews are without prophets or seers to lead them; they are groping as men in the dark, and yet, as well off as the christian church, for they are without leaders, only those of their own appointing; they have none coming with the revelations of heaven, other than those the people had before they came. The idolaters bowing down to stocks and stones, and worshiping the works of their own hands; gods that can neither speak nor hear, and no better is the god of the christians, for if he can speak, he never does it. All the world in all its departments, are without the counsel and direction of heaven; each and every man seeking counsel at the hand of his fellow man, and not at the hand of his God. Just such a generation, we are authorised to believe, was to be on the earth when the Savior was to prepare the way for his coming, by which this Babylon was to be cast down, and to be found no more.

But we hasten to bring this part of our subject to a close. We mean the fact of the apostacy of the christian church, so called. The apostles all teach the fact of this apostacy.—Paul speaking of the coming of the Lord, uses the following words: See 2nd Thes. 2:

4. "Now we beseech you, brethren, by

the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come except there come a falling away first, and the man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God setteth in the temple of God, shewing himself that he is God." Here Paul in the 1st verse besought the saints, by the "coming of the Lord Jesus Christ," which was a something then future; and again in the 3rd verse he informs the Thessalonian church, and through them all the saints that before that coming of our Lord Jesus Christ, there would be a falling away.—We now ask from what would that falling away be? from Judaism? surely not; from idolatry? O no, this would be a worse conclusion; from what then? the answer is, from the principles and the doctrines of the church of Christ; and this falling away was to be equal to any that had gone before it; it was to be such, that men would exalt themselves above all that is called God or worshipped. The fact then is true, as to the falling away in the christian church.

We inquire to what extent was that falling away to be? John answers this question, in Rev. 14: 8. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The Babylon here is the people of the apostacy or of the falling away mentioned by Paul. Again in Rev. 18: 2, 3, it is written: "Babylon the great is fallen, is fallen, &c. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Here then the extent of the apostacy is so clearly set forth as to silence every designing cavalier.—It is to extend to all nations, all kings, and all the merchants of the earth. It is to extend as far as the religion of Christ extends. All churches are to be corrupted, the apostacy is to be complete; all are to partake of it.

The Protestants all say the Catholics have fallen, and the Catholics say the Protestants have apostatised; but it may be asked what has one got that the other has not? both have the old and new testaments, and this is all.—The powers of the world to come they have not. The gifts of the Holy Ghost they have not. And, according to Paul, are both in a state of apostacy; and both are correct, when they say, of each other, they are fallen. If the apostolic church has not apostatised, no man can understand the words of the prophets and apostles; but why say more? the whole world is in a state of apostacy: all have departed from the living God: all have cease-

ed to be directed by him; and all are preparing, and maturing for the wrath to come; or the judgments of the last days. The time for the Jewish calamities to cease, is at hand, and the apostacy of the apostolic church is complete, and the Lord is preparing, before the eyes of the people, for the destruction of the world.

There are some sayings of the prophet Isaiah about Israel, which we will notice at this place. See Isa. 40: 1, 2. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." According to the above, Israel was to be comforted; and there were to be somebody to speak comfortably to that people, but it was to be after her warfare was accomplished, and after she had received double at the Lord's hand for all her sins. Several important facts suggest themselves to the mind, in reading the above words. First, Israel's warfare was to be accomplished; and, after that, she was to be comforted. Second is, that there was a messenger to be sent to speak comfortably to her. — All this proves that the affliction of that people was to have an end as well as a beginning, and that at the end of their affliction, there were to be inspired men to speak comfortably to her, as well as at the beginning of her existence.

It is a fact, as plainly taught in the scriptures as any other, that the last days of the house of Jacob, before the final end, is to be as their first days as respects inspired men, prophets, and miracles, as the following scriptures shew: Isa. 1: 25, 26. "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, the city of righteousness, the faithful city." Jer. 33: 6, 7. "Behold I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first." Ezek. 20: 33, 34, 35, 36. "And I will bring you out from the people, and will gather you out from the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and my fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face: Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord-God." See also Isa. 11: 15, 16, as before quoted. We might quote many other passages but we deem it unnecessary; the above are sufficient to establish the fact beyond cavil. No such things as are here described by the prophets, have taken place yet. They establish two facts, one is that scattered Israel will be gathered, and that by power as at the first of their deliverance out of Egypt, and all

know that was by prophets, and revelators, signs, and miracles, and such is to be the case at the time of their last gathering, and final rest and deliverance. The facts of the first coming of the Savior was not more plainly spoken by the prophets, than are the facts of this last and final gathering of Israel, with power, by prophets and revelators. We have shown, in the preceding part of this work, how this spirit of inspiration was to come into the world in the last days, to prepare the way for the final disposition which the Lord is going to make of the world. It was by reason of an heavenly messenger, with the everlasting gospel.

Putting the forgoing scripture facts together, and we are forced to believe, that we have arrived at a period in the history of the world, when we are authorised to expect changes, in both the political and religious condition of things: a period when we are authorised to look for those events spoken of by the prophets, which are to make way for the winding up scene of this present state of the world's existence. We have learned from the prophets, that there was a period to arrive, when the world, both Jew and Gentile, should be in a state of apostacy from the living God, and that this would be the condition of the world, at the time the Jewish calamities were closing. We have seen that such are the facts at present. The Jewish calamities, as declared by the prophets, are coming to a close; as all passing events declare. And the whole condition of the world, plainly shews that the whole religious world is, at this time, in a state of apostacy. We are fully authorised to believe, that at the time the Jewish calamities were drawing to a close, that the world would begin to assume a character like that of the anti-deluvian world, in the days of Noah. When all these things are duly considered, who can but see that the age in which we live is the one in which we are to look for these things.

These things being so, we are authorized to believe, that inspired men will make their appearance in the age in which we live, proclaiming the hour of God's judgment, and the destruction which is coming on the world; which destruction is to come so sure as there is truth in the prophecies.

If there is no angel to come with the everlasting gospel; no prophet like Noah; no revelations; no miracles, we should like to know what credit is due to the sayings of the prophets of the old or new testaments? If there is no apostacy of the apostolic church; no triumphs of the corruptions of Babylon; no departure from the living God of the christian kings and rulers, and no overthrow and destruction awaits the earth on account thereof: then indeed there is nothing on which we can rely as revelations from God. All we have called such are false and deceptive.

We call upon all, in the name of our master, Jesus, who say they have a bible, and bible enough, to hear their bible, to believe it, and take warning thereby. It is your bible that de-

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